

Nat. Hist. Museum

TWENTY-FIRST ANNUAL REPORT

OF THE



BUREAU OF AMERICAN ETHNOLOGY

TO THE

SECRETARY OF THE SMITHSONIAN INSTITUTION

1899-1900

BY

J. W. POWELL

DIRECTOR



WASHINGTON

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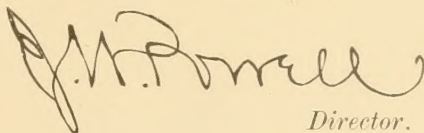
SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D. C., July 1, 1900.

SIR: I have the honor to submit my Twenty-first Annual Report as Director of the Bureau of American Ethnology.

The preliminary portion comprises an account of the operations of the Bureau during the fiscal year; the remainder consists of two memoirs on anthropologic subjects, prepared by assistants, which illustrate the methods and results of the work of the Bureau.

Allow me to express my appreciation of your constant aid and your support in the work under my charge.

I am, with respect, your obedient servant,

A handwritten signature in dark ink, appearing to read "J. M. Powell". The signature is fluid and cursive, with a large initial "J" and a long, sweeping underline.

Director.

Honorable S. P. LANGLEY,
Secretary of the Smithsonian Institution.

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REPORT OF THE DIRECTOR

TWENTY-FIRST ANNUAL REPORT
OF THE
BUREAU OF AMERICAN ETHNOLOGY

BY J. W. POWELL, DIRECTOR

Ethnological researches have been conducted during the year ending June 30, 1900, in accordance with the act of Congress making provision "for continuing researches relating to the American Indians, under the direction of the Smithsonian Institution," approved March 3, 1899.

The work of the year was carried forward in accordance with a formal plan of operations submitted on May 13, 1899, and approved by the Secretary under date of June 16, 1899.

The field operations of the regular corps extended into Arizona, California, Cuba, Indian Territory, Jamaica, Maine, Minnesota, New Mexico, New York, Nova Scotia, Oklahoma, Ontario, and Wisconsin, and operations were conducted by special agents in Alaska, Argentina, and Porto Rico. The office work comprised the collection and preparation of material from most of the States and Territories, as well as from various other parts of the western hemisphere.

As during previous years, the researches have been carried forward in accordance with a scientific system developed largely in this Bureau. This system is outlined in the classification adopted in previous reports and continued in the present one.

FIELD RESEARCH AND EXPLORATION

The Director, aided by Mr Frank Hamilton Cushing, spent the earlier months of the fiscal year in an investigation of the middens and tumuli representing the work of the aborigines in northeastern United States, especially in Maine. A considerable number of both classes of accumulations were excavated, with instructive results. Among the relics brought to light were many of customary types, together with a smaller number of much significance, in that they represent early stages of acculturation through contact with Caucasian pioneers; and in addition to the aboriginal and accultural artifacts, the explorers were rewarded by finding the remains of a metallic armor of European make in such associations as to throw light on the beginning of warfare between red men and white.

Later in the year the Director, accompanied by Professor W. H. Holmes, of the United States National Museum, repaired to Cuba and Jamaica for the purpose of tracing lines of cultural migration between the great continents of the Western Hemisphere. The researches of the last two decades have shown clearly that the customs of the aborigines in what is now southeastern United States were affected by extraneous motives and devices; the phenomena have suggested importation of objects and ideas belonging to what is commonly styled "Caribbean art" from South America by way of the Antilles, and it was thought desirable to seize the opportunity offered by recent political changes for special studies in the Antillean islands. Although the trip was a reconnaissance merely, it yielded useful data on which to base further researches, including a small collection for the Museum.

A noteworthy trip was made early in the fiscal year by Mr F. W. Hodge, with a party of volunteer assistants comprising Dr Elliott Coues, of Washington, Dr George Parker Winship, of Providence, and Mr A. C. Vroman, of Pasadena. The journey was so planned as to touch

the less known pueblos of the plateau country and valleys of New Mexico and Arizona and to obtain data relating to social organization, migrations, and customs, as well as typical photographs of individuals, habitations, etc. All of the existing pueblos of New Mexico were visited and many of the ruins. The trip yielded a large body of data for incorporation in the reports, and especially in the *Cyclopedia of Native Tribes*.

About the middle of September Dr J. Walker Fewkes proceeded to New Mexico for the purpose of completing his investigation of the mythology and ceremonies of the Hopi Indians, his trip being so timed as to permit observation of the autumn and winter ceremonies not previously observed by ethnologic students. He remained in the pueblo throughout the winter, and his studies proved eminently fruitful. Toward the end of March he repaired to Arizona for the purpose of locating aboriginal ruins near Little Colorado river, concerning which vague rumors were afloat; and this work, also, was quite successful, as is noted in another paragraph.

During the early autumn Dr Albert S. Gatschet visited several groups of survivors of Algonquian tribes on Cape Breton island for the purpose of extending the studies of the previous year in New Brunswick; he succeeded in obtaining considerable linguistic material, in addition to other data pertaining to the northeasternmost representatives of that great Algonquian-speaking people neighboring the Eskimo on their north and extending thence southward more than half way across the present territory of the United States.

Early in the winter Mr J. N. B. Hewitt revisited the remnants of several Iroquoian tribes in New York and Ontario and continued the collection and comparison of the tribal traditions. Finding the conditions favorable for recording some of the more noteworthy traditions, he spent several weeks in an Indian village near Hamilton, Ontario, returning to the office in April.

Toward the end of the calendar year Mr J. B. Hatcher, who had been operating in Patagonia and Terra del Fuego as a special agent of the Bureau, returned to the country with a considerable collection for the Museum, as well as a large number of photographs illustrating the physical characteristics, costumery, habitations, and occupations of the Tehuelche and Yahgan tribes. He also brought in an extended vocabulary collected among the natives of the former tribe and useful notes relating to the social organization and other characteristics of the two tribes.

Toward the end of the fiscal year Miss Alice C. Fletcher was commissioned as a special agent to visit Indian Territory and Oklahoma for the purpose of obtaining certain esoteric rituals of the Pawnee tribe. Her work was notably successful, as is indicated in other paragraphs.

Dr Willis E. Everette remained in Alaska throughout the fiscal year, pursuing his vocation as a mining engineer, but incidentally collecting, for the use of the Bureau, linguistic and other data pertaining to the native tribes.

About the beginning of the fiscal year Dr Robert Stein, formerly of the United States Geological Survey, accompanied a Peary expedition northward as far as Elsmere-land, where he planned to spend the winter in geographic and related researches. He carried instructions from the Bureau for such archeologic and ethnologic observations as he might be able to make, together with photographic apparatus and materials needed in the work. Elsmere-land is not known to be now inhabited nor to have been inhabited in the past by the aborigines, but the situation of the island is such as to indicate that it was probably occupied at least temporarily by Eskimauan tribes in some of the migrations attested by their wide distribution; hence it is thought probable that archeologic work on the island may throw light on the early history of this widely dispersed orarian people. A brief report of progress was received after the close of the fiscal year.

During the autumn Mr Robert T. Hill, of the United States Geological Survey, visited Porto Rico in the interests of that Bureau and of the Department of Agriculture;

and the opportunity was seized to arrange for obtaining through his cooperation such photographs and other data of ethnologic character as he might be able to discover in connection with his other duties. The arrangement yielded material of value.

OFFICE RESEARCH

WORK IN ESTHETOLOGY

In the course of a reconnaissance of the Greater Antilles, the Director and Professor Holmes enjoyed moderate opportunities for observing (chiefly in local collections) artifacts of the class commonly regarded as displaying traces of Caribbean influence; and while neither time nor opportunity permitted exhaustive study, a few interesting generalizations were made. One of these relates to the relative abundance of esthetic and industrial motives among those artifacts displaying traces of a southern influence. When the objects and special features were compared with those from Florida and other portions of southern United States, it was noted that the presumably imported or accultural features are predominantly esthetic, and only subordinately of technical or industrial character—that is, it would appear from the collections that esthetic motives travel more freely, or are interchanged more readily, than purely utilitarian motives among primitive peoples. The relation is of course complicated by the relative abundance of fiducial or other sophic motives, which often blend with both esthetic and industrial motives in puzzling fashion; but even after these motives are weighed or eliminated, the general relation remains unchanged. The generalization promises to be of service as a guide in the study of that affiliation of tribes, or integration of peoples, which complicates every ethnologic problem. The Director's inquiries were greatly facilitated by Professor Holmes' artistic training and his extended familiarity with both the esthetic and the industrial motives of aboriginal artifacts; nor could

the generalization have been made without the aid of Mr Cushing and the opportunity of examining his remarkable collection of artifacts of wood and shell from the muck beds of western Florida, of which a considerable part is now in the National Museum. The details of the work are reserved for later reports.

Throughout the fiscal year Mr W J McGee was occupied primarily with administrative duties as ethnologist in charge in the office, but partly in the preparation of reports on field researches of previous years. One of his subjects of study was the esthetic status of the Seri Indians of Tiburon island and the adjacent territory. The tribe is notably primitive in several respects, as has been indicated in previous reports, and this primitive character is well displayed in their meager esthetic. One of the conspicuous customs of the tribe is that of face-painting, the paint being applied uniformly in definite patterns, of which nearly a dozen were observed. The custom is practically limited to the women, though male children are sometimes painted with their mothers' devices. On inquiry into the uses and purposes of the designs it was found that each pertains to and denotes a matronymic group, or clan, and that the more prominent designs, at least, are symbols of zoic tutelaries—for example, Turtle, Pelican. It thus appears that the painted devices are primarily symbolic rather than decorative, though comparison of the devices used by different members of the same clan or by the same female at different times indicates that the sematic function does not stand in the way of minor modification or embellishment of the device through the exercise of a personal feeling for decoration. The investigation is of interest in that it establishes the symbolic basis of esthetic concepts along a new line, and it is of even deeper interest in that it seems to reveal nascent notions of decoration, and thus aids to define the beginning of purely artistic activities. The symbolic devices themselves are of much significance as indices to the social organization on the one hand and to the prevailing belief of the tribe on the other hand. The

restriction of the painted symbols to the females and the especially conspicuous use of them by matrons betoken the strength and exclusiveness of that sense of maternal descent which is normal to the lowest stage of culture; the devices are at once blood-signs definite as the face-marks of gregarious animals, and clan-standards significant as tartan or pibroch; and the confinement of their display to the recognized blood-carriers of the clan attests perhaps more clearly than any other phenomena thus far noted the strength of that semi-instinctive feeling expressed in maternal organization. In like manner, the representation of local tutelaries in the painted devices attests the intensity and dominance of that zootheistic faith which seems to be normal to the lowest stage of intellectual development. The details of the investigation are incorporated in a memoir appended to an earlier report.

In the course of his work among the Hopi Indians, Dr Fewkes succeeded in defining certain steps in the development of the drama. The ceremonies of the folk, like those of other primitive peoples, are primarily fiducial, and involve representation, or even personation, of the deified potencies forming the tribal pantheon. The motive of one of the dramatic—or rather dramaturgic—pieces is the growth of corn; and the setting comprises realistic representations of both the maleficent and the beneficent agencies connected with the making of the crop and the development of the plant in general. The performance is designed primarily to invoke the favor of the mysteries by appropriate symbols of both being and action, but an ancillary, or perhaps coordinate, design of this ceremony is the edification (combining instruction and diversion) of the tribe at large. Accordingly a portion of the interior is set apart as a stage, while the greater portion is reserved as an auditorium. Both the mystical and the human powers are represented or personated by actors, who, with their properties, occupy the stage; and since that part of the mechanism connected with the portrayal of the mysteries is esoteric, a screen is provided

to conceal it and give an air of realism to the performance. The screen is painted with appropriate symbols tending to heighten the illusion to the childlike minds of the audience, and it is perforated to permit the passage of masked effigies representing the mystical potencies, which are operated by shamans hidden behind the screen, something after the fashion of marionettes. The front of the stage is occupied by a symbolized field of corn; it is the rôle of the symbolized potencies representing storm and drought to emerge from their respective apertures in the screen and destroy the symbolic cornfield; but they are opposed in part by musical and other incantations of a group of shamans occupying one side of the stage, and in part by human actors who wrestle with and finally overcome the evil marionettes. The entire dramatization stands on a higher plane than that prevalent among most of the tribes of the territory of the United States, though lower than that reached among the Nahuatlán and Mayan peoples, and reveals various connecting links between primitive dramaturgy and theatrical representation proper. A specially significant feature of the performance is the rôle assigned to human actors in boldly defying, and eventually overcoming, the powers of darkness and evil; for this esthetic feature reflects a noteworthy aspect of industrial development. Dr Fewke's detailed descriptions, with the attendant photographs and drawings, are published in another part of this report.

WORK IN TECHNOLOGY

As has been indicated in earlier reports, the researches of the last decade have shown that the esthetic motives of primitive peoples arise in symbolism; and, as was noted in one or two recent reports on the work, various indications have been found that industrial motives similarly arise in symbolism connected with zootheistic faith. The suggestive phase of industrial development is that in which teeth, horns, claws, mandibles, and other animal organs are used as implements or weapons in a manner imitating

more or less closely the natural functions of the organisms. In completing his studies of Seri technic during the year, Mr W J McGee has discovered definite survivals of this stage of industrial development. The favorite Seri awl is the mandible of a bird, and even when the material is hard wood the implement is shaped in imitation of the natural organ; the war shield is a turtle shell or pelican pelt; similarly the arrows and turtle harpoons of the tribe are fitted with a foreshaft usually of hard wood, though there are linguistic and other indications that the use of wood is a vestige of a former use of teeth, probably of the local sea lion; while many of the manual operations are evidently imitative of normal movements of local animals, most of which hold place in the Seri pantheon. These features of the Seri technic throw light on the use of zoic motives in the decoration of primitive weapons, and hence permit the solution of some of the most puzzling problems of American archeology; at the same time they serve to define a stage in industrial development in a manner which appears to be applicable to all primitive peoples. In general, the stage would seem to be antecedent to that defined by the chance-dominated use of stone, which has already been characterized as protolithic; it corresponds with the stage provisionally outlined by Cushing as prelithic; but taking due account of the materials, processes, and motives characteristic of the stage, it may be distinguished as hylozoic, or perhaps better as zoomimic. Accordingly the earlier stages of industrial development may be defined as (1) zoomimic, in which the predominant implements are beast organs, used largely in mimicry of animal movements; (2) protolithic, in which the prevailing implements are stones selected at random and used in ways determined by mechanical chance, and (3) technolithic, in which the prevailing implements are of stone shaped by preconceived designs and used in accordance with the teachings of mechanical experience. This classification of the

industries is elaborated in an earlier report, the material for which was revised during the year.

In continuing the preparation of his memoir on the contents of the Florida shell mounds and muck beds, Mr Cushing brought out many new examples of that ideative association which forms the basis of zoomimic industry. Several of these examples were found in the muck-preserved implements and weapons of wood from Florida; others were found in various museums in the form of artifacts of stone, and even of metal, shaped in imitation of animals, or furnished with symbols of animals and animal organs; still others were found in the hieroglyphics and hieratic codices of Mexico and Yucatan. The assemblage of objects seems clearly to indicate that while the zoomimic motive was the primary one and stood nearly alone at and long after its inception, it was not completely displaced by the protolithic or even by the technolithic motives of higher stages, but persisted in connection with these quite up to the time of Caucasian invasion—indeed, it would appear that the zoomimic motive in handicraft was the correlative and concomitant of that zootheism out of which none of the tribes had completely risen up to the time of the Discovery.

In the course of his reconnaissance of the inhabited and ruined pueblos in New Mexico and Arizona, Mr F. W. Hodge, with his companions, brought to light a number of notable examples of stone work. Two types are especially instructive. The first of these is represented by the ruins in Cebollita valley. The stones used in the walls were cleft with great regularity and laid, after careful facing by battering, in such manner as to produce a practically smooth surface, with corners squared almost as neatly as those of a well-laid brick structure. The second type, also represented by ruins in the Cebollita valley, is similar, save that the corners were rounded apparently on a uniform radius, while the stones were dressed in such a manner as to conform to

the curve about as closely as does metal-wrought masonry. The perfection of the stone work of both types suggests Caucasian skill; but the indications of great antiquity, coupled with the absence of binding mortar, and especially the laying of the stones in such manner as to reveal ignorance of the principle of breaking joints, prove that the work was primitive.

In his reconnaissance of the ruins of Little Colorado river, Dr Fewkes reexamined critically the ancient structure discovered by Sitgreaves in 1851, which is of much interest as one of the earliest known ruins of the pueblo country. His observations on the subject are of interest, partly in that they afford a basis for estimating the duration of such ruins when protected from vandalism either by inaccessibility, as in this case, or by such legislative or executive action, as is frequently contemplated by governmental authorities. The detailed measurements and comparisons will be incorporated in a later report. During the same trip Dr Fewkes discovered a number of additional ruins, including those of cavate dwellings located in the softer layers of heterogeneous volcanic deposit. Some of his observations throw useful light on the methods of excavating such deposits employed by the aborigines, as well as on their general modes of life.

During the autumn it was ascertained that Dr A. E. Jenks, of the University of Wisconsin, was engaged in a study of the wild rice industry of the aborigines, and it was thought well to take advantage of the opportunity to systemize and place on permanent record the considerable body of material brought together through his researches. Accordingly provision was made to have Dr Jenks visit various localities in Wisconsin and Minnesota in which the wild rice industry is still carried forward by the Indians, and provision was also made for photographing the various operations connected with the harvesting, preserving, and cooking of the produce. The inquiry derives importance primarily from the large use of wild rice among the aboriginal tribes and incidentally from the

possible utility of the product in enlightened agriculture. The world is indebted to the natives of the Western Hemisphere for several important commodities. Among these corn (that is, maize) occupies the first place; others are the turkey, two or three varieties of beans, certain squashes, besides the remarkable paratriptic tobacco, whose use has spread throughout the world since the time of Raleigh, and there are indications that the wild rice (*Zizania*) of the region of glacial lakes may constitute a notable addition to the list. Led to the subject by the work of the Bureau, the Department of Agriculture has instituted inquiries concerning the extent of the wild rice area and concerning the possibilities of utilization of the resource. Dr Jenks' memoir is incorporated in the Nineteenth Annual Report.

WORK IN SOCIOLOGY

Except when occupied in field work, the Director continued the synthetic study of demotic activities, and during the year he completed the preliminary outline of the activities expressed in institutions. The science of institutions is commonly designated sociology, after Auguste Comte, Herbert Spencer, and other European writers, and though the term is sometimes loosely used it fairly meets the requirements of scientific exposition. The branch of knowledge which it is used to designate is one of the five coordinate sciences (esthetology, technology, sociology, philology, and sophiology) constituting demonomy, or the system of knowledge pertaining to the human activities. Viewed in its activital aspect, sociology combines several subordinate branches. The first of these is statistics (sometimes called demography), which deals with the units of social organization; the second is economics, which deals especially with the forces and values involved in or controlled by human organization. The third branch of sociology is civics, which may be defined as the science of methods in governmental action, or in the regulation of the conduct of

associates—methods which have for their normal objects peace, equity, equality, liberty, and charity among the associates. The means of attaining these ends in primitive society have been ascertained almost wholly through the researches in American ethnology; they have been indicated in a brief outline of regimentation appended to an earlier report. The fourth branch of sociology may be noted as histories; it deals with the methods adopted for the maintenance and perpetuation of social organization. Coordinate with these branches is the science of ethics, which deals with the ideal bases and the practical objects of associate organization. The ethics of primitive life have been ascertained almost wholly through observation among the aborigines of America. The ethical relations existing among the tribesmen have been a revelation to students, and no line of ethnologic inquiry has yielded richer results than that pertaining to this subject. An outline of the definition of sociology was printed for the use of students and for the benefit of such suggestions as might be offered by other inquirers, and the discussion was expanded and incorporated in the last report.

The primary purpose of the trip by Mr Hodge and his companions was to ascertain and record the details of social organization as now maintained among the pueblo tribes. As indicated in various publications of the Bureau, the aborigines of America belong in approximately equal proportions to two of the culture-stages defined by social organizations—(1) savagery, in which the institutions are based on consanguinity reckoned in the female line, and (2) barbarism, in which the institutions are founded on consanguinity reckoned in the male line. In some cases a transitional condition has been found, as, for example, among the Muskwaki Indians, who give a patronymic to the first-born child, but in case of its death in infancy revert to the matronymic system; sometimes, again, the basis of the organization is so well concealed as to be obscured, as among the Kiowa Indians (noted in the last

report); or, again, the consanguinity may be practically concealed by the overplacement of some other factor, as among the California tribes, who regard language as the dominant factor of their institutions (also noted in the last report); but the fortuitous relations may commonly be reduced without serious difficulty, and shown not to affect the general fact that the American aborigines belong to the culture-stages of savagery and barbarism in about equal proportions, reckoned on the basis of population—though it is to be remembered that the tribes belonging to the higher stage are much the larger and fewer. Now, a recent line of inquiry relates to the causes and conditions of the transition from the first great stage to the second. In the Old World the transition has been fairly correlated with the gradual passage from hunting to herding—there the initial phase of agriculture; but in the western hemisphere the characteristics of the native fauna were not such as to place herding in the van of agricultural development. Accordingly, it has been thought desirable to trace the influence of harvesting and planting, when pursued for generations, on social organization; and the most favorable opportunity for such research was that afforded by the Pueblos. Moreover, it seemed desirable to inquire into the rate of the transition, as indicated by records covering a considerable period; and for this purpose also the Pueblos seemed to be admirably adapted, partly since the customs of the people have been subjects of record for three and a half centuries, and partly because their arid habitat is so uninviting as to have practically repelled the invasion of revolutionary methods. It was by reason of his intimate acquaintance with the early records, and also in the hope that he might be able to discover unpublished manuscripts among the ancient archives of the missions, that Dr Elliott Cones, compiler of the American Explorers Series, was attached to the party. Although no noteworthy discoveries of manuscripts were made, a considerable body of data essential to the discussion of social organization in the pueblo region was obtained. Portions of the material are

in preparation for prospective reports, while Mr Hodge is incorporating the data relating to the clans and gentes of the Pueblo peoples in a *Cyclopedia of Native Tribes*.

During his stay among the Hopi, Dr Fewkes' attention was directed to the interrelation between the tribesmen and certain feral creatures, notably eagles. The eagles are of much consequence to the folk, chiefly as a source of feathers, which are extensively used in ceremonies for symbolic representation; and it appears from the recent observations that particular clans claim and exercise a sort of collective ownership in certain families of eagles, perhaps homing in distant mountains; and that this right is commonly recognized by other clans, and even by neighboring tribes. Thus the relation affords a striking example of that condition of toleration between animals and men which normally precedes domestication, and forms the first step in zooculture, as has been set forth in preceding reports. These relations, together with the methods of capture, have been described in a preliminary paper.

WORK IN PHILOLOGY

During the later months of the fiscal year the Director resumed the synthesis of the native American languages, and the comparison of these with other tongues, with the view of defining the principles of philology on a comprehensive basis. The task was one of magnitude; the records in the Bureau archives comprise more or less complete vocabularies and grammars of several hundred dialects, representing the sixty or more linguistic stocks of North America; and the study necessarily extended not only over this material but over a considerable part of the published records of other languages, both primitive and advanced; it was, however, completed in time for publication in the last report.

In connection with the general linguistic researches it was deemed necessary to extend the classification of stocks southward over Mexico and Central America; and this extension was undertaken with the aid of Dr Cyrus

Thomas, whose researches concerning the native codices of Mexico and Yucatan have familiarized him with the literature of these and neighboring regions, and to some extent with the aboriginal languages. Dr Thomas devoted several months to the work; and about the close of the fiscal year he had completed a provisional classification and map of native linguistic stocks in Mexico and Central America, designed to supplement the classification and map of the American Indians north of Mexico published in the Seventh Annual Report. The material remains in the hands of the Director for use in general study and for revision for publication.

As noted above, Dr Albert S. Gatschet visited Nova Scotia early in the fiscal year for the purpose of completing his collections of the northeasternmost Algonquian tongues, and his collections will enable him to round out the comparative vocabulary of Algonquian dialects so far as the tribes of northeastern United States and the contiguous territory are concerned. His work on Cape Breton Island was especially fruitful. On returning to the office he resumed the extraction of lexic and grammatic material, and pushed forward the preparation of the comparative vocabulary; and in connection with this work he prepared synthetic characterizations of the principal elements of several typical dialects, including the Kataba of the Siouan stock.

Mr J. N. B. Hewitt continued the preparation of his memoir on the comparative mythology of the Iroquoian tribes. On juxtaposing the principal cosmogonic myths of the several tribes, found various indications of incompleteness, and it was chiefly for the purpose of verifying certain of the versions that he revisited Ontario, as has already been noted. He succeeded in obtaining a considerable body of new data, and after his return from the field he made good progress in the preparation of his memoir, a part of which has been incorporated in another part of this report. Early in the fiscal year Mr Hewitt made a notable comparison between the Seri language, as

recorded recently by Mr McGee (and as previously obtained from an expatriated Seri man at Hermosillo by M Pinart, Commissioner Bartlett, and Señor Tenochio), with the Yuman, Piman, and other southwestern dialects recorded by various explorers. For a time the language of the Seri was supposed to be related to the tongues of the Yuman stock; but Mr Hewitt's exhaustive study of the extensive body of material now preserved in the Bureau archives seems to demonstrate the absence of such relation, and to indicate that the language of the tribe represents a distinct stock. Accordingly the classification of Orozco y Berra and other Mexican scholars of the middle of the century is revived; and in conformity with the principles of nomenclature and classification announced in the Seventh Annual Report, the definition of the language, dialects, and tribes is as follows:

<i>Stock</i>	<i>Dialects and tribes</i>
Serian.	Seri (extant).
	Tepoka (recently extinct).
	Guayma (long extinct).
	Upanguayma (long extinct).

In the course of his stay in the Hopi village, Dr Fewkes was so fortunate as to obtain copies of a series of paintings representing the tribal pantheon. The series comprises some four hundred representations, mostly on separate sheets; the pictures partake of the characteristics of the petroglyphs and calendric inscriptions such as those described by the late Colonel Mallery; they also present suggestive similarities to the codices of more southerly regions. The entire series, reproduced in facsimile, is incorporated in another part of this report.

One of the best known contributions to American aboriginal linguistics is the Eliot Bible, published in the Natick language in 1663 and 1685. This contribution was supplemented in a highly notable way during the present century through the labors of the late James Hammond Trumbull, who compiled from the Bible, with the aid of other sources of information at his command, a vocabulary of the Natick

tongue. Unfortunately for students, this compilation was not published; but on the death of Dr Trumbull, in 1897, it passed into the custody of the American Antiquarian Society, at Worcester, Massachusetts. Here it attracted the attention of scholars and publicists, including Dr Edward Everett Hale; and it was proposed by Dr Hale, with others, to offer the manuscript to the Bureau for publication. Among the scholars interested in this and cognate publications relating to the aborigines was the Honorable Ernest W. Roberts, Representative of the Seventh Massachusetts district in the Congress; and at his instance authority was granted for resuming the publication of bulletins by the Bureau. Accordingly, when Dr Hale, early in 1900, brought the valuable manuscript of the Trumbull Dictionary to Washington it was assigned for publication as the first of the new series of bulletins (number 25). Before the close of the fiscal year the composition was well under way, while Dr Hale was engaged in the preparation of a historical introduction.

Another contribution of the first importance to knowledge of the aboriginal American languages is the vocabulary of the Maya tongue, compiled during the earlier decades of Spanish occupation and well known to scholars (though never printed) as the *Diccionario de Motul*. Two or three copies of the work are extant in manuscript; one of these passed into the possession of the late Dr Carlos H. Berendt about the middle of the present century, and in the course of a lengthy stay in Yucatan he undertook to revise and complete the vocabulary and to bring it up to date by the introduction of all Maya terms in modern use. Dr Berendt's additions nearly doubled the volume of the original manuscript, and greatly enhanced its value; unfortunately he died before his plan for publication was carried out. Before his death, however, he turned the manuscript over to the late Dr Daniel G. Brinton, of Philadelphia, in order that it might be published in that ethnologist's Library of Aboriginal American Literature. Finding the work too extensive for his facilities, Dr Brinton made a provisional

arrangement, before his death, in July, 1899, to transfer the manuscript to the Bureau; and after his decease the arrangement was carried out by his legatees and executors, including the University of Pennsylvania, to which institution his valuable library was bequeathed. Both the original vocabulary and Dr Berendt's supplement are in Maya-Spanish and Spanish-Maya; and, as a necessary preliminary to publication by the Bureau, a transcription was begun by Miss Jessie E. Thomas, assistant librarian, and a student of the Maya language. Toward the close of the fiscal year Señor Audomaro Molina, of Merida, Yucatan, an eminent student of the Maya language, visited this country, and, learning of the proposal to publish the *Diccionario de Motul*, came to Washington to proffer his services in any further revision of the material that might seem desirable. His offer was gladly accepted, and provision was made for supplying him with copies of the transcript of the vocabulary.

During the year Dr Franz Boas made additional contributions of importance to the linguistic collections of the Bureau. He also completed a second volume of Chinook texts, which would have been sent to press before the close of the fiscal year except for his prospective absence in field work and the consequent delay in proof revision. The matter will be incorporated in an early report or bulletin.

WORK IN SOPHIOLOGY

In pursuing his investigation of the time-concept of Papago Indians, as noted in the last report, Mr McGee was led to a study of the relations existing between this notably altruistic tribe and their hard physical environment; and clear indications were found that with the degree of cultural development possessed by the Papago, the tendency of a severe environment is to develop altruism. At the same time it was noted that the neighboring Seri tribe, surrounded by an environment of similar characteristics in many respects, are notably egoistic and

inimical toward contemporaries; and the striking differences led to further research concerning the interrelations between human groups and their physical surroundings—interrelations which may conveniently be styled adaptations. Now, when the study was extended to other tribes, it became manifest that such adaptations may be arranged in serial order, and that when they are so arranged the Seri stand at the end of the series marking the most intimate interaction between mind and externals, while the Papago stand in the front rank of aboriginal tribes as graded by power of nature-conquest; and from this point it is easy to extend the scale into civilization and enlightenment, in which men control rather than submit to control by their physical surroundings. The serial arrangement of peoples in terms of relative capacity in nature-conquest can hardly be deemed new, though the special examples (particularly the notably primitive Seri) are peculiarly instructive; but the successive adaptations thus defined were found unexpectedly significant in measuring various degrees of interdependence between environment and thought, for it became evident in the light of specific examples that the habitual thought, like the habitual action, of an isolated and primitive folk is a continuous and continuously integrated reflection of environment. On pursuing the relations it was found that the Seri, habitually submitting to a harsh environment as they do, merely reflect its harshness in their conduct, and that the Papago, seeking habitually to control environment in the interests of their kind as they do, are raised by their efforts to higher planes of humanity. The general relation between thought and surroundings was found to be of exceedingly broad application, extending far beyond the local tribes. Indeed, it finds most definite expression in the current scientific teaching that knowledge arises in experience; and it seemed desirable to formulate the relation as a principle of knowledge which may appropriately be styled the Responsivity of Mind. The principle promises to be especially useful to ethnologists confronted with those suggestive similarities in atti-

facts, habits, and even languages, which were interpreted as evidences of former contact until their incongruity with geographic and other facts proved them to be coincidental merely, for the interdependence of thought and environment offers an adequate explanation of the coincidences, while the diminishing dependence of thought on environment with cultural advancement equally explains the preponderance of such coincidences among lowly peoples. A preliminary announcement of the results of the study has been made, but full publication is withheld pending further field work.

Mr James Mooney spent the greater part of the fiscal year in elaborating for publication the extensive collection of material made by him among the Cherokee Indians several years ago. The collection comprises a nearly complete series of the myths and traditions of the tribe, cosmogonic, historical, interpretative, and trivial; for among the Cherokee, as among other primitive peoples, the traditions vary widely in character and purpose. Mr Mooney's collections are peculiarly valuable in that they are so complete as to indicate the genesis and development of the tribal traditions. It would appear that the parent myth usually begins as a trivial story or fable, perhaps carrying a moral and thus introducing and fixing some precept for the guidance of conduct; the great majority of these fables drop out of the current lore within the generation in which they are born, but those chancing to touch the local life strongly or happening to glow with local genius survive and are handed down to later generations. The transmitted fables form a part of the lore repeated by the eldersmen and elderwomen night after night to while away the long evenings by the camp fire, and in this way they become impressed on the memory and imagination of the younger associates; for under the conditions of prescriptorial life they come to take the place of learning and literature in the growing mind of the youth. In the successive repetitions the weaker fables are eliminated, while the more vigorous are gradually combined and eventually strung together in an

order made definite by custom; at the same time they acquire sacredness with age, and some of them become so far esoteric that they may not be repeated by youths, or perhaps even by laymen, when they are the exclusive property of sages or shamans. Now, the fable in itself is seldom vigorous enough to pass unaided into the esoteric lore of the tribe; but when it serves to interpret some interesting natural phenomenon, either in its original form or in its subsequent association, it is thereby fertilized, and, with the combined vitality of fable and interpretation, enjoys greatly increased chance of survival. Sometimes the historical element is also added, when the composite intellectual structure is still further strengthened, and may persist until history blends with fancy-painted prehistory, and the story becomes a full-fledged cosmogonic myth. Accordingly, the character and the age of myths are correlated in significant fashion. Mr Mooney's memoir is incorporated in the Nineteenth Annual Report, which was sent to the printer on March 28, and proofs were in hand before the close of the fiscal year. Since it is the first of a series of memoirs on the Cherokee by the same author, it was thought well to preface the publication with an extended review of the history of the Cherokee Indians from the time of their first contact with the whites, and in collecting material for this historical sketch Mr Mooney was able to throw new light not only on the movements of the tribesmen themselves, but on the routes of travel taken by various explorers, from De Soto down.

Although handicapped by illness, Mrs M. C. Stevenson continued the preparation of the final chapters in her monograph on Zuñi mythology and ceremonies. The work was nearly completed at the end of the fiscal year.

Dr Fewkes's observations on the winter ceremonies of the Hopi Indians yielded important data of the nature suggested in previous paragraphs, and on his return from the field he at once took up the preparation of a memoir designed for incorporation in an early report.

A notable acquisition of the year was the Pawnee

ritual known as the Hako, obtained by Miss Alice C. Fletcher. Its basis is one of those house ceremonies which hold so large a place in aboriginal thought; and it is so exceptionally full at once as to reveal some of the most strictly characteristic phases of primitive thought and to illumine the simpler house rituals already recorded. It is cosmogonic in import, and thus reflects the faith of the tribe. At the same time its details indicate the tribal migrations for many generations. It reveals primitive notions concerning the origin of fire and the relations of this agency to deified animals. It comprises a partially archaic vocabulary, which promises to throw light on tribal affinities, and it includes rhythmic and fundamental melodic features which contribute in important degree to knowledge of aboriginal music. The entire ritual, including the musical accompaniment, is well advanced in preparation for the Twenty-second Report.

Dr Cyrus Thomas continued the examination of Mayan and Mexican aboriginal number systems, with special reference to the Mayan and Mexican calendar systems. Early in 1900 he completed a memoir on the subject, entitled "Mayan Calendar Systems," which was incorporated in the Nineteenth Annual Report. Later in the fiscal year he continued in cognate work, making gratifying progress. One of the most interesting features of aboriginal culture to the scholars of the world is the series of highly developed calendric systems extending from Mexico on the north to Peru on the south; these systems reflect a knowledge of astronomy considerably less advanced than that prevailing in Chaldea and Egypt at the beginning of written history, yet sufficiently advanced to indicate the beginnings of astronomic observation and generalization, and thus to define a stage of scientific development of which the Old World record is practically lost. Accordingly Dr Thomas's researches are deemed especially valuable to scholars.

As has been noted, Mr J. N. B. Hewitt has applied the comparative method to the study of aboriginal traditions with excellent results. During the closing months of the

fiscal year he was occupied in revising his memoir on Iroquoian mythology, and incorporating certain important data obtained during his winter trip. The material is nearly ready for the press.

WORK IN DESCRIPTIVE ETHNOLOGY

Except during the time spent in field work, Mr F. W. Hodge was occupied in arranging material for the *Cyclopedia of Native Tribes* and in editorial work. In the former task he was aided during a part of the year by Dr Cyrus Thomas, and in the latter by Col. F. F. Hilder, ethnologic translator, and Mr H. S. Wood, assistant editor. Dr Thomas finished the revision of the *Cyclopedia* cards pertaining to the Siouan stock early in the fiscal year; accordingly this portion of the work is ready for publication save for the requisite editorial scrutiny. The plan for the *Cyclopedia* has been set forth in some detail in earlier reports and need not be repeated.

PUBLICATION

Mr F. W. Hodge remained in charge of the editorial work, with the assistance of Colonel F. F. Hilder during the earlier part of the year and of Mr H. S. Wood during Colonel Hilder's absence in the Philippines. The second part of the Seventeenth Annual Report was received from the Government Printing Office during the year, though the first part was unfortunately delayed. The printing of the Eighteenth Report was practically completed. The Nineteenth Report was transmitted for publication on March 28, and the composition of this report and also of the first bulletin of the new series was under way before the close of the fiscal year.

Mr DeLancey Gill, the illustrator of the Bureau, remained in charge of the photographic work and of the preparation of copy for the frequently elaborate illustrations required in presenting adequately the results of the researches.

LIBRARY

The work in the library of the Bureau was maintained under the supervision of Mr Hodge. During the greater

part of the fiscal year he had the assistance of Mrs Lucretia M. Waring, who made good progress in the cataloguing of the books and pamphlets in accordance with the classification of anthropic science developed in the Bureau. The number of books and pamphlets on hand at the close of the fiscal year is about 12,000 and 6,000, respectively.

COLLECTIONS

Collaborators engaged in field work made more or less extensive collections for use in their researches, and for subsequent transfer to the National Museum; and, in addition, a number of special collections were acquired. Conspicuous among these was the Hudson basketry collection, from California, for which negotiations were opened during the last fiscal year, though the material was received and installed during the current year; it is regarded as one of the most instructive collections of American aboriginal basketry extant, and its possession, in connection with the very considerable collections of corresponding ware already in the Institution, places the National Museum in a foremost position among the museums of the world so far as opportunities for study of primitive basketry are concerned. Another noteworthy collection was that of Mr J. B. Hatcher in Patagonia, of which the final portions were received during the fiscal year, together with a good series of photographs illustrating the use of artifacts, the construction of habitations, etc.; while various collections of objects required to complete series were acquired by purchase. Among the minor collections was an exceptionally fine one of copper implements from the Lake Superior region; these implements were noteworthy in that they were, while of aboriginal design, wrought with metal tools in such wise as to show the influence of Caucasian contact; so that the collection forms an instructive example of acculturation, and serves as a useful guide in the classification of other copper objects in the Museum. A particularly useful series of

stone implements, known as the Steiner collection, was also among the acquisitions of the year.

Although collateral to the work of the Bureau, it is proper to report that Colonel F. F. Hilder, ethnologic translator and acting chief clerk of the Bureau, was, on January 16, 1900, detailed to the Government Board of the Pan-American Exposition, and that under a commission from that Board he visited the Philippine islands and made extensive collections of ethnologic and archeologic material, with the understanding that, after use during the exposition, a considerable portion of it should be transferred to the National Museum. Toward the close of the year Colonel Hilder reported the shipment of extensive collections, together with a good series of photographs and drawings designed for use in the installation. Incidentally he availed himself of opportunities to obtain certain useful ethnologic literature required for the library of the Bureau.

PROPERTY

As has been explained in previous reports, the property of the Bureau is practically limited to (1) office furniture and other appurtenances to office work, (2) ethnologic manuscripts and other records of original work, (3) photographs and drawings of Indian subjects, (4) a small working library, (5) collections held temporarily by collaborators for use in research, and (6) undistributed residua of the editions of the Bureau publications. During the fiscal year there has been no noteworthy change in the amount or value of the office property; a considerable number of manuscripts (including two of special value noted in earlier paragraphs) have been added to the archives, either temporarily or permanently; over a thousand photographic negatives and several hundred prints and drawings have been added to the collection of illustrative material, while the library has maintained normal growth, chiefly through exchanges. There was no considerable accumulation or transfer of objective material required for study during the year, while there was a consider-

able reduction in the number of back reports through the constantly increasing public demand for ethnologic literature.

NECROLOGY

FRANK HAMILTON CUSHING

It is with much sorrow that I have to report the death of Frank Hamilton Cushing, ethnologist in the Bureau, on April 10, 1900.

Frank Hamilton Cushing was born in Northeast, Pennsylvania, July 22, 1857. At first a physical weakling, he drew away from the customary associations of childhood and youth and fell into a remarkable companionship with nature; and as the growth of the frail body lagged, his mental powers grew in such wise as to separate him still further from more conventional associates. In childhood he found "sermons in stones and books in running brooks"; and in youth his school was the forest about his father's homestead in central New York. There his taste for nature was intensified, and the habit of interpreting things in accordance with natural principles, rather than conventional axioms, grew so strong as to control his later life. Meantime, relieved of the constant waste of mentality through the friction of social relation, his mind gained in vigor and force; he became a genius.

At 9 years of age Cushing's attention was attracted by Indian arrowpoints found in his neighborhood, and he began a collection which grew into a museum and laboratory housed in a wigwam erected by him in a retired part of the family homestead; and his interest and knowledge grew until at 18 he went to Cornell already an expert capable of instructing the teachers. Perhaps by reason of his close communion with nature, he early fell into a habit of thought not unlike that of the primitive arrow maker, and even before he knew the living Indian, grew into sympathy with Indian art, Indian methods, Indian motives. So, in his wigwam laboratory and later at Cornell and elsewhere, he began to reproduce chipped stone arrow points and other aboriginal artifacts by processes

similar to those of the native artisans; in this art he attained skill to a unique degree, and through it he gained unique understanding of the processes of primitive men. In 1874, at the age of 17, he sent to Secretary Baird an account of the Antiquities of Orleans County, N. Y., which was published in the Smithsonian Report for that year; this was based on his wigwam collection, which later passed into the National Museum. In 1876 he had charge of a portion of the National Museum collection at the Centennial Exposition in Philadelphia, where he edified visiting archeologists by his interpretation and imitation of native handicraft; for his skill extended from stone chipping to pottery making, basket building, weaving, skin dressing, and all other native arts. In 1879 Major Powell employed him in the Bureau of American Ethnology, at first in collecting artifacts from the pueblos; but the innate sympathy with simple life acquired in his isolated boyhood soon brought him into intimate relations with the living tribesmen, and the bond became so strong that he decided to remain at Zuñi, where for five years he was as one of the tribe. After mastering the language he acquainted himself with the Zuñi arts and industries; he was adopted into the ancient Macaw clan and the sacred name "Medicine-flower," borne by only one person in a lifetime, was given him; then he was initiated into tribal fraternities and gradually inducted into the religious ceremonies and mysteries; and long before he left the pueblo he was second chief of the tribe, the Head Priest of the Bow, and lived in the family of the governor, wearing native costume, eating native food, and participating in all native occupations and pastimes. Such was Cushing's college course in ethnology.

When he left Zuñi Mr Cushing brought with him to Boston and other Eastern cities a party of Zuñi headmen and priests, who attracted much attention and awakened deep interest in aboriginal life. One of the results was the organization of the Hemenway Archeological Expedition, endowed by the late Mrs Mary Hemenway, of Boston; in 1886-88 Mr Cushing had charge of the work.

Subsequently he returned to the service of the Bureau, and began preparing for publication the records of his researches in Zuñi; a part of this material was published in the Thirteenth Report under the title "Outlines of Zuñi Creation Myths." His health failing to an extent requiring a change, he was assigned to duty in Florida, where he made an archeologic survey no less remarkable for the breadth of view with which it was conducted than for the wealth of material produced from shell mounds and peat-lined lagoons. He was actively engaged in preparing the results of this work for publication when a slight accident (the swallowing of a fish bone) proved too much for the vital thread, never strong and much enfeebled by whole-hearted and absorbing devotion to duty under trying conditions in Zuñi and in Florida. So his professional career ended. He died April 10, 1900.

Cushing was a man of genius. The history of the human world has been shaped by a few men; the multitudes have lived and worked and ended their days under the leadership of these few. Most of the geniuses who have shaped the history of later times shone as intellectual luminaries alone. Cushing stood out not only as a man of intellect, but preeminently as a master of those manual concepts to which he gave name as well as meaning—indeed, he might fittingly be styled a manual genius. There are two sides to man, two correlative and reciprocal aspects—the hand side and the brain side. Human development begins in the child, and began in our earliest ancestry so far as we are able to think, chiefly in the perfecting of the hand; for throughout the human world men do before they know—indeed, the greater part of knowing is always preceded by generations of doing. So humanity's dawn was doubtless brightened through manual genius; then came those later millenniums in which the brain side of man rose into dominance and illumined progress—and this was the time of intellectual geniuses. Of late science has arisen, and men have turned to the contemplation of nature and have been led thence to the conquest of natural forces. In the strife

against dull nature the manual side of man has again come into prominence, and the pages of later history are emblazoned with the names of inventors and experimentalists in whom the hand side and the brain side have attained perfect union. To this class of men Cushing belonged; yet the application of his genius was peculiar, even unique, in that his efforts were expended in interpreting inventions by others rather than in making inventions of his own. This application of his powers rendered him successful beyond parallel in retracing the paths pursued by primal men in their slow advance toward manual and mechanical skill; and it was through this peculiar application that Cushing's richest contributions to the science of man were made.

By reason of his peculiar insight into primitive devices and motives Cushing was a teacher of his colaborers, even of those whose years were more than his own. His mind responded readily to the impact of new sights, new thoughts, new knowledge; hence he was fertile in hypothesis, fruitful in suggestion, an avant-courier in research, a leader in interpretation. All his associates profited by his originality and learned much of him. The debt of American ethnology to Cushing is large.

ELLIOTT CONES

On December 25, 1899, Dr Elliott Cones died suddenly. While he was not an officer of the Bureau, he had frequently cooperated with the Director and the collaborators, especially during the earlier portion of the fiscal year, when he was attached to a party engaged in work in the pueblo region. An enthusiastic student of early American history, he was brought in frequent touch with ethnologists and ethnologic problems, thereby acquiring extended and accurate knowledge of the aborigines; hence his death was a serious loss to the science.

WALTER J. HOFFMAN

Dr Walter J. Hoffman, for many years an attaché of the Bureau, died November 8, 1899. He entered the Bureau in its earlier years as an assistant to the late

Colonel Garrick Mallery, and spent some years in the collection of petroglyphs and other aboriginal records. Subsequently he made independent studies in different tribes, notably the Menomini of Wisconsin. His principal publications in the Bureau reports are "The Midewiwin, or Grand Medicine Society of the Ojibwa," in the Seventh Report, and "The Menomini Indians," in the Fourteenth Report. His connection with the Bureau was temporarily severed in 1895, when he undertook certain special work for the United States National Museum. In 1897 he was appointed United States consul at Mannheim, Germany, where he availed himself of opportunities for study of aboriginal American collections and records. His health failing, he returned in the autumn of 1899 to his home near Reading, Pa., where his death occurred. Although he was but 53 years of age at the time of his death, he was one of the pioneers in American ethnology.

FINANCIAL STATEMENT

Appropriation by Congress for the fiscal year ending June 30, 1900, "for continuing ethnologic researches among the American Indians, under the direction of the Smithsonian Institution, including salaries or compensation of all necessary employees and the purchase of necessary books and periodicals, fifty thousand dollars, of which sum not exceeding one thousand dollars may be used for rent of building" (Sundry civil act, March 3, 1899)

\$50,000.00

Salaries or compensation of employees.....

\$34,737.65

Special services.....

\$162.20

Traveling expenses.....

2,644.91

Ethnologic specimens.....

3,820.00

Publications.....

20.00

Illustrations.....

498.30

Manuscripts.....

1,391.44

Books and periodicals for library.....

1,600.42

Office rental.....

916.63

Furniture.....

419.05

Lighting.....

54.34

Stationery and general supplies.....

1,218.76

Freight.....

241.55

Postage and telegraph.....

57.50

Miscellaneous.....

69.90

13,115.00

Total disbursements.....

47,852.65

Balance July 1, 1900, to meet outstanding liabilities.....

2,147.35

ACCOMPANYING PAPERS

Two papers of very considerable ethnological importance are appended to this report. The first is by Dr J. W. Fewkes, ethnologist, and relates to certain supernatural beings of the Hopi Indian pantheon known as *kateinas*. The work is profusely illustrated by a series of colored plates reproduced from the original drawings made by a native artist well versed in the symbolism of his people. The drawings and the data relating to them were collected by Doctor Fewkes in 1900.

The tribes of the old province of Tusayan form a unique group among the American aborigines, their history and culture being of extreme interest to the ethnologist. They have been studied in part by a number of able ethnologists, but our knowledge of their history and culture is yet far from satisfactory. Doctor Fewkes's study of the Hopi *kateinas* covers new ground and throws fresh light on the religious customs and art of these people.

The second paper is by Mr J. N. B. Hewitt, ethnologist, and embodies three versions of the cosmologic myth of the Iroquoian tribes of New York and Canada. In order to convey a definite and full understanding of the native concepts embodied in these myths, Mr Hewitt has recorded them in the most painstaking manner in the Iroquoian vernacular, adding interlinear and very literal translations, in which he recasts the barbaric thought as far as possible in English words; these are accompanied by free translations into English, which are, however, permitted to retain still something of the idiomatic quaintness of the original tongue. It may be safely assumed that philologists as well as students of primitive philosophy and myth will find in these contributions to the history of the Iroquois much of interest and value, since Mr Hewitt is not only an accomplished linguist but is master of the Tuscarora language and readily translates the other northern Iroquoian dialects.

ACCOMPANYING PAPERS

HOPI KATCINAS

DRAWN BY NATIVE ARTISTS

BY

JESSE WALTER FEWKES

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HOPÍ KATCINAS

DRAWN BY NATIVE ARTISTS

BY JESSE WALTER FEWKES

INTRODUCTION

The Hopí Indians represent their gods in several ways, one of which is by personation—by wearing masks or garments bearing symbols that are regarded as characteristic of those beings. The symbols depicted on these masks and garments vary considerably, but are readily recognized and identified by the Indians.

At each festival in which these supernatural beings are personated the symbols are repainted, and continued practice has led to a high development of this kind of artistic work, many of the Indians having become expert in painting the symbols characteristic of the gods.

Believing that a series of pictures made by the cleverest artists among the Hopís would be a valuable means of studying the symbolism of the tribe, the author hired one of them to make him a series of drawings of all the personations of supernatural beings which appear in Hopí festivals. This method was suggested by an examination of Mexican codices, especially the celebrated manuscript of Padre Sahagun, now in Madrid, the illustrations in which are said to have been made by Indians, and Chavero's *Lienzo de Tlasecala*, lately (1892) published by the Mexican government.

The author found several Hopí men competent to paint a collection of pictures of the kind desired, and finally chose for that work Kuteahonauñ,^a or White-bear, a man about 30 years old, who was believed to be the ablest of all who were considered. This Hopí had picked up a slight knowledge of English at the Keams Canyon school, and while his method of drawing may have been somewhat influenced by instruction there, this modifying influence is believed to be very slight, as the figures themselves show.

^a For the pronunciation of proper names, see the alphabet at the end of this paper.

His uncle, Homovi, who has never been to school, and is unacquainted with the English language, drew some of the best pictures, the technique of which is so like his nephew's that it is safe to conclude that the drawings of the latter are aboriginal in character. A few of the pictures were drawn by Winuta, whose work, like that of Homovi, is unmodified by white influence. A boy who had attended a Government school in Lawrence, Kansas, also made a few paintings, but as they show the influence of instruction in this school they are not valuable for the purpose had in mind in publishing this collection, and they have not been reproduced here.

While, then, their character has possibly been somewhat influenced by foreign art, the pictures here reproduced and described may be regarded as pure Hopi, and as works little affected by the white teachers with whom of late these people have come into more intimate contact than ever before.

To facilitate the painting the author provided the artists with paper, pencils, brushes, and pigments; he left the execution of the work wholly to the Indians, no suggestion being made save the name of the god whose representation was desired. They carried the materials to the mesa, and in a few days returned with a half-dozen paintings, which were found to be so good that they were encouraged to continue the work. In some instances, the artists painted pictures of gods which the author had never seen personated.

When the paintings were delivered, the author wrote under them the names of the beings represented, with such information as could be gathered concerning the special symbolism upon them. Later other Hopis were asked to identify the pictures, which they readily did, the names they gave being nearly always the same as those given by the artists. This independent identification was repeated many times with different persons, and the replies verified one another almost without exception. The talks about the paintings elicited new facts regarding the symbolism and the nature of the beings represented which could not have been acquired in other ways. Several men made critical suggestions which were of great value regarding the fidelity of the work and embodied information which is incorporated in the exposition of the collection. At one time the reputation of these pictures was so noised about in the pueblos that visitors came from neighboring villages to see them. At first the collection was freely offered to all comers for inspection, on account of the possibility that new information might be thus gathered, until some person circulated a report that it was sorcery to make these pictures, and this gossip sorely troubled the painters and seriously hampered them in their work, but the author was able to persuade the artists and the more intelligent visitors that no harm would come to them on account of the collection.

The pictures were made primarily to illustrate symbols and symbolic paraphernalia used in the personation of the gods, but incidentally they show the ability of the Hopis in painting, a form of artistic expression which is very ancient among them. The painting of figures on ancient pottery from Tusayan, illustrated in a collection from Sikyatki, leaves no question of the ability of the ancient Hopi women in this form of expression.^a As specimens of pictorial art the pictures here presented compare very well with some of the Mexican and Mayan codices. They represent men personating the gods, as they appear in religious festivals, and duplicate the symbols on certain images, called dolls, which represent the same beings. A consideration of some of the more characteristic dolls in semblance of gods is given elsewhere.^b

When a Hopi draws a picture or cuts an image of a god, either a doll or an idol, he gives the greatest care to the representation of the head. The symbols on the head are characteristic, and its size is generally out of proportion to that of the other parts. When these same gods are personated by men the symbols are ordinarily painted on masks or helmets; consequently the heads of the figures may be said to represent masks or helmets of personators.

The personations which are here figured generally appear in winter festivals or ceremonies, a more detailed account of which will be given elsewhere, but it has seemed well to preface this description of the pictures with brief summaries of great festivals in which the figures represented are specially prominent, and to make such reference to others as may be necessary. The great festivals, called Pamürti,^c Powamû, and Palülüköñti or Añkwañti, are celebrated in January, February, and March.

The personations are called katecinas; the nature of these merits a brief consideration.

Primitive man regards everything as possessed of magic power allied to what we call life, capable of action for good or evil. This vital power, he believes, is directed by will; it was probably first identified with motion. To the savage whatever moves has a beneficent or malevolent power, sometimes called medicine, the action of which is always mysterious. Various symbols have been adopted by primitive man to represent this power, and many terms are used to define it. Among these symbols words for *breath* in various languages are perhaps the most widely spread among different races. The power of motion directed by will to do harm or good thus comes in English to be known as spirit or soul. The doctrine of medicine power or of spirits is commonly called animism.

^aSee Archeological Expedition to Arizona in 1895, in the Seventeenth Annual Report of the Bureau of American Ethnology, part 2, 1899.

^bInternationales Archiv für Ethnographie, Band VII, 1894.

^cFor the pronunciation of proper names, see the alphabet at the end of this paper.

Early man rarely generalized. Every object, organic and inorganic, had a spirit, but these spirits, like the objects themselves, were thought of as concrete. The spirit of the tree had little in common with the spirit of the sun. To distinguish these differences symbolic personifications were called in, and the medicine power of objects was embodied in objective comprehensible form; thus the medicine power of the sun presented itself as an eagle, that of the earth as a spider.

It would appear, also, that in case of the magic or medicine power of man, there was a universal belief that it existed and was potent after death. The breath-body or spirit of man was believed to have a continued existence after the death of the body, retaining powers of good and bad action, a belief which led to worship. The kateinas are spirits of the ancients of the Hopis, and personations of them by men bear the symbols which are supposed to have characterized these ancients.

While the term *kateina* was originally limited to the spirits, or personified medicine power, of ancients, personifications of a similar power in other objects have likewise come to be called *kateinas*. Thus the magic power or medicine of the sun may be called *kateina*, or that of the earth may be known by the same general name, this use of the term being common among the Hopis. The term may also be applied to personations of these spirits or medicine potencies by men or their representation by pictures or graven objects, or by other means. As applied to a dance in which the personations appear, the term is secondary and derivative.

The word "medicine" is here used in its ancient meaning, not as in modern English. It is misleading to apply such terms as "spirit," "soul," and "medicine," with the modified meanings which they now have, to beliefs of primitive man. When these words originated they were applicable to such beliefs, but in the evolution of culture their meanings have changed, and they are now symbols of beliefs that are very different from those which they originally represented.

In the Hopi ritual there are dramatic celebrations of the arrival and departure of the *kateinas*. Certain clans have special festivals in which they dramatize the advent of their clan-ancients; thus the *Kateina* clan represents it in a festival called *Powamû*, the *Asa* clan in *Pamûrti*, the *Patki* clan in *Soyaluña*. Kindred clans unite with the more prominent in the dramatization of the advent of their clan-ancients. There is only one dramatization of the departure of clan-ancients, a festival which is called the *Niman* (departure), and which occurs in July. Personations of the same clan-ancients do not appear every year at a stated time; in some years they are more numerous than in others, as quadrennially, when certain initiation ceremonies are performed. Particular personations are prescribed for great festivals like *Pamûrti*, *Powamû*, and *Palûlûkoñti*, and these appear yearly, but

there are others whose appearance depends on the inclination of the owner of the masks or on other causes, on which account the personnel of the actors in the festivals changes year by year without, however, there being any fundamental modifications.

The author has repeatedly been informed by the Hopis that the number of katecinas is very great, much greater than the number figured, especially if all those mentioned in traditions are included. When we reflect upon the probable way these supernaturals have been added to the Hopi Olympus, we may gain some idea of their possible number, for each clan as it joined the Hopi population brought its own gods, and, as the clans came from distant pueblos, where environmental conditions differed, each had a mythologic system in some respects characteristic. Many Hopi clans have in course of time become extinct, and with their disappearance their old masks have passed into the keeping of kindred clans, to whom they are now known as "ancient," being never used. The distinctive names of such have been lost, but in some cases the mask still retains its symbols. Then there is a constant increase in the numbers of katecinas; not only are the Hopis acquainted with many katecinas that are no longer personated, but they are also continually introducing new ones. Thus the katecinas called Chicken, Cow, and many others which might be mentioned, have made their appearance in the last decade. It is not difficult to see how this may have been brought about. A man goes on a visit to Zuñi or some Rio Grande pueblo and witnesses a personation of a katecina which, on returning to his own home, he introduces into the Hopi ritual. This process of introduction has been going on for many years, so that we have katecinas called Navaho, Kawaika (Keresan), Pima, Apache, and others of foreign derivation. Thus not only have clans introduced new katecinas from time to time, but individuals have done the same, and in many instances this introduction has taken place so lately that the name of the man who brought them is known, as he is still living in the pueblo.

Of the masked personations among the Hopis some, as Tuñwup, Ahül, and Natacka, always appear in certain great ceremonies at stated times of the year. Others are sporadic, having no direct relation to any particular ceremony, and may be represented in any of the winter or summer months. They give variety to the annual dances, but are not regarded as essential to them, and merely to afford such variety many are revived after long disuse. Each year many katecinas may be added to any ceremony from the great amount of reserve material with which the Hopis are familiar. Some have become extinct, and knowledge of them remains only in the memory of old men, or now and then one may be recalled to mind by an ancient mask hanging in a darkened room. Thus, it is seen that within certain limits a change

is continually going on in the character of the personations in masked dances. It is more especially to the ancient or almost forgotten varieties that we should look for aid in making a classification of katecinas.

The pictures have been arranged primarily on a basis of the sequence of appearance in the annual calendar. Possibly a more comprehensive classification of the pictures might be made with reference to the clans which introduced them, and tables are given with that thought in mind, but there is little possibility that a classification of this kind can be made complete, since the clan origin of many katecinas will always remain unknown.

The classification of katecinas by names leads to important results, but the nomenclature, for many reasons, is often deceptive. The same god may have several attributal or clan names which have survived from the different languages spoken originally by component clans of the tribe. Certain peculiarities of song or step of the personator, or a marked or striking symbol on his paraphernalia, may have given a name having no relation to the spirit personated. Keeping this fact in mind, and remembering the permanency of symbols and the changeability of nomenclature, we are able to discover the identity of personations bearing widely different names.

An important aspect of the study of these pictures is the light their names often throw on their derivation. We find some of them called by Zunián, others by Keresan, Tanoan, Piman, and Yuman names, according to their derivation. Others have names which are distinctly Hopi. This composite nomenclature of their gods is but a reflection of the Hopi language, which is a mosaic of many different linguistic stocks. No race illustrates better than the Hopi the perpetual changes going on in languages which Payne so ably discusses in the second volume of his *History of America*. The successive clans which united with the original settlers at Walpi introduced many words of their peculiar idioms, and it is doubtful whether the present Walpians speak the same tongue that the Snake (Teüa) clans spoke when they lived at Tokonabi, their ancient home in northern Arizona.

HOPI FERIAL CALENDAR

PECULIAR FEATURES

The author will first sketch the ferial calendar^a of Walpi and give a brief account of the nature of the rites occurring each month, having especially in mind the personages here figured; but only so much of this calendar will be given as will help to explain the pictures and render the paraphernalia intelligible.

^aFor ferial calendar of the Hopis, see *Internationales Archiv für Ethnographie*, Band VIII, 1895, pp. 1-136; *American Anthropologist*, vol. XI, 1898; *Fifteenth Annual Report of the Bureau of Ethnology*, 1897, p. 260 et seq.

The ceremonial year of the Hopis begins in November with a New-fire ceremony which assumes two forms, elaborate and abbreviated. The elaborate form, given every fourth year, is very complicated, owing to the initiation of novices into the fraternities. Following this precedent, the rites of the winter solstice (Soyaluña), Powamû, and Palûlûkoñti are celebrated in extenso in those years. The elaboration or abbreviation of the New-fire ceremony, which opens the calendar, thus profoundly affects all festivals of the remainder of the year.

There are also several other variations in the calendar, due to the celebration of either the Snake or Flute festival, which alternate with each other. Thus in odd years there is in January an assemblage of the Snake fraternity, while in even years the Flute priests have a meeting in the same month. There are likewise certain minor modifications in other ceremonies in those years in which the Flute and Snake ceremonies, respectively, are celebrated.

It must be borne in mind that the Hopis are ignorant of the Roman names of months, January, February, and the like, but these names are introduced in the following pages for convenience in reducing their calendar to our own. Their months often take the names of the ceremonies which occur in them.

The four seasons, spring, summer, autumn, and winter, have no equivalents among the Hopi so far as is known. The Hopi year has two divisions, which may be designated that of the named and that of the nameless moons; the former is the cold period, the latter is the warm—roughly speaking, they are winter and summer. These divisions may be called the greater and lesser periods, as the former begins in August and ends in March. In the first occur the greater, in the other the lesser mysteries (see below, Classification of Festivals), although this practice is sometimes reversed.

CLASSIFICATION OF FESTIVALS

As has been noted, the ceremonies in the Hopi calendar vary in complexity as a result of the initiation of novices into the priesthoods, which occurs about every four years.

In addition to this quadrennial variation there is a lesser and greater celebration of the same festival each year, which are ordinarily six months apart, the lesser being generally in winter. The adjective "elaborate" will be applied to those quadrennial festivals which are celebrated in extenso, "abbreviated" being applied to the smaller celebrations in intervening years: the two yearly presentations will be known as the greater and lesser mysteries.

ELABORATE FESTIVALS

Some of the elaborate festivals involve nine days' active work, others five. In years when the New-fire ceremony is brief, other nine-day ceremonies are abbreviated to five, and five-day ceremonies are shortened to one. A list of the festivals of the latter class is given below, under Abbreviated Festivals.

Among elaborate festivals with a nine-day duration may be mentioned the following:

Naacnaiya.	Leleñti (Leñpaki).
Soyaluñia.	Lalakoñti.
Powamû.	Mamzrauti (Maraupaki).
Niman.	Owakûlti.
Teñiatikibi (Teñiapaki ^a).	

With the exception of Powamû and Niman the above festivals have two additional ceremonial days called the smoke talk and the public announcement days. The ceremonial days of these elaborate festivals are called:

First day: Teotcoyuñya.	Fourteenth day: Yuñya.
Second day: Tiyuna.	Fifteenth day: Cuskahimû.
Tenth day: Yuñya.	Sixteenth day: Komoktotokya.
Eleventh day: Cusala.	Seventeenth day: Totokya.
Twelfth day: Luctala.	Eighteenth day: Tihûni.
Thirteenth day: Naluctala.	

The days between the announcement (second day) and Yuñya (tenth day) are generally seven in number, but may be less. The nine active days begin on the first Yuñya and end on Tihûni, the public dance day, which is followed by three or four days of purification. Practically each of these ceremonies takes twenty days from the smoke talk (Teotcoyuñya) to the final day of purification.

ABBREVIATED FESTIVALS

Among five-day ceremonies which are believed to be contracted forms of the first group, may be mentioned:

Wüwütcimti.	Palûlûkoñti, or Añkwañti.
Pamûrti.	

The one-day ceremonies, which may be extended over five days in special years, are as follow:

Winter Flute prayer-stick-making.	Winter Marau prayer-stick-making.
Winter Snake prayer-stick-making.	Summer Sun prayer-stick-making.
Winter Lakone prayer-stick-making.	Winter Sun prayer-stick-making.
	Montcita.

^a Literally, snake (teñia) going down (pakiti), referring to entering the kiva.

TABULAR VIEW OF FESTIVALS IN A HOPI YEAR

The following ceremonies, celebrated annually at the East mesa of Tusayan, are mentioned with the months in which they occur, beginning with the New-fire or November festival.

November, Kelemürjawaû (Novices' Moon)

[Wüwütcimti (New-fire ceremony).]

[Naaenaia (with initiation of novices).]

November is generally considered the opening month of the Hopi year, and on the character of the New-fire ceremony, whether elaborate (Naaenaia) or abbreviated (Wüwütcimti), depends that of the following festivals, for if the former is celebrated the winter ceremonies which follow are always more complicated.

December, Kyamürjawaû

1. Soyaluña (All-assembly, Winter-solstice).

Synchronous meeting of all clans in their respective kivas with altars and prayers to Muiñwû, the germ god. An elaborate sun drama occurs in certain kivas during the festival.

2. Momteita (war dance of the Kalektaka or warrior priesthood of the Pakab clans).

Stone images of the Hano warrior gods, corresponding to the Hopi Pükoñ hoyá, Paluña hoyá, and their grandmother Kokyan wüqti (Spider woman), are displayed at the winter solstice ceremony (called Tañtai by the Tewas). At Hano the rites of these gods are combined with those of the germ gods, but at Walpi they are distinct, following Soyaluña.

In this festival there is an altar and prayer-stick-making. The Hano warrior altars are erected in the same rooms and at the same time as those of the Winter-solstice ceremony.

January, Pamürjawaû

1. Pamürti.

A dance celebrated at Sichumovi by the Asa and Honani clans, dramatizing the return of the sun, followed by their clan-ancients or kateinas, called by Zuñi names.

2. Leñya or Teña paholawû (Flute or Snake prayer-stick-making).

Winter or lesser Flute or Snake prayer-stick-making. The Flute or Snake fraternity of the under world is supposed to meet at this time, and there is a sympathetic gathering of Flute priests in even years and Snake priests in odd years. In the odd years certain rites occur in the kivas during the Soyaluña ceremony to harmonize with the preeminence of the Snake chief in those years.

3. Mucaisti (Buffalo dance).

4. Tawa paholawû (Sun prayer-stick-making.)

Winter or lesser assemblage of the Sun priests.

February, Powamüryawû

1. Powamû (Bean-planting).

A ceremonial purification festival celebrating the return of the clan-ancients of the Katsina clan, in which several other clan-ancients likewise appear.

2. Lakone paholawû (Lakone prayer-stick-making).

Winter or lesser sympathetic meeting of the Lakone priesthood, who make offerings and deposit them in distant shrines.

March, Ücümüryawû

1. Palülüköñti, or Añkwañti.

Theatrical performance or mystery play, illustrating the growth of corn; its purpose is the production of rain.

2. Marau paholawû (Marau prayer-stick-making).

Spring meeting of the Marau fraternity, who make offerings and deposit them in distant shrines.

3. Sumaikoli.

Spring meeting of the Sumaikoli and Yaya fraternities. A festival of short duration in which new fire is kindled by frictional methods.

May, Kyamüryawû

Abbreviated Katsina dances.

Masked personations of different clan-ancients or kateinas, in public dances of a single day's duration, sometimes accompanied with secret rites.

July, Pamüryawû

Niman Katsina (Departure of the Katsinas).

Elaborate celebration of the departure of the kateinas.

August, Powamüryawû

1. Snake dance (Teñipaki).

In odd years at Walpi, alternating with the Flute festival in even years.

1. Flute dance (Leñipaki).

2. Tawa paholawû (Sun prayer-stick-making).

Prayer-stick-making by the Sun priests.

3. Sumaikoli.

Meeting of the Sumaikoli fraternity.

September

Lalaköñti.

Basket dance of the Patki (Rain-cloud) clans. Meeting of the Lakone fraternity, in which an elaborate altar is erected and a public basket dance is celebrated.

October

1. Owakülti.

Basket dance of the Buli and Pakab clans. Meeting of the Owakülti society, when an elaborate altar is erected and a basket dance is celebrated.

2. Mamzrauti.

Hand-tablet dance. Meeting of the Marau society, when an elaborate altar is erected and a hand-tablet dance is celebrated.

PRIEST FRATERNITIES IN HOPI CEREMONIAL FESTIVALS ^a

Each of the above-mentioned ceremonial festivals is performed by a society of priests and is simple or complex according to the relative strength and social influence of its priesthood. The following lists give the names of these societies and the festivals in which they are specially prominent:

Fraternity	Festival
Aaltu	Wuwuteimti.
Wuwuteimti	Naacnaiya
Tataukyamü	Pamürti
Kwakwantü	Powamü
Kateina	Abbreviated Kateina dances
	Niman
Teüa	Winter Snake ceremony
Teüb	Snake dance
Leñya	Winter Flute ceremony
	Flute dance
Lalaköñtö	Winter Lakone prayer-stick-making
	Lalaköñti
Owakültü	Owakülti
Mamzrauti	Winter Marau prayer-stick-making
	Mamzrauti
Tawa	Winter Sun prayer-stick-making
	Summer Sun prayer-stick-making
Kalektaka	Momteita
Yaya	Summer Sumaikoli
Sumaikoli	Spring Sumaikoli

^a For Hopi religious fraternities see *Journal of American Ethnology and Archaeology*, vol. II, 1892.

There are a few other priest fraternities which take part in the celebration of Hopi ceremonies, the most important of which are the Teukuwimpkya, among which may be mentioned the Paiakyamû (mud-heads), Tateûkti (clowns), and Teutekutû (gluttons). They are intimately associated with the masked katecina observances, in which they generally take part.

DESCRIPTION OF HOPI FESTIVALS

WÛWÛTCIMTI, NEW-FIRE CEREMONY

The festival of the new fire is performed by four religious fraternities or societies called the Aaltû or Alosaka, the Kwakwantû, Tataukyamû, and WÛwÛtcimtû.

The dominating element in this great yearly festival, which opens the Hopi year, is the worship of the germ god, Alosaka or MÛyîñwû. Fire is a living being, a mystery, or spirit, and the creation of fire is symbolic of the creation of life. The making of the new fire may be considered as a kind of sympathetic magic or symbolic prayer for the rejuvenescence of nature, and the various so-called phallic proceedings which accompany it have the same significance. This festival is not regarded as a fire-worship ceremonial, but an aspect of the worship of the mystery or medicine which fire shares with every other living or moving thing, embracing both organic and inorganic objects.

SOYALUÑA

The winter solstice ceremony, called Soyaluña, All-assembly, is an occasion of many rites in all kivas on the East mesa, the altars in which are described elsewhere. Its main feature is a prayer to MÛyîñwû, the germ god, and in one of the kivas certain clans from the south dramatize the advent of the sun god in the form of a bird.

The public advent of this sun or sky god takes place on the following morning, when the bird personation is replaced by a masked man, called Ahûlani. This sun god is also called Soyalkatecina, from the fact that he appears at Soyaluña. He is accompanied by two maids, called Soyalmas, wearing masks resembling those of Añya katecina masques, who distribute seed corn to the women of the pueblo.

It will later appear that there is the same dramatization of the arrival of the gods in this festival as in Powamû and Pamûrti. There is a representation of the return of a sky or sun god, who appears first in the kiva and then on the following morning at sunrise in public, distributing gifts to the people and receiving their prayers.^a

^aFor a description of the elaborate rites at the advent of the sun god in the kiva, see *American Anthropologist*, 1899 and 1900. The exercises in the Hano kivas, where there are two altars with serpent effigies (see *American Anthropologist*, new series, vol. 1, 1899), are mainly for rain and crops.

On one of the days of this festival men personating many kinds of birds dance together in the Nacab kiva; this dance is repeated in the Powamû festival, when all the bird masks are repainted and the bodies of the participants are decorated with feathers, the wings and tail being attached feathers. The following birds are personated:

Kwahu, Eagle.	Türpockwa.
Keca, Hawk.	Totea, Hummingbird.
Kowako, Chicken.	Pawik, Duck.
Patszro, Snipe.	Monwû, Owl.
Hotsko, Owl.	Kwayo, Hawk.

MOMTCITA

This special ceremony of the Kalektaka, or warrior society, introduced by the Pakab or Reed (arrow) clans, whose chief is Pautiwa, is observed directly after Soyaluña. The society has a special room for its meeting, which is under the old Pakab house and is entered from the roof. Ordinarily this room, called the Püükoñki or house of the god of war, is closed. The four walls are decorated with pictures of animals, as follows: On the north side there is a picture of Toko, the Mountain Lion; on the west wall is Honauû, the Bear; on the south is Tokotci, the Wildcat, above which is a five-pointed star; and on the east is Kwewû, the Wolf, above which is a picture of the sun. From their positions on the walls these animals may be judged to be the distinctive beasts of these cardinal points. In one corner of this room there is a recess, ordinarily closed by a flat slab of rock luted in place, in which the images of the war gods are kept. At the time of the ceremony these fetishes and a number of old celts, ancient weapons, bows, arrows, and tiponis of the Kalektaka society are arranged in the form of an altar.

Prayer-sticks of peculiar construction are made by the Kalektaka, and there is a dance at daybreak on the day after their manufacture, in which the participants carry guns, bows, arrows, and other war implements.

The rude stone images representing the Hano war gods are arranged in the kivas during the celebration of the Soyaluña, in the manner described in an account of the rites of the winter solstice at the pueblo. They represent the two war gods, the Spider woman, their grandmother, and Wicoko, a giant bird. The warrior celebration at Hano is combined with the winter solstice rites, whereas in Walpi it is distinct, or rather the Reed or Pakab clans have a special warrior celebration.

The three principal images or idols are Püükoñ hoyá, Paluña hoyá, and Kokyan wíqti, the symbolism of which is shown in the pictures.

There are other images of Püükoñ hoyá in Walpi which are brought into the kivas at Soyaluña; as one belonging to the Katsina clan, used

in the Moñi kiva, and one of the Kokop clan, used in the Nacab kiva. These are supposed to have been the property of the warriors of these two clans, but there are no special rites connected with them. At Ilano the rites of the warriors occur at the winter solstice, when elaborate altars are erected.

PAMÜRTI

The Zuñi Indians are said^a to claim Sichumovi as one of their towns, and the Hopis sometimes refer to it as the Zuñi pueblo, for the reason that the clans which settled it, mainly the Asa, and possibly also the Honani, came from Zuñi; but of that the author is not quite sure. It is commonly said that the Asa belong to the Tanoan stock and that they migrated from the Rio Grande via Zuñi, where they left representatives called the Aiwahokwi.

The belief of the Zuñis and Hopis that Sichumovi is closely connected with the Zuñi clans is supported by the existence in that pueblo of a ceremony—Pamürti—in which the majority of the personators are called by Zuñi names, and are dressed to represent Zuñi katecinas. In this festival there are neither secret ceremonials nor altars, save those presently to be mentioned, and no tiponis nor society badges, although ancient masks are publicly displayed in certain houses.

The Pamürti at Sichumovi in the year 1900 eclipsed all ceremonies in January at the East mesa, but simultaneously with it dances were performed in the other pueblos. Pamürti celebrates the katecinas' return (ikini) to the pueblo, the personations at Sichumovi mainly representing the ancients of the Honani and Asa clans.^b In the same manner Powamû is supposed to represent the return of the ancients of the Katecina clan.

The Pamürti opened with a personation of Pautiwa, who in this festival at Sichumovi is the sun god of the Asa and Honani clans. On the opening day of the celebration he went to every kiva on the East mesa announcing that in eight days the ancients would return and the Pamürti would be celebrated. He threw meal at the homes of the chief clans of Sichumovi—the Honani, Asa, and Patki clans—as he passed through the pueblo, a symbolic act analogous to that of Ahûl, who in Powamû makes markings of meal on the doorways of all the houses of chiefs.

Eight days after the sun god, Pautiwa, had made the circuit of the kivas as above mentioned, personators of the following beings marched from the Sun spring up the trail into Sichumovi:

Pautiwa,	Sun god.
Tcolawitze,	Fire god.
Cakwa Cipikne,	Green Cipikne.

^a Mrs Stevenson informed the author that the Zuñi claim one of the towns on the East mesa, and later he learned that the town referred to is Sichumovi.

^b See *Journal of American Ethnology and Archaeology*, vol. II, 1892.

Sikya Cipikne,	Yellow Cipikne,
Hakto.	
Huik.	
Hututu.	
Caiaataana,	Long horn.

The men who personated these beings gathered about 4 p. m. at a house of the Badger clan on the Zuñi trail, far out on the plain—and there dressed, putting on their masks and other paraphernalia. They then marched in procession to the Sun spring (Tawapa), where they were joined by Walpi men, who came from the Moñ and Nacab kivas. Those from the Moñ kiva represented Helilülü, Kwahu (Eagle), Kwayo (Hawk), Macikwayo (Drab Hawk), Pawik (Duck), and many mudheads or clowns; those from the Nacab kiva contributed several personations of Teakwainas. The procession, enlarged by these additions, re-formed and continued on up the mesa, under lead of the sun god personation, Pautiwa, past the Rabbit-ear shrine (Sowinakabû) to the Sun shrine, on the east edge of the mesa, midway between Walpi and Sichumovi. On their arrival there they re-formed in platoons and continued on to the latter pueblo.

The procession entered the pueblo about sunset, presenting a most barbaric appearance in the rays of light from the western sky. The numerous masked men walked in platoons, wearing painted helmets, those representing birds prancing backward and forward, raising their arms, to which feathers were attached to imitate wings; there were also platoons of men with painted bodies, wearing horned knobbed helmets closely fitting their heads, singing songs and shaking rattles. Prominent among all was a naked boy, painted from head to foot with spots of different colors. He was called Tcolawitze and carried in his hand a cedar-bark torch, one end glowing with fire. The most startling figure was perhaps that representing the Humis katecina, or rather the Zuñi supernatural of this name. He was accompanied by a relative, called their uncle (taamû), and two others known as the Avate boyo or Little Spotted Ones. These danced together with a full chorus on the following day in the plaza of the pueblo.

There was also on this day a dance in which more than twenty men, personating the Duck or Pawik katecinas, appeared in line in the same plaza. The procession entered Sichumovi back of Anawita's house, continuing along the row of houses on the east side, toward Hano. Turning westward at the north end of the row it passed into the plaza of the pueblo, where it divided into four groups, each of which sought one of the houses of the four chief clans, soon to be mentioned, where receptions had been prepared.

At intervals along the route of their march through the pueblo six temporary shrines had been erected, consisting of a few upright stones inclosing a prayer-stick. Connecting these shrines a line of sacred meal

was drawn on the ground, along which line the procession passed. As the personators arrived at each of the six shrines they performed a dance near it, and the leader scattered prayer-meal on the prayer-stick. Each of the four divisions of the procession went to one or another of the following houses: Asa clan house (Homovi's), Honani clan house (Nuvasi's), Patki clan house (Teoshoniwû's), and Küküte clan house (Sikyahonauû's).

These houses had been specially fitted up for the reception of the incoming guests, and as they arrived they danced, passing in rotation to the other houses, and so continuing throughout the night.

As each group entered a house, it tied a stick with attached feathered strings in the rafters, after which the katcinas doffed their masks, the men smoked and prayed, and a feast was served. At the close of the feast the women and children began to assemble, filling all available space in the rooms, each family seeking the clan with which it had social affiliation.

There were no elaborate altars in these rooms, but at one end, on the floor, there were masks and other sacred objects belonging to the clan. In the floor of the room at that point there was a round hole called the sipapû, corresponding with a similar opening in the floors of the kivas. The walls of the Asa room were decorated with whole new buckskins nailed in a row about them. The mural decoration of the Küküte clan was a ceremonial kilt painted on the four walls. All floors were carefully swept and the wealth of the clan was prominently displayed, the clan fetiches being placed on the floor near the symbolic opening mentioned above.

The most important of the latter in the home of the Honani clan were four masks of Wüwüyomo and four masks of the Zuñi Calakos. These were arranged in two rows, one behind the other. Near this double row of masks the men representing Cipikne, Haktó, and Hututu set their masks. The author supposes that the four masks called Wüwüyomo (see plate v), which are apparently very old, as their name indicates, represent sun masks, and as such are symbolically and morphologically the same as that of Ahül, the sun god of the Katcina clan. They are exceptional in having the curved snout (which is homologous to an eagle's beak) turned upward, for in masks of other sun gods which have this organ it is turned downward.

The four Zuñi Calako masks, which the author believes are also symbolic sun masks, are of modern introduction into Tusayan, and do not differ in symbolism from those of the Calakos at Zuñi, from which they were modeled.^a

No ancient masks were displayed in the house of the Asa clan, but

^aThis is not the place to point out the resemblance between the symbolism of the Calako masks and those of the sun, but the author is firmly convinced that the Calako giants represent giant sun birds. Not only the symbolism but also the acts of these beings support this theory. The Calako festival is practically a sun drama.

near a small opening in the floor representing the sacred region of the room, the men personating Cipikne, Hakto, Caiastacana, and Teolawitze deposited their masks.

In the house of the Patki clan there was what might be called a rude altar. At one end of the room, on a space a few feet square, the floor had been carefully sanded, and on the sand five rings were drawn side by side with meal. Within each of these rings there was a conventional symbol of a rain cloud. Bird worship predominates in the cults of this clan, and in these rings of meal the masks of the bird gods, Kwahu (Eagle), Kwayo (Hawk), and Macikwayo (Drab Hawk), were placed. It may be remembered that the personators who wore these masks were Walpi men, and that the Patki is a Walpi clan, as distinguished from the Honani and Asa, which have Zuñi affiliations.

The house of the Küküte clan, also distinctly Hopi, had, however, a row of twenty Teakwaina masks hanging on the walls. These were not worn by personators in the procession from Tawapa to Sichumovi, but were prominent in the dances throughout the night.

There were dances in Walpi and Hano kivas on the same night, at the same hour, participated in by unmasked personages—Mucias taka (Buffalo youth), Tacab (Navaho), Woe,^a Malo, and others. A dance representing all kinds of birds was performed on the same night in the Walpi Nacab kiva.

WINTER FLUTE PAHOLAWÚ^b

This is an abbreviated meeting of the Flute priests, occurring in even years and lasting one day, during which a simple altar is made, tiponis are put in position, and prayer-sticks are manufactured. There is no public dance and there are usually no masked personages. The Hopi artist has given no drawing of the Flute priest, but in the collection there is a Leñya or Flute kachina, which sometimes appears.

In the winter Flute ceremony there is no altar, but the tiponis or sacred badges of the Flute chief, Túrnoa, the Bear chief, Kotka, and the speaker chief, Hoñyi, are placed in line in a ridge of sand back of the symbolic opening in the floor of the kiva called the sipapû.

In 1900 the Flute chief made the following prayer-sticks:

1. A double prayer-stick or paho, flat on one side, an offering to Cotokinuñwâ.

2. Eight ordinary green flute pahos.

Hoñyi made the following:

1. A double paho, flat on one side, with corn-husk packages of meal.

2. Ordinary green flute pahos.

The other men present made each two double green pahos as long as the middle finger.

^aThe chevron on the face of this being recalls the eagle and hawk symbolism.

^bThe Snake chiefs meet in odd, the Flute in even, years. There are some variations in all the ceremonies of the calendar connected with the celebration of Flute or Snake dance.

Hani, the Piba-Tabo chief, acted the part of pipe lighter, and, after all the priests had taken their positions around the three badges of the chiefs and the basket-tray containing the prayer-sticks mentioned above, lit two pipes, one of which he passed to Tūrnoa and the other to Hoñyi.

Eight songs were then sung, which Hani accompanied on a flute. During the first song Kwateakwa arose, put some meal on a feather which he held horizontally, and made several passes over the sacred objects.

In the second song several rattles made of corn shells were used to beat time, and Kwateakwa sprinkled the objects with sacred meal. During the third song Kotka asperged these objects with medicine liquid. During the sixth and eighth songs Momi, of the Teüa clan, arose, and stood before the three sacred badges of the chiefs, twirling the whizzer or bull-roarer, after which he repeated the same act on the roof of the kiva.

At the close of the songs all prayed in sequence, and the rites ended with a formal smoke. The prayer-sticks were given to Sikyabotima, of the Küküte clan, who ran with them as a courier to the different shrines of the gods for which they had been made.

WAHIKWINEMA, CHILDREN'S DANCE

Two days after the winter Flute ceremony just described, 15 little boys and as many girls, each about 10 years old, performed a simple dance in the Walpi plaza. They were dressed and painted by their elders to represent kateinas, and men sang for them as they danced like their parents, beating time on a drum. At the close of this exhibition a small boy, one of their number, threw piñon nuts to the spectators from a bag he carried, which gives the dance the name it bears (we go throwing).

MUCAIASTI, BUFFALO DANCE

On the night of January 15, 1900, a Buffalo dance was performed in the Moñ kiva by two men wearing Buffalo masks. Tacab and Woe kateinas were represented in the Wikwaliobi kiva, Malo kateina was represented in the Nacab kiva, and the bird personations, Kwahu, Monwû, and Añwuci, appeared in the Teivato kiva, accompanied by many mudheads. This was apparently unconnected with the Sichumovi Pamürti or with the rites with which the Flute priests made prayer-sticks, which took place in Walpi on the same day.

In the Mucaiasi or Buffalo dance no altar is erected, but the men who take the part of the Mucaias take deposit offerings in the Buffalo shrine at its close.

The participants in the Mucaiasi of 1900 were (1) the Buffalo youths, (2) the Buffalo maids, (3) the chorus.

The pictures give a good idea of the paraphernalia of the first two groups, which dance together. The chorus accompanies them with a drum, singing a loud and effective song. During the dance it is customary to discharge firearms and to imitate in a way a hunt of the bison, and this part of the ceremony was formerly carried out in a much more realistic way than at present.

The men of the chorus are gaudily painted, bearing sticks or poles to which ribbons, calico, and feathers are attached.

The Buffalo dance is a foreign addition to the Hopi calendar. It is said to be a Tewan ceremonial dance, and some of the Walpi women say they introduced it into Zuñi. The Hano people claim that their Muciaiasti is the best on the East mesa; in former years it was celebrated with much more éclat than at present. There is a tradition that a Buffalo maid was brought to Tusayan from the Eastern pueblos by the Sun, whose emblem she bears on her back in the dance.

WINTER TAWA PAHOLAWŪ

This meeting of the Sun priests or Tawawinupkiya is a complementary ceremony, at or near the winter solstice, of the summer meeting, which occurs in July.^a No altars are employed, but a number of prayer-sticks are made and later are deposited in special shrines.

The Winter Sun prayer-stick-making takes place in the same room as the Summer, in a house near the Moñ kiva, under the entrance to the ancestral residence of the Patki clan. The only fetish employed is a rude stone frog, over which is stretched a string extended along a line of meal on the floor, symbolic of the pathway of blessings. The men who participate in this rite are all members of the Patki clan.

POWAMŪ

The Powamŭ festival, ordinarily called the Bean-planting, is one of the most elaborate of all kateina exhibitions, and at Walpi is controlled by Naka, chief of the Kateina clan. One object of this festival is a purification or renovation of the earth for future planting, but the main purpose is a celebration of the return of the kateinas. The festival differs considerably in the six Hopi pueblos and is apparently most complicated at Oraibi.

PLANTING OF BEANS

In the early days of Powamŭ, beans are planted in all the kivas of the three villages, Walpi, Sichumovi, and Hano, and forced to grow in superheated rooms until the morning of the final day, when they are pulled, tied in small bundles, and distributed, with dolls, bows and arrows, turtle shells, rattles, etc., to the children, by masked persons from each kiva.

^a See *Journal of American Ethnology and Archaeology*, vol. 11, 1892.

DANCES IN THE KIVAS

On every night from the opening to the close of the festival there were dances, unmasked or masked, in all the kivas of the East mesa.

There are personations in nine different kivas at the same time, and although the author has obtained the names and pictures of the katecinas personated, it was quite impossible for him to witness all these dances.

The unmasked dances of katecinas in the kivas are called by the same name as when masks are worn. Some of them are in the nature of rehearsals. When the dance takes place in the public plaza, all the paraphernalia are ordinarily worn, but the dances without masks in the kivas are supposed to be equally efficacious.

On account of the large number of masked men who appear in Powamû, it is one of the most important festivals in which to study katecinas. The whole ceremony is of from sixteen to twenty days' duration, and will later be described in extenso, but for a proper understanding of the functions of the masked personators a summary is introduced of the events of each day in the celebration in 1900.

On the night of February 1 there occurred in all kivas a series of dances of strange character. They followed one after another in rapid succession, and while they took place in all the kivas, the author witnessed them in only one.

First Act

The first dance was performed by men from the Nacab kiva. The men represented all the birds which the Hopis personate in their dances, and the personations were very good. They wore bird masks, their bodies were painted, and small feathers were stuck on their naked legs, arms, and bodies with pitch. They imitated to perfection the step, cry, and motions of Kwahu (Eagle), Palakwayo (Red Hawk), Totea (Humming-bird), Monwû (Owl), Koyona taka (Cock), Koyona mana (Hen), Yaupa (Mocking-bird) Patszro (Quail), Keca (Hawk), Hotsko (Owl?). Three bees (Momo) were also personated, and the men personating them went about the kiva imitating bees stinging by shooting miniature arrows at the spectators.

Second Act

The Tewa kiva contributed a number of mudheads called Koyimisi (a Zuñi name), who danced and sang, performing certain obscene acts which need not be described.

Third Act

A large delegation of Sio (Zuñi) katecinas performed the third dance, which occurred shortly after that of the mudheads. They came from

one of the Sichumovi kivas, and their dance was practically the same as that which has been elsewhere described.^a

Fourth Act

This act consisted of a dance by men representing Taakwaina kateinas.

Fifth Act

One of the Sichumovi kivas contributed to this series a dance by a number of masked men representing Tacab (Navaho) kateinas, who were accompanied by two mudheads or clowns.

Sixth Act

This dance was the most exciting of all the exhibitions in this continuous performance. The dramatis personæ were Tumas, Huhuan, and ten personations of Tuñwup, the flogger, all of whom came from the Moñ kiva of Walpi.

The most exciting event in this dance was a flogging act by the last mentioned. During the dance a ring was drawn with meal on the floor, and one of their number stepped within it, dancing all the while, and two of his comrades struck him as hard as they could with yucca boughs on naked back, arms, legs, and abdomen. Shortly after this many spectators, men and women, stepped forward and received similar floggings on bared legs and arms.

ADVENT OF THE SUN GOD, AHŪL

The Powamŭ sun god arrives in the kiva, where he is said to rise^b on the night of February 1. Certain rites attend that event, but his advent in public occurs on the following morning (February 2) at sunrise. The man who is to personate the sun god dresses and masks himself at the shrine, Wala, on the trail to Hano, and just as the sun reddens the east he starts up the trail, guided by the Kacina chief. His dress and the symbolism of his mask can be known by consulting the figure which the artist has drawn of him, but a brief reference to his acts may find a place in the general account of Powamŭ.

The advent of the sun personator is described elsewhere as follows:^c

Just as the sun rose the two [Ahŭl and the chief] visited a kiva in Hano. Stooping down in front of it, Ahŭl drew a vertical mark with meal on the inside of the front of the hatchway, on the side of the entrance opposite the ladder. He turned to the sun and made six silent inclinations, after which, standing erect, he bent his head backward and began a low rumbling growl, and as he bent his head forward raised his voice to a high falsetto. The sound he emitted was one

^aJournal of American Ethnology and Archaeology, vol. II, 1892.

^bThe use of the same word for his appearance and for sunrise is significant. Ahŭl may be translated The Returning One.

^cFifteenth Annual Report of the Bureau of Ethnology, Washington, 1897, p. 277.

long expiration, and continued as long as he had breath. This act he repeated four times, and, turning toward the hatchway, made four silent inclinations, emitting the same four characteristic expiratory calls. The first two of these calls began with a low growl, the other two were in the same high falsetto from beginning to end.

The kiva chief and two or three other principal members, each carrying a handful of meal, then advanced, bearing short nakwakwoi hotumni [stringed feathers tied to a twig], which they placed in his left hand while they uttered low, reverent prayers. They received in return a few stems of the corn and bean plants which Ahül carried.

Ahül and Intiwa^a next proceeded to the house of Tetapobi, who is the only representative of the Bear clan in Hano. Here at the right side of the door Ahül pressed his hand full of meal against the wall at about the height of his chest and moved his hand upward. He then, as at the kiva, turned around and faced the sun, holding his staff vertically at arm's length with one end on the ground, and made six silent inclinations and four calls. Turning then to the doorway, he made four inclinations and four calls. He then went to the house of Nampio's mother, where the same ceremony was performed, and so on to the houses of each man or woman of the pueblo who owns a tiponi or other principal wini (fetish). He repeated the same ceremony in houses in Sichumovi and Walpi.

During this circuit Ahül visited the following kivas and clan houses of the three pueblos of the East mesa:

HOUSES VISITED IN HANO

HOUSE	OWNER
1. Tewa kiva	
2. Kolon clan house	Nampio
3. Ke clan house	Pobi
4. Sa clan house	Anote
5. Kisombi kiva	
6. Okuwañi clan house	
7. Täñi clan house	Kalacai

HOUSES VISITED IN SICHUMOVI

HOUSE	OWNER
1. Añwuci kiva	
2. Teoshoniwü's kiva	
3. Honani clan house	Kokaamü
4. Honani clan house	Kele wüqti
5. Ala clan house	Tüba

HOUSES VISITED IN WALPI

HOUSE	OWNER	TIPONI
1. Kokop clan house	Kutenaiya	
2. Patki clan house		
3. Kokop clan house	Saha	Marau tiponi
4. Leñya clan house	Sakbensi	Leñ tiponi
5. Moñ kiva		
6. Patki clan house	Vensi	Lakone tiponi
7. Wikwaliobi kiva		
8. Asa clan house	Wuko mana	{ Wüwüteim tiponi Tataukyamü tiponi
9. Kokop clan house	Nakwawainima.	Owakül tiponi

^a Naka became Kateima chief at Intiwa's death.

10. Teüa clan house	Saliko	{ Teüb tiponi Teüa tiponi Marau tiponi Teak tiponi
11. Nacab kiva		
12. Patki clan house	Kotsyumsi	Lakone tiponi
13. Honau clan house	Kotka	Aal tiponi
14. Ala clan house	Pontima	
15. Pakab clan house	Nuñsi	Kalektaka tiponi
16. Kateina clan house	Komaletsi	Kateina tiponi
17. Al kiva		
18. Teivato kiva		
19. Asa clan house	Tuwasmí	Aal tiponi
20. Patki clan house	Nacaiinima	Lakone tiponi
21. Pakab clan house	Poyaniumka	Sumaikoli tiponi
22. Patki clan house	Nempka	{ Lakone tiponi Soyal tiponi

After the personator of the sun had visited all these houses and kivas he sought a shrine dedicated to the sun, where he made his offerings and, retiring to a sequestered place, disrobed and returned to the kiva in the pueblo, carrying his mask hidden in a blanket. This personation did not again appear in Powamŭ.

PRELIMINARY VISIT OF THE MONSTERS

On February 10, in Powamŭ, a group of monsters (Soyokos) from each pueblo visited every house on the mesa. The object of these visits was to tell the people that in several days they would return for meat and bread. These monsters are called Natackas, and the group from each pueblo consists of Hahai wŭqti (their mother), Natacka mana (maid) and Natacka naamŭ (their father). The members of each group from the different towns are clothed in essentially the same costume, and have the same symbols on their masks.

The acts of Natacka naamŭ, Hahai wŭqti, and Natacka mana on February 10 were essentially the same, each group first visiting all the houses of its own pueblo and then those of families of the other pueblos on the East mesa the heads of which were men of its town who had married and had children.

When it arrived at a house, the group, preceded by Hahai wŭqti, halted before the door, and its leader called out in falsetto voice, asking for the inmates. The mother of the monsters carried a collection of snares (small animal traps made of a stick and yucca fiber) and when a man or boy appeared she gave him one, telling him to hunt game, and in eight days she and her company would return for meat. She gave to the women and girls an ear of corn, telling them to grind it, and saying that in eight days the visitors would return for meal and bread. The Natacka father (naamŭ) said nothing, but hooted and hopped back and forth, assuming threatening postures.

This visit was an announcement to the households that in course of

time the monsters would return for gifts, so the males were directed to hunt for meat and the women to prepare paper-bread and meal to give them.

FLOGGING THE CHILDREN

The most important act on February 14 was the child flogging at Walpi and Hano. This is done by two Tuñwup kateinas, assisted by their mother, Tumas, in the presence of people of the town, and is briefly described under the heading Tuñwup.

RETURN OF OTHER KATCINAS

On the same day appear also Hahai wüqti and a number of other kateinas. Many masked men, singly or in pairs, wander about the pueblos, especially by night, during the preceding days. The theory of Powamû is that all the kateinas return, and one comes upon them unexpectedly in all the pueblos. Of many noticed besides those already mentioned, there were several called Wukokoti (big masks; plate xxiii), Ahote (plate xxxvii), and Owanozrozro (plate xxviii). They wander from place to place, accosting pedestrians or calling out at the kiva entrances to the inmates below.

ADVENT OF MASAUÛ

One of the most interesting ceremonials witnessed at Walpi in Powamû was performed on the evening of February 15. It was called the advent of Masauû, and is preliminary to one not seen by the writer, but described by some of the Hopis, which was later performed at or near planting time at Mastcomo, a mound on the trail from Walpi to the Middle mesa. As this rite is not of annual occurrence, and as it may not be witnessed again, it may be described in detail.

On entering the Teivato kiva about 8 p. m., the author found several chiefs seated in a ring by the fireplace, engaged in a ceremonial smoke. Among these men were Anawita, Sakwistiwa, Winuta, Kanu, Momi, Pautiwa, Haya, Hoñyi, and Tūrnoa. All smoked for a long time, frequently exchanging terms of relationship.

There were in the room at the same time about twenty other men who were decorating their bodies with white pigment, drawing lines with this material along their legs and arms. They placed daubs of white on their cheeks and tied small yucca fibers in their hair. No masks were seen, but it was gathered from the conversation that some of these men were to personate kateinas, and some were to represent maids. They were called the Maswik kateinas (the Masauû-bringing kateinas) and later accompanied the Masauûs as they went from kiva to kiva.

When these men had finished their bodily decorations, they formed a line near the walls of the room and sang a spirited song in cadence with their dance. As they sang Momi left the room, but soon

returned with a mask of Masauû, which he laid by the fireplace within the ring of priests. It looked like a giant skull, but closer examination showed it to be a great hollow gourd, with a large broken orifice and small holes for eyes and mouth. It was not decorated, and was destitute of feather adornment. In places around the broken part the edge appeared serrated. Through the broken opening the head of the man who wore the mask was thrust. At the same time that Momi brought the mask he brought also two old, almost black blankets, two ancient planting sticks, and two basket plaques in which were fragments of piki (paper-bread) and other objects.

Immediately after these objects had been laid on the floor, each of the chiefs puffed great whiffs of tobacco smoke on the mask, after which they prayed very fervently in sequence, beginning with Pautiwa. Songs then began, and as they sang Sakwistiwa took the mask in his hand and squirted over it from his mouth an unknown liquid which imparted a black color to the object. He then sprinkled on the face of the mask a quantity of micaceous iron (yayala) and laid it back on the floor.

Each of the painted men then in turn approached the mask and laid a stringed feather, called a nakwakwoci, in one of the basket trays. They then formed in line and danced to songs, shaking cow bells and rattles, making a great noise. Meanwhile one of the chiefs, in a voice almost inaudible, talked to the mask. So low was his tone that it would have been impossible for one to have understood this address, even if he were well versed in the Hopi language.

When the Maswiks had finished their songs, they filed out of the room and the two men who were to personate Masauû began their preparations. They tied agave (mobi) fiber about their legs and arms, slung the black blanket under one arm and tied it over the other shoulder; each took a planting stick and a basket tray. One of these men then slipped the gourd over his head, and thus costumed they left the room.

Meanwhile the Maswiks, seating themselves on the top of the kiva, were awaiting the preparation of the two Masauûs, and when the latter were ready they filed into the Moñ kiva, where many male spectators had gathered to see the performance presently to be described.

These Masauû rites are performed in each kiva in rotation, beginning with the Moñ kiva. In each of these rooms a considerable number of male spectators had gathered to witness the rites, and the events which occurred in the different kivas were substantially identical. Having seated himself among the spectators in one of the kivas, the author witnessed the ceremony from beginning to end.

As the line of Maswiks came in, a pinch of sacred meal was thrown upon each by the kiva chief. A song then began, accompanied by the bells which the katecinas carried, and soon the personator of

Masaui came down a ladder as if a stairway, and, making his way back of the line of dancers, came forward between two of them and squatted before the fireplace. The second personator followed, unmasked, but with two black streaks painted on his cheeks. He took his seat by the side of Masaui, assuming the posture of a man planting, holding one end of the planting stick to the floor as if it were soil. Thus these two personators remained until the songs ceased, not speaking. When the Maswiks filed out, each said "Good night" but the last one, who carried a bundle slung over his shoulders, halted, with one foot on the lowest rung of the ladder, and announced to the occupants of the room that a few moons hence there would be a Masaui ceremony at Mastemo.

At the departure of the dancers all occupants of the room crowded forward, each in turn placing his prayer symbol or feathered string in the basket tray, whispering a brief prayer to Masaui. This was an impressive ceremony, and was accompanied with much reverence. There was no loud talking, and each man seemed to speak confidentially to the personation of the supernatural being he addressed. Having received all the prayers of the kiva inmates, the two personations passed out of the room, leaving their trays full of stringed feathers. The situation of the shrines where these offerings were later placed was not observed, but some of them were placed at the shrine of Masaui in the foothills west of the mesa.

The foregoing rites and the nature of the prayers addressed to Masaui lead the author to regard him as a god of germination or a personation of fire as a symbol of life. Life, to a primitive mind, is power of will expressed in motion, and is the mystery which animates everything, organic and inorganic. Masaui has the mysterious power so developed that he can make crops grow if he wills, and he was appealed to for crops, as a germ god. There are other germ gods, as Muiwui or Alosaka, the germ god of Awatobi, but Masaui, one of the most archaic in Tusayan, was derived from Sikyatki. In early history, as legend declares, he owned all Hopi territory, but the chief of the Snake clan, by the use of his own mysterious power, overcame the mystery or medicine of Masaui, even though he had power of life and death, and compelled him to do good deeds.

Thus it is that Masaui is regarded as the god of fire, which is life; as the god of death; but above all as the god of germs, Eototo, whom the ancient Sikyatkians regarded as their special tutelary deity; once overcome by the Hopi, he now does their bidding.

APPEARANCE OF POWAMU KATCINAS

Certain beings called Powamu kateinas appear on the following morning in the kiva, where they dance and perform other rites. The artist has represented these, and also So wuqti (Grandmother woman), who grasps the Powamu kateina by the hand (see plate XIV).

DISTRIBUTION OF BEAN SPROUTS, DOLLS, AND OTHER OBJECTS

At sunrise of the last day of Powamŭ, two personations from each kiva distribute the sprouted beans, dolls, bows and arrows, moccasins, and other objects which have been made for that purpose. From their appearance at dawn they are called the Dawn (Telavai) kateinas, and in 1900 the following were observed performing this duty: Owa kateina, Malo kateina, Hehea kateina, Huhuan kateina, Sio Humis kateina, Tateŭkti.

Shortly after this distribution a man personating Soyok wŭkti went about Walpi holding conversations at the kivas and private houses, frightening children until they cried.

COLLECTION OF FOOD BY MONSTERS

Later in the day three groups of Soyoko or monsters, each group consisting of four Natackas, one Natacka mana, one Hahai wŭkti, one Hehea kateina, and two Hehea kateina manas, went to every house of their pueblo demanding food from the inmates, as they had notified the people they would eight days previously. Hahai wŭkti acted as speaker, assuming a falsetto voice, the Natackas emphasized the demands, and Hehea, armed with lassos, tried to rope those who refused. It is customary for the boys to first offer Hahai wŭkti a mole or rat on a stick. This is refused, and then a small piece of meat, generally mutton, is held out. The Natacka examines it and if not large enough hands it back as he did the rat, shaking his hideous head. When the desired quantity of meat is presented, it is given to the Natacka mana, who transfers it to a basket she carries on her back. The girl or woman is then asked for meal, and she offers meal that she has ground from the ear of corn presented by the monsters on their previous visit. This is refused and more meal is demanded until enough is given to satisfy the monsters, who transfer it to the basket of Natacka mana, after which they retire.^a

WINTER LAKONE PAHOLAWŪ

The Lalakontŭ have an assemblage in winter—a meeting of the chiefs, at which prayer sticks are made. This is held in Vensi's house near the Moŭ kiva—the old house of the Patki clans. Vensi, the owner, is the oldest woman of the clan who is now active. No altar is put in place during this rite, which simply consists of prayers and songs.

^aThe monsters that visit the houses as described above are represented in a photograph taken at Walpi by Mr. James Mooney and published with his permission in a paper in the Fifteenth Annual Report of the Bureau of American Ethnology, as plate cv. The names of these, beginning at the right of the line, are: 1, Hahai wŭkti; 2, Natacka naamŭ; 3, Soyok mana; 4, Soyok mana; 5, 6, 7, 8, 9, Natackas of different-colored masks; 10, 11, 12, Heheas.

PALÜLÜKOŇTI, OR AŇKWAŇTI

This festival, like the two preceding, is an excellent one in which to study Hopi symbolism, for many masked personages appear in the dramatizations in the kivas and on the plazas outside. As has been shown elsewhere, the proceedings in the kivas are theatrical exhibitions which vary from year to year accordingly as one chief or another controls the different acts. Throughout the performance at which the author was present two old men, who may be called the kiva chiefs, sat by the fireplace in the middle of the room and continually fed the flames with small twigs of greasewood, the sole method of lighting the room on that night. The heat was very great and the ventilation was so poor that the atmosphere was stifling. The audience consisted mainly of women and children, who occupied one end of the room, the remainder being empty except while performances were being enacted. Everyone was gladly welcomed to see the performance, and there were probably not a dozen persons on the mesa who did not attend. No one paid admission to this theater and no actor received a recompense. It was a festival for all to enjoy, as all contributed to its success. Except in one act, no woman took part as an actor, and there were few men in the audience. The spectators assembled about 9 p. m., each clan seeking that kiva with which it had social affiliation. These acts are thus described in another paper:^a

ACTS PERFORMED IN 1900

First Act

A voice was heard at the hatchway, as if someone were hooting outside, and a moment later a ball of meal, thrown into the room from without, landed on the floor by the fireplace. This was a signal that the first group of actors had arrived, and to this announcement the fire tenders responded, "Yuñya ai" ("Come in"), an invitation which was repeated by several of the spectators. After considerable hesitation on the part of the visitors and renewed cries to enter from those in the room, there was a movement above and the hatchway was darkened by the form of a man descending. The fire tenders rose and held their blankets about the fire to darken the room. Immediately there came down the ladder a procession of masked men bearing long poles, upon which was rolled a cloth screen, while under their blankets certain objects were concealed. Filing to the unoccupied end of the kiva, they rapidly set up the objects they bore. When they were ready a signal was given, and the fire tenders, dropping their blankets, resumed their seats by the fireplace. On the floor before our astonished eyes we saw a miniature field of corn, made of small clay pedestals out of which projected corn sprouts a few inches high. Behind

^a A theatrical performance at Walpi, in Proceedings of the Washington Academy of Sciences, vol. 11, Washington, 1900, pp. 607-626.

this field of corn hung a decorated cloth screen reaching from one wall of the room to the other and from the floor almost to the rafters. On this screen were painted many strange devices, among which were pictures of human beings, male and female, and of birds, symbols of rain clouds, lightning, and falling rain. Prominent among the symbols was a row of six circular disks, the borders of which were made of plaited corn husks, while the inclosed field of each was decorated with a symbolic picture of the sun. Men wearing grotesque masks^a and ceremonial kilts stood on each side of this screen, one dressed as a woman and bearing in one hand a basket tray of meal and in the other an ear of corn. He wore a helmet with a coil of hair suspended on each side of the face, a bunch of feathers on the top, and a bang made of red horsehair hanging before the face. The helmet was painted black, and small crescents indicated the eyes and the mouth.

The act began with a song, to which the masked men, except the last-mentioned, danced. A hoarse roar made by a concealed actor blowing through an empty gourd^b resounded from behind the screen, and immediately the circular disks swung open upward, and were seen to be flaps hinged above, covering orifices through which simultaneously protruded six artificial heads of serpents, realistically painted. Each head had protuberant goggle-eyes and bore a curved horn and a fan-like crest of hawk feathers. A mouth with teeth was cut in one end, and from this orifice there hung a strip of leather painted red, representing the tongue.

Slowly at first, but afterward more rapidly, these effigies were thrust farther into view, each revealing a body 4 or 5 feet long, painted, like the head, black on the back and white on the belly. When they were fully extended, the song grew louder, and the effigies moved back and forth, raising and depressing their heads in time, wagging them to one side or the other in unison. They seemed to bite ferociously at each other, and viciously darted at men standing near the screen. This remarkable play continued for some time, when suddenly the heads of the serpents bent down to the floor and swept across the imitation cornfield, knocking over the clay pedestals and the corn leaves which they supported. Then the effigies raised their heads and wagged them back and forth as before. It was observed that the largest effigy, that in the middle, had several udders on each side of the belly, and that she apparently suckled the others. Meanwhile the roar emitted from behind the screen by a concealed man continued, and wild excitement seemed to prevail. Some of the spectators threw meal at the effigies, offering prayers, amid shouts from others. The masked man representing a woman stepped forward and presented the contents of the basket tray to the serpent

^a Representing the Bear katchinas.

^b This gourd was decorated with the symbolic masks of the Great Plumed Snake.

effigies for food, after which he held his breasts to them as if to suckle them.^a

Shortly after this the song diminished in volume, the effigies were slowly drawn back through the openings, the flaps on which the sun symbols were painted fell back into place, and after one final roar, made by the man behind the screen, the room was again silent. The overturned pedestals, with their corn leaves, were distributed among the spectators, and the two men by the fireplace again held up their blankets before the fire, while the screen was silently rolled up, and the actors with their paraphernalia departed.

The accompanying plate^b represents the cloth screen tied in position to the roof of the kiva and the miniature cornfield on the floor before it. The six openings in the screen, four of which are larger than the other two, are arranged in a row, and out of five of these openings protrude serpent effigies. The flaps which ordinarily cover these orifices are raised, with the exception of that at the extreme right, which hangs in place to show the sun symbol on its face and the tip of a serpent's head near one margin. The central effigy (yuamû, their mother) is knocking over the rows of clay pedestals which form the miniature cornfield. The masked human figure standing at the left before the screen represents the mother of the clan gods, or Hahai wüqti, who is holding forward a basket tray of meal, which she offers as food to the serpents. One of the performers may be obscurely seen behind the screen, blowing the gourd trumpet by which the "roars" of the great serpents are imitated.

Prominent among the designs painted on this screen are three human figures. That of a man has two horns on the head like an Alosaka^c and, as so often occurs in pictures or images on altars, the maidens have their hair arranged in disks, one above each ear, as in the Hopi maid's coiffure of the present day. These maidens were called Tubêboli manas. The other design represents birds, lightning, rain clouds, and falling rain. The first act was performed by men of the kiva which is situated in the middle of the Hano plaza,^d and the screen and snake effigies are owned by men of that pueblo. The screen was repainted on the day of the dramatization by the men who took part in the act. No actor tasted food on that day before the decoration of the screen was finished, and at the close of their work all vomited over the cliffs. This Hano screen and the drama acted before it resemble those which are occasionally used in the chief kiva of Walpi.

^a This actor represented Hahai wüqti, mother of katecinas or clan-ancestors.

^b Plate XXXII, Proc. Wash. Acad. Sci., vol. II, 1900.

^c One of the prominent gods in Hopi worship.

^d Called the Kisombi kiva, plaza kiva.

Second Act

The second act, a buffalo dance, was one of the best on this eventful night. Several men wearing helmets representing buffalo heads, with lateral horns and shaggy sheepskins, and wool painted black hanging down their backs, entered the room. They carried zigzag slats of wood, symbolic of lightning, and performed a characteristic dance to the beat of a drum. These buffalo personations were accompanied by a masked man and boy representing eagles, who danced before them, uttering calls in imitation of birds.

The same buffalo dance, but more complicated, was celebrated earlier in the winter in the public plaza of Walpi, at which time the men were accompanied by girls dressed as Buffalo maids who did not appear in the second act in the kivas. No representation of the eagles was seen in this public dance.

The Buffalo maids bore disks decorated with sun emblems on their backs, and carried notched sticks representing "sun ladders"^a in their hands. It is appropriate that this dance should be given by men from the Tanoan pueblo, Hano, as it was probably introduced by men of the same stock from the Rio Grande region, by whom this village was settled.

Third Act

A new set of actors made their presence known at the entrance to the kiva soon after the departure of the Buffaloes, but these were found, on their entrance, to be very unlike those who had preceded them. They brought no sun screens nor serpent effigies with them, but were clothed in ceremonial kilts, and wore masks shaped like helmets. They were called PüükoŃ katecinas, and were accompanied by two men dressed like women, one representing their grandmother^c and the other their mother. The former personated Kokyan wüqti,^b or Spider woman, and wore a closely fitting mask with white crescentic eyes painted on a blackened face, and white hair made of raw cotton. She danced before the fire in the middle of the room, gracefully posturing her body and arms, while the others sang and danced to the beat of a drum. As the actors filed out of the room Spider woman distributed to the spectators seeds of corn, melon, and the like.^c

^aAncient Hopi ladders were notched logs, some of which are still extant on the East mesa. In the winter solstice ceremony at Hano there stand, back of the altars, notched slats of wood called "sun ladders," which are supposed to be efficacious in rites recalling the sun or aiding an enfeebled sun to rise out of his "home." The prayer-sticks carried by the Buffalo maids are imitations of these sun ladders.

^bThis part was taken by Nanahe, a Hopi who has for many years made his home at Zuñi and returned to Walpi to be present at the dance.

^cThe mother and grandmother of PüükoŃ katecinas naturally appear as representatives of the ancients of some clan with which this special form of the katecina cult originated. Hahai wüqti, who does not appear in this act, but in the first and fifth, is represented by Kokyan wüqti, probably the same supernatural under a different name.

Fourth Act

After the audience had sat silent for about a quarter of an hour men were heard walking on the roof and strange cries came down the hatchway. Again the fire tenders called to the visitors to enter, and muffled responses, as of masked persons outside, were heard in reply. First came down the ladder a man wearing a shabby mask covered with vertical zigzag lines,^a bearing a heavy bundle on his back. As he climbed down the ladder he pretended to slip on each rung, but ultimately landed on the floor without accident, and opened his bundle, which was found to contain a metate and meal-grinding stone. He arranged these on the floor before the fireplace and took his place at one side. A second man with a like bundle followed, and deposited his burden by the side of the other. Two masked girls,^b elaborately dressed in white ceremonial blankets, followed, and knelt by the stones facing the fire, assuming the posture of girls when grinding corn.

After them entered the chorus, a procession of masked men who filed around the room and halted in line behind the kneeling girls. At a signal these last arrivals began to sing, and as they sang moved in a solemn dance. The girls rubbed the meal-grinding stones back and forth over the metates, grinding the meal in time with the song, and the men clapped their hands, swaying their bodies in rhythm.

The last-mentioned men held an animated conversation with the fire tenders, asserting that the girls were expert meal grinders, and from time to time crossed the room, putting pinches of the meal into the mouths of the fire tenders and spectators. This continued for some time, after which the girls rose and danced in the middle of the room, posturing their bodies and extending alternately their hands, in which they carried corn ears. The chorus personated the Navaho Añya katecinas, the girls were called the Navaho Añya maids and were supposed to be sisters of men in the chorus.

In order better to understand this act, let us consider the nature of the cult from which the personages appearing in it were derived. These personages are called katecinas, of which there are many kinds among the Hopis, differing from each other in the symbolism of their masks and other paraphernalia. Their distinctive names are totemistic, the same as those of clans now living either at Walpi or at some other place from which the katecinas were derived. Katecinas are tutelary clan gods of the ancestral type, and when personated appear as both males and females.

In many cases the katecina is represented by no clan of the same totemistic name now living in the pueblo. This has been brought about in several ways, of which there may be mentioned: (1) The

^a These men were called Hehea katecinas.

^b These girls were called the Tacab Añya katecina manas. On the day following, two girls representing the Añya katecina manas performed the same act in the public plaza of Walpi.

clan has become extinct, while its kateina has survived; (2) a kateina has been purchased or borrowed from a neighboring people; (3) a kateina mask has been invented by some imaginative person who has seen an object which he thinks fitting for a kateina totem.

A study of a clan and the kateina which bears the same name will be instructive in the determination of their relation.

There are several clans where this clan relation of the kateina still retains its primitive totemistic character, and at least one where the names of both clan and kateina are the same. For instance, the members of the Teakwaina or Asa clans claim that the Teakwaina kateinas are their clan-anceints, and when they personate these clan-anceints they represent the following masked personages:

- | | |
|-----------------------------------|---------------------------------|
| 1. Teatcakwaina taamû, | Teakwainas, their uncle. |
| 2. Teatcakwaina tatakti, | Teakwainas, males (brothers). |
| 3. Teatcakwaina kokoiamû, | Teakwainas, their elder sister. |
| 4. Teatcakwaina mamantû (=manas), | Teakwainas, maids (sisters). |
| 5. Teatcakwaina yuamû, | Teakwainas, their mother. |

It will be noticed that all these ancestral personages belong to one and the same clan—the mother, brothers (tatakti), sisters (mamanantû), and uncle—but that the father is unrepresented.

The most important fact, however, is that the name of the kateinas is the same as that of the clan, viz., Teakwaina, and that men of this clan personate in dramatic and ceremonial performances the supernaturals bearing their clan name. They do not introduce a personation of the Teakwaina father because he is not of their clan, and hence can not be a supernatural of their clan.

An analysis of other kateinas shows that many of them are ancients of clans, or that each clan originally had distinctive divinized ancients in the kateina cult. These gods are personated as brothers, sisters, uncle, mother, or grandmother, the paraphernalia being determined by the particular clan totem.

The relation of a kateina to its clan can be traced in many other instances, but in others, and perhaps the majority, it is obscured by changes in nomenclature and sociologic development. Kateinas often no longer bear their ancient names, but are called from some peculiarity of dress, prominent symbol of the mask, or peculiar cry emitted by them, which has no connection with the totems of their respective clans. The Añya kateinas (brothers, men) and the Añya kateina manas (sisters) belong to this group. They were originally introduced by Patki (Rain-cloud clans) from settlements on the Little Colorado river, and their name has no relation to the clans which brought them. In fact at Zuñi the dance of these kateinas is called the Kokshi, Good dance, while the name of the same at Walpi is the Añya, or Long-hair. We have also at the latter pueblos other names for the Añya manas, as Soyál manas, equally inapplicable so far as their clan relation is concerned.

The popular names of Hopi gods, among which are included kateinas or clan tutelary supernaturals, are commonly of exoteric origin and are oftentimes very numerous. Unfortunately the archaic name is often lost, although in a few cases it is the same as the popular.

Fifth Act

As after former acts, we waited a few minutes only for the next, a fifth, which was somewhat similar in character to the first. A call at the hatchway and an invitation from within to enter led to the appearance of a procession of masked men who came down the ladder bearing paraphernalia for their exhibition hidden under their arms or concealed in blankets. The fire tenders shielded the fire once more with blankets, so that the room was darkened, and in the obscure light the actors arranged their stage properties. When the blankets were dropped, the light revealed on the floor before us an imitation field of corn, each hill of which was a clay pedestal with projecting corn leaves, and behind it, as a background, a wooden framework decorated with peripheral turkey feathers^a and hung with two disks painted with sun emblems. Pine boughs were so arranged in the framework that they filled all vacant spaces and shielded performers in the rear of the room. Several naked men, called "mudheads," wearing on their heads close-fitting cloth bags with attached knobs, stood before the framework, which was supported by two of their number. The exercises opened with "roars" from behind the disks and vigorous dancing by the mudheads before the screen.

Soon the flaps of the sun disks swung open and from under them emerged the hideous heads of two snake effigies, larger than those of the first performance, but similarly constructed. These serpent heads were thrust forward until their serpentine bodies, extended several feet, came into view. Their heads darted back and forth, swaying first to one side and then to the other, biting viciously now at the audience and then at each other, while deep roars imitating the voice of the serpent emerged from the rear of the room. With one stroke of the head the field of corn was swept over and the serpents twisted their bodies about each other.

One of the naked men, a mudhead, wearing the knobbed cloth bag, stepped forward and grasped one of the serpent effigies by the neck. He pretended to wrestle with the snake, and for a time was successful, but at last the man was overcome and sent sprawling on the floor. Then another advanced to the conflict, and he too was thrown down. A youthful mudhead made a like attempt and mounted the effigy, riding on its neck as if on horseback. The whole act was a realistic representation of the struggle of man with the serpent. Ultimately the serpents contracted their bodies, drew back

^a Sun shields commonly have eagle feathers inserted about their borders.

their heads behind the flaps, and the performance ended with a prolonged roar from behind the screen. In the darkness which followed, made by hanging blankets before the fire, the actors packed their paraphernalia, gathered their effigies, and quietly left the room.

The accompanying plate^a represents this fifth act, or the struggle of the mudhead with the serpent effigies. The framework, which is supported by two men, is decorated with zigzag symbols representing lightning; the row of semicircular bodies on the crossbeam symbolizes the rain clouds, from which descend parallel marks, the falling rain. These six semicircular rain-cloud symbols are of different colors, yellow, green, red, and white, corresponding to the supposed colors of the cardinal points, and all have animal designs representing frogs and birds painted upon them. The manipulators of the serpent effigies are hidden from view by pine or cedar boughs inserted into a log on the floor, which is covered with figures of rings, symbolic of the earth. At the right of a median vertical line a serpent effigy is seen protruded through an opening, above which is a circular flap raised to a horizontal position. The serpent effigy on this side is searching for a youthful "mudhead," who has crawled below the disk. The left-hand serpent is represented in conflict with an adult mudhead, who has grasped it about the body and neck; the serpent appears to be biting at its opponent. We are looking at this strange contest from the raised spectators' floor of the kiva; the miniature cornfield, which one of the serpents knocked down a short time before, has been removed, and the clay pedestals which remained are distributed among the spectators. The weird effects of the light from the fireplace in the middle of the room have been brought out by the artist, Mrs Gill, who has successfully drawn these screens from the author's kodak photographs and sketches.

Sixth Act

There was yet another exhibition of serpent effigies in this continuous performance, and the actors were announced in much the same way as their predecessors. They appeared shortly after the departure of the Spider woman and her associates, and arranged their paraphernalia in the darkened room, holding up an additional blanket to conceal their preparations. When the blankets were dropped from before the fire, a miniature field of corn was seen on the kiva floor, and back of it were two vases surrounded, except on the side toward the fire, by a row of squatting mudheads. A song immediately began, and suddenly the four lappets^b which covered the orifice of each vase were turned back automatically, when out of the vases slowly

^a Plate XXXIII, Proc. Wash. Acad. Sci., vol. II, 1900.

^b These four semicircular flaps, symbols of rain clouds, were painted in four colors, yellow, green, red, and white. On the necks of the vases were parallel lines, symbols of falling rain, and on their sides were stars and tadpole decoration. Each vase was placed on a bed of cedar or pine boughs to make it more stable.

emerged the heads of two artificial serpents drawing their bodies behind them. These effects were produced by hidden strings placed over the kiva rafters, and the images were made by this means to rise and fall, move backward and forward, or to approach each other. Their heads were drawn down to the floor and swept over the miniature cornfield, overturning it as in the first act, when a sun screen was also employed. They struggled with each other, winding their heads together, and performed various other gyrations at the wish of the manipulators. The effects produced with these strings were effective, and the motions of the men who held the strings and manipulated the effigies were closely concealed. It is probable that some of the strings were attached to the rattles used by the chorus.

The performance was a very realistic one, for in the dim light of the room the strings were invisible, and the serpents seemed to rise voluntarily from the vases. At its close the effigies sank into the cavities of the vases and the song ceased. In the darkness the paraphernalia were wrapped in blankets, and the actors left the room, passing to another kiva, where the performance was repeated. The personators of this act were from the Teivato kiva of Walpi, and their chief was Pautiwa.

While we were witnessing these six exhibitions in one room shows were simultaneously being enacted in the other eight kivas on the East mesa. The six sets of actors, each with their paraphernalia, passed in turn from one room to another, in all of which spectators awaited their coming. Each of the performances was given nine times that night, and it may safely be said that all were witnessed by the 500 people who comprise the population of the three pueblos in one kiva or another.^a It was midnight when this primitive theater closed, and the effigies were disjointed and carried to hidden crypts in the houses, where they were luted in jars with clay, not to see the light again until March of the next year.

ADDITIONAL ACTS SOMETIMES PERFORMED

Although the sixth act closed the series of theatrical exhibitions in 1900, it by no means exhausts the dramatic resources of the Hopis in the presentation of their Great Serpent exhibition. This year (1900) was said by all to be one of abbreviation in all winter ceremonies and dramatic performances, but in more elaborate exhibitions, in other years, instead of six there are, we are told, as many as nine acts in this continuous show, employing one set of actors from each kiva on the mesa. Our account would be more comprehensive if it included short references to one or two of the important additional acts which occur in the more elaborate performance.^b

^aOn such occasions each clan assembles in a certain kiva, which is said to be the kiva of that clan.

^bThe sun screen and serpent effigies used by men of the Nacab kiva have been described in a former article (*The Palilikoñti*, *Journal of American Folk-Lore*, vol. 11, 1893). This performance has many points of likeness to that of actors from the plaza kiva of Hano, described in the first act.

Sometimes the screen performance is accompanied by an exhibition by a masked man or men, who pretend to struggle with a snake effigy which they carry in their arms. This performance consists mainly in twisting these effigies about the body and neck of the performer, holding them aloft, or even throwing them to the roof of the kiva, as elsewhere^a described in an account of the celebration in 1893.

In some years marionettes representing Corn maids are substituted for the two masked girls in the act of grinding corn, and these two figures are very skillfully manipulated by concealed actors. Although this representation was not introduced in 1900, it has often been described to me, and one of the Hopi men has drawn me a picture of the marionettes, which is worth reproduction in a plate (see plate xxvii).

The figurines are brought into a darkened room wrapped in blankets, and are set up near the middle of the kiva in much the same way as the screens. The kneeling images, surrounded by a wooden framework, are manipulated by concealed men; when the song begins they are made to bend their bodies backward and forward in time, grinding the meal on miniature metates before them. The movements of girls in grinding meal are so cleverly imitated that the figurines, moved by hidden strings, at times raise their hands to their faces, which they rub with meal as the girls do when using the grinding stones in their rooms.

During this marionette performance two bird effigies were made to walk back and forth along the upper horizontal bar of the framework, while bird calls issued from the rear of the room.

The substitution of marionettes for masked girls suggests an explanation of the use of idols among the Hopis. A supernatural being of the Hopi Olympus may be represented in ceremony or drama by a man wearing a mask, or by a graven image or picture, a symbol of the same. Sometimes one, sometimes the other method of representing the god is employed, and often both. The image may be used on the altar, while the masked man appears in the public exhibition in the pueblo plaza. Neither idol nor masked personators are worshipped, but both are regarded as symbolic representations in which possibly the gods may temporarily reside.

So with the use of marionettes to represent the Corn maidens in the theatrical exhibition or the personation of the beings by masked girls. They are symbolic representations of the mythic maidens whose beneficent gifts of corn and other seeds in ancient times is a constant theme in Hopi legends.

The clan ancients or katecinas personated in the Great Serpent drama vary from year to year, implying the theatrical nature of the festival, but there are certain of these personations which invariably

^a Article cited. The masked man who thus struggles with the serpent effigy represents Calako, a sun god, but figures of him drawn by a Hopi artist were called Macibol katecina.

appear. In the exhibition of 1893, the only one previous to 1900 on which we have reliable notes, there was one performance with a sun screen and serpent effigies which were manipulated by the men of the kiva under the Snake rock. The symbols depicted on this screen differed somewhat from those on the screen employed in 1900, but the general character of the performance with it was the same. Briefly considered the acts given in 1893 were as follow:

First act. An exhibition with the sun screen and serpent effigies by men of Nacab kiva similar to the first act of 1900, but in which the actors personated Pawik (Duck), Tacab (Navaho), Hahai wüqti, and others. A masked man (Calako) stood before the screen holding in his arms an effigy of a Great Snake with which he appeared to struggle, and for that reason was called "The Struggling One." The serpent effigy carried was manipulated in such a way that the man and snake appeared to be engaged in a combat, much as in the fifth act of 1900, except that the serpent effigy was not thrown through an opening closed by a disk bearing sun symbols. The manipulator wore a false arm^a hanging from one shoulder in place of his real arm, which was thrust within the body of the effigy, grasping a stick, the "backbone" of the monster.

Second act. Dance of masked men representing Añya kateinas.

Third act. Dance of masked men representing Tacab kateinas.

Fourth act. Dance of masked men representing clowns and two Huhuan kateinas.

Fifth act. Dance of men personating women of the Owakültû society, who threw their baskets to the spectators.

Sixth act. Dance of men representing old women bearing willow wands.

Seventh act. Dance of masked men representing Tanoan Añya kateinas.

The god of death, Masauû,^b was personated in the 1893 exhibition and appeared in the plaza about 2 p. m., "dancing through Walpi with a hobbling movement, singing snatches of a song. He was masked and wrapped in a rabbit-skin rug, and went to all the kivas, beating the entrance with a bush" (*Bigelovia graccolens*).

On the day following the night exhibition in 1893 there were public dances of the Tacab and Añya kateinas.

PARAPHERNALIA USED, THEIR CONSTRUCTION AND SYMBOLISM

The effigies of Palülüköñ now used at the East mesa are not very ancient, although there are one or two which show considerable antiquity. One of these older specimens has a body of buckskin, but the majority, and all the recent ones, are made of cotton cloth. The

^a For figures of the false arm see Journal of American Folk-Lore, vol. vi, 1893, plate II.

^b Two boys took this part in 1900.

present screens are of the latter material, but these are commonly said to have replaced others of skin or native cloth. The Walpi men made two new serpent effigies in their kivas in 1900, and all the material of which they were manufactured was purchased from the neighboring trader at Keams Canyon.

Each of the three pueblos, Hano, Sichumovi, and Walpi, has several of these serpent effigies, which are kept in the houses of the following clans:

Hano, Sa (Tobacco) clan; Sichumovi, Patki (Rain-cloud) clan; Walpi, Teia (Snake) clan, Pakab (Reed) clan.

In ancient times they were kept in stone inclosures outside the pueblos, but these receptacles have been abandoned of late, on account of the inroads of nomads. It is said that the Oraibi and Middle mesa pueblos still have extramural receptacles for the Palülüköñ effigies. The house of the ancient Plumed Snake of Hano is a small cave in the side of the mesa near the ruin Türkinobi, where several broken serpent heads and effigy ribs, or wooden hoops, can now be seen, although the entrance is walled up and rarely opened.

A knowledge of the mechanical construction of the serpent effigies may aid in an understanding of their manipulation. Their heads are either cut out of cottonwood or made of gourds, and are painted, and the protuberant goggle-eyes are small buckskin bags tied to the top. Each head bears a medial horn curving forward, sometimes made with joints and at other times solid. A radiating crest of hawk feathers is tied vertically to the back of the head. The teeth are cut in the gourd or wood of which the head is made and are painted red. The tongue is a leather strap, also painted red, and protrudes from the mouth a considerable distance. The top of the head is black, the bottom white, and these same colors continue along the sides of the body.

The body consists of a central stick, called a backbone, over which is extended a covering that is held in place by a series of hoops graduated in size from the neck to the end. The effigy is manipulated by means of a stick, held by a man behind the screen. The "backbone" has a ferule cut in it a few inches back of the neck, and to this ferule are tied a quartz crystal called the heart and a package which contains corn seeds of all colors, melon, squash, cotton, and other seeds, and a black prayer-stick. The cotton cloth stretched over the series of hoops, called ribs, which form the body, is painted black above and white below, with a red streak at the dividing line, where there are also other markings and symbols, like those on the kilts of the Snake priests.

The backbones of the two effigies which were made to rise out of the vases were short and stumpy, but they have a "heart" similar to the longer ones, and an attached package of seeds.

RÉSUMÉ OF EVENTS IN PALÜLÜKOŃTI IN 1900

February 14. On this day corn was planted in three kivas, the Moñ kiva, Teivato kiva of Walpi, and the plaza kiva of Hano. This corn was daily watered and the kivas were heated so that the seeds might sprout. The miniature cornfield was later made of these sprouts. Children are not allowed to know that the corn is thus planted before the exhibition. The planting of corn seeds has given the name "Corn planting" to Palülüköñti, just as the one of beans in a like way gave the name "Bean planting" to the Powamû, but these names characterize incidents not the true purpose of the festival.

February 26. About two weeks after the corn seeds were planted the effigies of the Great Serpent were brought into the three kivas above mentioned at nightfall, when the rehearsals of the acts to be given later took place.

February 27 (Yuñya). This day was devoted to the preparation of the paraphernalia, and at sundown there was a rehearsal of the Great Serpent acts, as also on the following day.

March 1 (Komoktotokya). In addition to the rehearsals in the kiva, masked men representing Wupamau, Honau, Hehea, Mucaias, Wuyok, Soyan ep, and Sano wüqtaka katcinas appeared in the plazas. They dressed and masked themselves at Wala (The Gap), and marched up the trail into Hano, where they gathered at the kiva hatches, and held an animated conversation with the chief of the kiva, who came to the hatchway for that purpose.

March 2 (Totokya). Many masked men were seen throughout the day in the three East mesa pueblos. Early in the afternoon there were noticed in Hano three Woe katcinas, each with a chevron mark on the face, and one Wupamau, or Big High Sky god, bearing the sun mask^a, and held by a mudhead priest by a rope tied about his loins. In Walpi shortly afterward two small boys dressed and masked to represent Masauû went from one kiva to another, standing on the hatch and beating the ladder with bundles of sticks.

Late in the afternoon the chief kiva of Hano sent to all the kivas on the East mesa a delegation of masked men representing Mucaias, Buffalo; Wupamau, Big High Sky (sun) god; Honau, Bear; Ahote; Citoto; Teanaû; Wukokoti; and many mudheads. They went from one kiva entrance to another, holding conversations with the kiva chiefs and in various ways amusing the spectators.

About sundown the men of the two Walpi kivas carried their snake effigies to the main spring of the pueblo, the home of Palülüköñ, called Tawapa, Sun spring, where they performed ceremonies, while the men of Hano took their serpent effigies to a spring called

^aThe symbols of this mask resemble those of Tawa (sun) disks, and those of the masks of Ahul, Ahilani, and Wuwuyomo, showing that the latter are probably the same sun gods under different clan names.

Moñwiva, sacred to their Great Snake. The six acts in the kivas were performed directly after the return of the men with the effigies from these springs.

During the festival all actors abstain from salt and meat and do not sleep with their wives, a tabu which is rigidly observed, especially on the day preceding the exhibition in the kiva.

On several of the days of this festival there are foot races along the water courses in the valley, during which the naked racers kick small stone nodules in a sinistral circuit around the mesa. This was a prayer for streams full of water.

The events which occurred when the effigies were taken to the springs were wholly ceremonial, and not dramatic. During the day previous to this event, all men of prominence, especially chiefs of clans, brought feathered strings to the kivas, and tied them to the necks of the serpent effigies. One or more prayer-sticks were also made to be used at the springs. Six of these were made in the performance of 1893. One was tied to the backbone of each effigy. Five others were deposited at the spring, some at the edge of the water, others beneath it.

The exercises at the springs Tawapa and Moñwiva were not witnessed by the author in 1900, but they were probably the same as were described in the account of this episode in 1893.⁴ In that year, about 7.30 p. m., a procession went down to the spring carrying the effigies and the trumpets by which the roars of the serpent are imitated. This procession was led by a man personating Hahai wũqti and the kiva chief, "making a connecting trail from the south edge of the basin [Tawapa], along the east and north sides of the pool, and up as close to the west edge as the mud would permit. Those following with the serpent effigies, beginning at the east side of the pool, laid the effigies down close to the edge of the water, along the north side. The youths placed their gourd trumpets on the meal trail, upon which also were the serpent effigies. All then sat on the north side facing the south. The leader, as he went down, deposited the five pahos . . . at the west side of the pool, setting them in a row fronting the east.

"The leader of the procession bore the kopiteoki (cedar bark slow match). . . . It had been lighted at the kiva fire before the procession started, and the fire was smouldering in the bark. Momi (kiva chief) lit a pipe by this torch and gave it to the leader, who made the usual response, smoked a few puffs and passed it to the next man on his right. Momi then lit another pipe and passed it also to the leader, and the two pipes passed down the two lines, in which they had arranged themselves when sitting, the elders in front, next the pool, the youths behind them. After all had smoked, the leader

⁴ *Journal of American Folk-Lore*, vol. vi, 1893.

prayed, and each of the nine elders followed in succession. The ten youths did not pray, but each took his trumpet [gourd] and, stepping one stride into the pool, stooped over, and, placing the bulbous end to his mouth with the small orifice on the surface of the water, trumpeted three or four times. Each of the youths then dipped up a little water in his trumpet and poured it into a vase.

"The effigy bearers then dipped the tip of the serpents' heads and the ends of the hawk-tail plumes in the pool, and the leader said a short prayer and started back up the trail."

Certainly the most remarkable of all the masked men who appeared that day were the two personations of a being called *Teanau katcina*. They wore circular masks with feathers projecting from the periphery and carried in their mouths realistic stuffed effigies of rattlesnakes, while over the eyes of the masks were fastened carved wooden effigies of lizards. Although these masks suggest the custom of the well-known Snake dance, not the Snake clan but the Pakab clan is said to have introduced this ceremony into the Walpi ferial calendar:

March 3 (Tihāni). On the day after the acts in the kivas there was a public dance of the Añya katcinas in the Walpi plaza. During this dance grinding stones were placed in the middle of the open space by the Snake rock, behind which two girls representing Añya katcina manas took their position, and a line of Añya katcinas extended the whole length of the plaza. The latter served as chorus, while the girls ground meal, as in a kiva performance the night before.

In this exhibition or dance there were also two men personating Hehea, whose actions were identical with those of the same personations in the kiva performance. They sat on the ground as the girls ground the meal and the chorus sang. The personators in this dance were from the chief kiva of Walpi, and the exhibition has the same meaning as that of the night before.

There also appeared in this public exhibition a masked personage called Hopak (Eastern) katcina, the signification of whose presence is unknown to the author.

PERSONATIONS APPEARING IN PALÜLÜKOŇTI

The following personations appear in Palülüköñti:

- Woe (Eagle). Appears in kiva drama.
- Wupamañ. Wanders through the pueblos, accompanied by a mudhead, who lassoes whomever he meets.
- Honau (Bear). Appears in kiva drama.
- Ahote. Wanders through the pueblo.
- Citoto. Appears in public with other masked men.
- Teanau. Appears with preceding.
- Wukokoti. Appears with preceding.
- Kwahu (Eagle). Appears in kiva drama.
- Püüköñ (War god). Appears in kiva drama.

Kokyan wüqti. Appears in kiva drama.
 Püükoñ's sister. Appears in kiva drama.
 Tacab Añya. Appears in kiva drama.
 Tacab Añya mana. Appears in kiva drama.
 Hahai wüqti. Appears in kiva drama.
 Añya. Performs ceremonial dance in plaza.
 Añya mana. Grinds corn in ceremonial dance in plaza.
 Hehea. Appears in ceremonial dance in plaza.
 Hopak. Appears in ceremonial dance in plaza.

WINTER MARAU PAHOLAWĀ

The winter prayer-stick-making of the Mamzrautû society was much more complicated in 1900 than that of the Lalakoñtû. The row of upright objects from the altar erected in October was put in place and before it were laid the tiponis of the chiefs of the society. On the final day there was a public dance in which there were personations of the Palahiko manas. The Hopi artist has made a fair picture of one of these Palahiko manas, which is here reproduced in plate LVI.

SPRING SUMAIKOLI

The Yaya priests and Sumaikoli hold a spring festival in Walpi, which in some particulars resembles the Sumaikoli celebration at Hano, elsewhere described.^a

The six masks of Sumaikoli and one of Kawikoli are arranged on the floor of the kiva behind the tiponis. New fire is kindled with rotating fire drills, and this fire is later carried by means of cedar-bark torches to shrines of the Fire god, four shrines in the foothills, where bonfires are kindled in sequence, north, west, south, and east.

The carriers who bear these torches, and who kindle the four fires, deposit in the contiguous shrines prayer-sticks which have been made in the kiva before their exit.

One of the most interesting features in the songs which are sung before the altar are the calls down a hole in the floor called the sipapû to the goddess of the earth.^b This being is represented by a bundle of sticks placed on the floor, and over this bundle the priest kneels when he shouts to the earth goddess.

The symbolism of the Sumaikoli masks at Walpi is similar to that of the Hano masks, which are elsewhere^c figured and described. They differ among themselves mainly in the colors of the different symbols. The picture of the Sumaikoli by the Hopi artist (see plate XXXIV) gives a fair idea of the paraphernalia.

^a *Journal of American Ethnology and Archaeology*, vol. II, 1892.

^b See *The Lesser New-Fire Ceremony at Walpi*, *American Anthropologist*, new series, vol. III, July-September, 1901.

^c *Journal of American Ethnology and Archaeology*, vol. II, 1892. In this early description these objects were erroneously called shields. They are worn before the face in elaborate Sumaikoli celebrations.

ABBREVIATED KATCINA DANCES

Throughout the summer months there occur in the Hopi pueblos a series of masked dances, generally of a day's duration, to which the author has given the name Abbreviated Kateina dances. They are not accompanied by secret ceremonies, and the participants vary in number, the beings personated differing from year to year.

These dances close with what is called the Niman, or Departure of the Kateinas, a ceremony of nine days' duration, in which there is an elaborate altar, and many secret ceremonies.^a There are, however, no altars in these abbreviated festivals, nor is there any public announcement of them by the town crier. The dances continue at intervals from morning to night, but are limited to one day, the three or four preceding days being spent in the kivas practicing songs, preparing and painting dance paraphernalia, and making other preparations for the public exhibition. The kateinas in these festivals are accompanied by one or more unmasked priests, who shout to them, sprinkle the dancers with meal, and lead the line as it passes from one dance place to another, showing the trail by sprinkling meal on the ground. These are called the kateina fathers (naamû), and in a general way correspond to the rain priests mentioned by students of Zuñi ceremonies.

Ordinarily all participants in one of these abbreviated dances wear masks with like symbols, but there are four or six dressed as women who accompany the dance by rasping a sheep scapula on a notched stick. Occasionally, however, there is a dance, limited to one day, in which all participants wear different kinds of masks, and personate different kateinas. This dance, known as the Soyohim, has been elsewhere described.^b From the variety of personations which appear, this dance is a particularly good one for a study of the Hopi symbolism.

SUMMER TAWA PAHOLAWÛ (SUN PRAYER-STICK-MAKING)

The making of the sun prayer-sticks in midsummer is limited to a single day, but does not differ from that in winter.^c The Sun priests assemble for this purpose in the room under a house near the Moñ kiva, and the only fetish they use is a stone image of a frog, over which is stretched a string with attached feathers, and which lies on a line of meal drawn diagonally on the floor.

As the Sun priests have no distinctive masks or public dance, no pictures were made to illustrate this ceremony.

^aFor a description of Niman, *Katcina* see *Journal of American Ethnology and Archaeology*, vol. II, 1892, p. 86.

^bSame volume, p. 59.

^cThe summer sun prayer-stick-making at both Walpi and Hano is described in the volume just cited.

SUMMER SUMAIKOLI

The summer Sumaikoli at Walpi has never been seen by an ethnologist, but the ceremony at Hano is elsewhere described.^a It is a single day ceremony in which the seven Sumaikoli masks, to which the priests pray, are set in a row on a buckskin at one end of the room. Feathers (nakwakwoci) are tied to the masks (shields), and prayer-sticks are made and distributed to distant shrines.

The Sumaikoli helmet masks of Hano were captured in some Navaho foray and strewn about the base of the mesa. They were gathered by Kalacai, and are now kept with pious care in the room near Kalakwai's new house in Hano, where they can be seen hanging to the wall. With Kalacai's death the Sun clan (Tāñ towa) of Hano became extinct and the care of the Sumaikoli devolved on others.

There was no public exhibition of the Sumaikoli in the summer of 1891, but the author has been told that the festival has of late been revived in Hano. The Hopi artist has given a fairly good picture of Sumaikoli as he appears in public^b (see plate XXXIV).

NIMAN

This is an elaborate festival celebrating the departure of the kateinas from Walpi, and consists of elaborate rites before a complicated altar and a public dance, which differs in different Hopi pueblos. One of these is described in another place.^c This is the only festival celebrating the departure of the kateinas, although there are several commemorating their advent. Thus, the Soyaluña dramatizes the advent of the Water-house or Rain-cloud clan's kateinas, the Pamūrti that of Zuñi clans, especially Asa and Honani, and the Powamû the advent of the ancients of the Katcina clans.

TĀTATIKIMI, SNAKE DANCE

The Snake dance has no masked performers, and the artist has not drawn pictures of any of the participants.

LELEŇTI, OR LEŇPAKI, FLUTE DANCE

The Flute dance also has no masked personators, and the artist has furnished no picture of participants. It might have been well to have obtained pictures of the Flute girls and youth, but photographs have been published^d which show their paraphernalia better than native pictures. The Snake girl is dressed almost identically as the Flute girl, as shown by the figures mentioned.

^a *Journal of American Ethnology and Archaeology*, vol. 11, 1892, p. 33.

^b Dellenbaugh has published a few cuts from photographs representing Sumaikoli personations, but the symbolism of the masks is not clearly indicated in them. See *The North Americans of Yesterday*, New York, 1901.

^c *Journal of American Ethnology and Archaeology*, vol. 11, 1892, p. 79.

^d Nineteenth Annual Report of the Bureau of American Ethnology, part 11, 1900.

BULITIKIBI, BUTTERFLY DANCE

The Butterfly festival, which is occasionally celebrated in Sichumovi, differs from the Lalakoñti, Mamzrauti, and Owakülti by the absence of secret rites, altar, tiponi, or other fetishes. While these three festivals are nine days' long, with many elaborate secret rites, Bulitikibi is a one-day's public dance, without secret rites.

The artist has figured two Buli manas or Butterfly girls as they are dressed when taking part in this dance, and a leader bearing a pole with attached streamers (see plate LVII). Many men and girls participate in this dance, their dress and paraphernalia corresponding very closely with that of the Tablita dancers of the Rio Grande pueblos.

LALAKOÑTI

This festival is one of the most regular in the Hopi calendar, occurring each year in September. It is a woman's dance, with many secret rites, an elaborate altar, and a public exhibition, during which baskets and other objects are thrown to the assembled spectators. Most of the women who take part in this dance carry baskets, which they move in cadence with their songs. There are two maids called the Lakone girls, who throw the baskets and other objects to the spectators.

The Hopi artist has represented the latter dressed in their customary paraphernalia (plate LV), but there is a slight difference in the dress of these girls in the Lalakoñti at Walpi and at the other pueblos.^a

OWAKÜLTİ

This is likewise a woman's basket dance, which is occasionally celebrated at Sichumovi, but is not an annual festival at that pueblo. Like the Lalakoñti it has an elaborate altar which, however, differs very widely from that of other basket dances.

The Lalakoñti was introduced into Tusayan by the Patki or Rain-cloud clans; the Owakülti was brought from Awatobi by the Pakab and Buli clans.

MAMZRAUTI^b

This festival is likewise a woman's dance, but the participants, instead of carrying baskets in their hands, as in the Lalakoñti and Owakülti, carry slats of wood bearing appropriate symbols.

Two girls called the Mamzrau manas (Mamzrau maids) appear in this dance, and throw objects on the ground. The Hopi artist has made two pictures of these girls, which show the style of their dress and paraphernalia (see plate LV).

^a See article on the Lalakoñti, *American Anthropologist*, vol. v, 1892, p. 105.

^b For description of Mamzrauti see *American Anthropologist*, July, 1892. Many ceremonies are named from the society which celebrates them and the termination pakit, to go down into the kiva; thus we have Maraupaki, Leñpaki, etc.

DESCRIPTION OF THE PICTURES

The symbolism of the different beings mentioned in the preceding pages may be sufficiently well made out by an examination of the following pictures and descriptions; but in order to facilitate references they are arranged, so far as possible, in the sequence in which the beings they represent appear in the Hopi ferial calendar. As the principal symbols are always delineated on the mask, special attention is given to the head in these descriptions. The words "head" and "mask" are used interchangeably.

The collection does not contain representations of all katecinas with which the Hopis are acquainted, nor is it claimed that pictures made by another man might not vary somewhat from those here figured. The chief symbolic designs characteristic of different gods are, however, brought out with such distinctness that all would be immediately recognized by any intelligent Hopi.

PAMÜRTI CEREMONY

PAUTIWA

(Plate II)

The picture of the Zuñi^a sun god, Pautiwa, has a horizontal dumb-bell-shaped design across a green face, and a long protuberant snout.^b It has terraced symbols, representing rain clouds, attached to each side of the head, and a pine-bough collar tied around the neck. The head is crowned by a cluster of bright-colored feathers, and white cotton strings hang from the hair.

The figure carries a skin meal pouch and a wooden slat (*moñkohû*) in the left hand, and two crooked sticks in the right. The blankets, kilt, great cotton girdle, and other bodily paraphernalia are similar to those in other pictures.

From his preeminence in the Pamürti, Pautiwa^c is evidently a very important god, and, although his objective symbolism is unlike that of other Hopi sun gods, the part he plays is so similar to that played by Abül that he may be identified as a sun god. As the Hopi representation was derived from Zuñi, we may look to students of the mythology of that pueblo for an exact determination of his identity.

Pautiwa was a leader of the Pamürti at Sichumovi in 1900, and the part was taken by Homovi. The ceremony opened by Pautiwa, fully masked and dressed, going from kiva to kiva informing the men that a meeting would be held at Homovi's house on a certain date not

^a The Zuñi name also is Pautiwa.

^b For picture of the doll see Internationales Archiv für Ethnographie, Band VII, pl. VIII, fig. 23.

^c The ending "tiwa" is common in Hopi personal names of men, as Intiwa, Masiumtiwa, and Wikyatiwa.

many days distant. At each kiva Pautiwa unmasked and smoked with the kiva chiefs.

At the meeting it was decided what personations should appear in Pamürti and who should take part.

CIPIKNE

(Plate II)

Another Zuñi katcina who appears in the Pamürti is called Cipikne, a drawing of whom is here given. In the picture the color of the mask is yellow, and there is a protuberant snout painted blue. Across the face the painter has drawn a dumb-bell-shaped symbol colored black, with a red border, resembling a like design in the Pautiwa figure. On the head there is depicted a bundle of feathers, and a collar made of the same objects is represented about the neck.

The symbolism of Cipikne resembles that of Zuñi beings called *Salamopias*,^a with which he would seem to be identical. In the festival mentioned the Hopis personated two Cipiknes, differing only in color. The Zuñis are said to be acquainted with several *Salamopias* of different colors.

HAKTO

(Plate II)

The picture of Haktó,^b also a Zuñi katcina, shows a being with rounded helmet, having a characteristic Zuñi collar on its lower border. The face is painted green, with yellow and red marks on each temple. A horizontal bar, to the ends of which hang worsted and red horsehair, is attached to the top of the head.

Elk and deer horns are represented in both hands, and the kilt is made of buckskin.

CAIASTACANA

(Plate II)

This picture represents a Zuñi katcina of the same name,^c which, like many others derived from this pueblo, has a collar on the lower rim of the helmet. On the right side of the head there is a horn, and on the left a projection the edges of which are terraced. A few yellow feathers appear in the hair. The artist has represented over a calico shirt a white cotton blanket with green and black border, the lower part of which partially conceals a ceremonial kilt.

In the left hand the figure carries a pouch of sacred meal, a crook,

^aSee Mrs Stevenson's article in Fifth Annual Report of the Bureau of American Ethnology, 1887, p. 4.

^bThis name is close to the Zuñian, and is probably derivative in Tusayan. For picture of doll see Internationales Archiv für Ethnographie, Band VII, pl. v, fig. 3.

^cThe meaning of the Zuñi name is "long horn."



FIGURE 1



FIGURE 2



FIGURE 3



FIGURE 4





and a bow. It has a quiver full of arrows hung on the back, and a bundle of sheep scapulae in the right hand. The leggings are fringed and the heel bands ornamented.

HUTUTU

(Plate III)

The figure of Hututu^a differs from that of Caiastacana in wearing an antelope skin instead of a woman's white blanket. Its mask differs from that of the Zuñi being of the same name in having the terraced ornament on one side of the head replaced by a horn.

HUİK

(Plate III)

This kadcina, which, like the preceding, appears in the Pamürti, has some of the facial symbols of the Snow kadcina. There are two terraced rectangular designs on the face, one inclosing or surrounding each eye. Four large eagle feathers, two on each side, are attached longitudinally to the top of the head, and there are variegated feathers on the crown. The figure is bearded. The kilt is colored green, its lower margin being rimmed with a row of conical tinklers^b resembling those on the kilts of the Snake priests.

TCOLAWITZE

(Plate III)

The Hopi artist gives a fair representation of Teolawitze as he was personated, but has failed to draw the cedar-bark torch which he ordinarily carries.

He bears a bullroarer in the right hand, a bow and arrows in the left. He also has a few rats in one hand and a jack rabbit on his back, so that he is here depicted as he is often personated in rabbit hunts.^c

In the Pamürti Teolawitze was personated by a naked boy whose body was covered with round dots, painted with different colors, as shown in the picture.

LOHICA

(Plate III)

Traditions refer this personage to the Asa clan, which is commonly regarded of eastern origin. His picture is simple, with no characteristic symbolism.

^aThe name, which is the same in the Zuñi language, is probably derived from "Hu-tu-tu!" the peculiar cry of the personator.

^bDeer hoofs, tin cones, or shells called mosilili, which occur in great numbers in ancient Arizona ruins, are ordinarily used for tinklers.

^cThe same personage with the same name occurs at Zuñi. See *Journal of American Ethnology and Archaeology*, vol. 1, 1891.

TEAKWAINA ^a

(Plate IV)

The matriarchal clan system is well preserved in the personages represented in the Teakwaina katecina dances. In them there are the Teakwaina men, the elder sister, the mother, the uncle, his brothers and sisters—in fact, representatives of the whole clan. The following pictures occur in the collection:

Teakwaina (male)
 Teakwaina mana
 Teakwaina yuadta (his mother)
 Teakwaina taamû (their uncle)

These pictures afford interesting examples of katecinas introduced by a Tewan clan, the Asa, and when the personations or the drawings representing the Hopi personages are compared with those of Zuñi, eastern Keresan, and Tanoan pueblos, where similar Teakwaina dances are celebrated, it will probably be found that there is a close resemblance between them. The Asa or Teakwaina people also claim to have introduced into Tusayan Loica and Kokopelli, pictures of which are given in plates III and XXV.

TEAKWAINA (MALE)

The picture of the male Teakwaina has a black, glossy ^b face, with white bearded chin and serrated teeth. The yellow eyes are crescentic in form, and there is a warrior emblem attached to the hair. The shoulders are painted yellow, the body and upper arms black. As this being is regarded as a warrior, his picture shows a bow and arrows and a rattle. The kilt, probably buckskin, is undecorated, but is tied by a belt ornamented with the silver disks so common among Zuñis and Navahos.

A helmet of Teakwaina which is said to be very ancient and to have been brought to Tusayan by the Asa people when they came from Zuñi is exhibited in one of the kivas at the festival of the winter solstice. The eyes of this mask are round instead of crescentic, and its snout is very protuberant. Curved sticks like those used by girls in dressing their hair are attached to this mask.

The introduction of a personation of Teakwaina in the Pamûrti is fitting, for this festival is the katecina return dance of the Teakwaina or Asa clans. The Pamûrti is a Zuñi dance, and the Asa are represented in Zuñi by descendants of those Asa women who remained there while the rest went on to Tusayan. This explains why the Zuñis claim this settlement as one of their pueblos in Tusayan.

^aThe name Teakwaina is said to occur in Zuñian, Keresan, and Tanoan, as well as Hopi speech.

^bMade so by use of albumen of egg. For picture of doll, see Internationales Archiv für Ethnographie, Band VII, pl. X, fig. 34.



TEAKWAINA MANA

A number of traditions are extant regarding a warrior maiden who was dressing her hair in whorls above her ears when the pueblo in which she lived was attacked by hostiles. The men, according to these stories, were away when the attack began, and the defense fell upon the women. The girls, with their coiffures half made, seized bows and arrows and rushed to defend the pueblo. The eldest sisters of the Teakwaina, often called the Teakwaina maids, are mentioned in this connection, and the artist has pictorially represented this legend.

As shown, the hair on the right side of the head hangs loosely, tied in a bundle near the scalp, but on the left side it has been partly wound over the U-shaped stick^a customarily used in making the head-dress. To complete the coiffure this stick would have been drawn out, leaving the whorl, but, as the story goes, the enemy were upon them before this was possible, and the maids, with hair half dressed, seized the weapons of war, bows, and quivers of arrows, which the picture represents, and rushed to meet the foes.

The remainder of the symbolism on the face of the girl, as the picture shows, resembles that of her brother, save that the eyes are round and not crescentic. Like that of another maid called Hëhëë, who appears in the Powamû festival, this picture has a small beard below a hideous mouth.

TEAKWAINA YUADTA

The picture of the mother of Teakwaina (yuadta, his mother) has a general resemblance to that of her son and daughter (Teakwaina mana), as here shown. She wears a black mask, and has a white mouth and red beard. Her eyes are lozenge shaped. Her black blanket is decorated with white crosses. She bears, as a warrior symbol, an eagle feather, stained red, tied to the crown of her head, and carries a rattle in her right hand.

TEAKWAINA TAAMŪ

The Teakwaina uncle has little in common in symbolism with any of the other three; in fact, there is nothing which suggests the sister. The mask is painted green, with a border of red and yellow; the eyes are black, the beak is curved and pointed. The picture has a representation of a squash blossom on each side of the head and variegated feathers on the crown.

^a As the mask exhibited in the Wikwaliobi kiva at Soyaluña has a crooked stick (gnela) attached to it, it may represent the ancient warrior maid, for a similar article is now used by Hopi girls in making their coiffures.

SIO HUMIS

(Plate V)

The picture^a representing a being called the Sio Humis or the Zuñi Humis has on the head a representation of a tablet with the upper border cut into three semicircles, symbols of rain clouds. The white figures painted on this tablet represent sprouting squash seeds, and the yellow disks sunflowers. The curved bands over the forehead are symbols of the rainbow. The face is divided by vertical bands into two fields of different colors, in which are representations of eyes and symbolic figures of sprouting gourds.

The figure has a rattle in the left hand and a sprig of pine in the right, and a turtle shell is tied to the right leg.

The supernatural here depicted was, according to legends, introduced from Zuñi during the present generation by a man now living in Hano, who has a large number of helmets bearing the above-described designs.

The meaning of the name Humis is doubtful. It is sometimes derived from Jemez, the name of an Eastern pueblo, and sometimes from humita, corn. The former derivation would appear more reasonable.

SIO HUMIS TAAMŭ^b

(Plate V)

The picture gives a fair representation of the uncle of Sio Humis as personated in one of the dances of Pamūr̄ti. The rounded helmet has a single apical gourd horn, painted black and white at its junction with the helmet. On each side of the head is a symbolic squash blossom, made of a wooden cylinder with radiating sticks connected by yarn. A broad black band extends horizontally across the eyes, below which is an elongated snout. The neck has a collar of pine twigs, and to the back of the head are tied black and variegated feathers.

The figure has in its hands a yucca whip. The personator parades before the line of dancers with an unbling step, hooting as he goes.

SIO AVATC HOYA

(Plate V)

Men personating Sio Avate hoyā accompany those representing Sio Humis in the Pamūr̄ti. They are dressed as women and perform the same part as the katchina maids in some other dances; that is, they accompanied the songs with a rasping noise of sheep scapulae scraped over a notched stick.

^a For picture of the doll see Journal of American Ethnology and Archeology, vol. II, 1892.

^b Sio (Zuñi), Humis (Jemez or humita), taamŭ (their uncle).



NO NAME DANCE



NO NAME DANCE



NO NAME DANCE

In the pictures the masks are painted black, upon which field is a zigzag vertical median band with red borders. Their eyes are stellate, consisting of round spots from which radiate blue bands. The snout is prolonged, and attached to the left of the head there is an artificial squash-flower symbol, while on the right two eagle feathers, with a bundle of horsehair stained red, are tied vertically. Their kilts are decorated with triangular figures like those on women's blankets. They have sprigs of cedar in the belt and carry branches of the same tree in their hands.

WÜWÜYOMO

(Plate V)

The Honani clan at Sichumovi have in their keeping four disk-form masks, the symbolic markings of which resemble those of the sun mask of the Kateina clan. They were not worn in 1900, but in the festival of Pamürti were arranged, with four Zuñi Calako masks, on the floor in the house of the oldest woman of the Honani or Badger clan, in whose keeping they are, forming a kind of altar before which the men danced.

The artist has given a lateral view of a man wearing one of these objects.

The mask is flat and is divided by a median line into two parts, one green, the other yellow. The chin is painted black; the middle of the face is occupied by a black triangular design from which protrudes a snout curved upward. There are zigzag lines on the periphery of the mask, representing plaited corn husks, in which are inserted two kinds of feathers, three of which are longer than the remainder. There is a fox skin about the neck.

The blanket is white, undecorated, and covers a ceremonial kilt, the green border of which appears in the figure. The figure shows knit cotton leggings and heel bands decorated with stars or crosses. In the left hand is represented the skin meal pouch, and in the right a staff, both of which the personator is said to carry.

The symbolism of the mask as well as that of the dress is so close to that of Ahül that this being would seem to bear a relation to the Honani clan like that of Ahül to the Kateina clan.

Accompanying Wüwüyomo was a figure (not here reproduced) of his warrior companion, Kalektaka, who wears the warrior feathers on the head and a bandoleer over his shoulder, and carries a whizzer, a bow, and arrows. It was pointed out by several of the old Hopi priests that this particular warrior wears the embroidered parts of the sash in front of his waist, as the artist has represented it in his picture, instead of at one side, as is usually the case.

SIO CALAKO

(Plate VI)

This picture represents one of the Zuñi giants personated in Sichumovi in July,^a whose masks were introduced from Zuñi by Saha, father of Supela, and are now in the keeping of the Honani clan, of which he was a member.

In the personation of these giants, the mask is fastened to a stick, which is carried aloft by a man concealed by blankets which are extended by hoops to form the body.

The head of the figure is surmounted by a crest of eagle feathers which are tipped with small breast feathers of the eagle. There are two lateral horns and a protruding snout; a symbol in the form of an arrowhead is painted on the forehead. The eyes are shown as globular, and are situated on a horizontal black band which crosses the upper part of the face, and around the neck is a collar of black feathers.

The body is represented as covered below with a blanket upon which are vertical masks representing feathers, or with a garment of feathers, characteristic of these giants, and over this, on the upper part of the body, is a representation of a white ceremonial blanket with triangular designs, symbols of rain clouds.

The helmets or masks of the Zuñi Calakos were displayed at Pamūrtil^b with those of Wüwüyomo in the ancestral home of the Honani clan, to which they belong.

HELILÜLÜ

(Plate VI)

The figure of this katcina as drawn by the Hopi artist has two horizontal eagle feathers attached to the head and a cluster of red feathers and hair hanging on each side, which is a very uncommon feature.

The figure has a mountain lion skin around the neck, and is represented with yucca whips in the hands. The rows of small tin cone or shell rattles (called helilülü) along the lower rim of the kilt, shown in the picture, have probably led to the name by which it is known.

WOE

(Plate VI)

The symbolism of Woe katcina is a chevron across the nose, a symbolical design identical with that of the eagle, and figures of artificial flowers on the head. Two persons, a man and boy, represented the Woe katcina in a Buffalo dance in the winter of 1899-1900.

^a For description of this dance, see Fifteenth Annual Report of the Bureau of American Ethnology, 1897, p. 30 et seq.

^b This was highly appropriate, as this is a Zuñi dance and these masks were derived from Zuñi.



The eagle is symbolic of the sun or sky god, and its appearance in a Buffalo dance is appropriate, since the Buffalo girl wears a sun symbol on her back.

WOE AND TCUTCKUTÛ

(Plate VI)

Another picture represents Woe and two gluttons as they appear in one of the dances. The gluttons' bodies are painted yellow and their faces have red parallel bands across the cheeks extending from the eyes and the corners of the mouth to the ears.^a They have ear pendants^b and necklaces of rabbit's tails. Over the shoulder each has a bandoleer, to which a roll of paper-bread or piki is attached. Two bowls with bundles of food are drawn at the side of the main figure. Woe has a chevron design painted red on the nose and cheeks, turquoise ear pendants, and sheepskin wig. The legs, body, and arms are colored brown and white. The figure wears a bandoleer and white blanket, with red sash.

POWAMÛ FESTIVAL

The following personages appear in this festival:

Ahül.	Hehëë.
Katcina mana and Korwan.	Hehea.
Eototo and Woe.	Hehea mana.
Tumas and Tuñwup.	Telavai.
Hahai wüqti and Natacka mana.	Powamû.
Tehabi and Tuñwup taamû.	Wüwüyomo.
Natacka naamû.	Atoele.
Kumbi Natacka.	Awatobi Soyok taka.
Soyok wüqti.	Awatobi Soyok wüqti.

AHÛL

(Plate VII)

The figure of Ahül has all the symbolism characteristic of this god when personated as leader of the katcinas in their annual return to Walpi in the Powamû festival.

The disk-shaped mask is crossed by horizontal bands painted white and black, separating the face into a lower part, colored black, and an upper, which is divided into yellow and green zones, the former being turned to the observer. Black crosses cover these two upper zones. In the middle of the face is painted a triangular black figure, and to the middle of the horizontal bands which separate the chin from the two upper zones there is attached a curved representation of the beak, painted green.

The zigzag lines around the periphery of the disk represent plaited corn husks in which are inserted eagle or turkey feathers, the tips of

^aThe same markings that the Tataukyamû priests bear in the New-fire ceremony.

^bThese decorations adorn the Tataukyamû priests.

which are colored black. The red lines interspersed with these feathers represent horsehair stained red.

The reddish-brown body about the neck represents a fox skin, the legs and bushy tail of which are indicated.

The picture shows a ceremonial blanket or kilt, colored green, with embroidered edge, around the body, and a similar kilt on the loins. The ceremonial dance sash is represented on one side, hanging down to the right knee.

The network leg-covering represents the garment worn by the sun god, and the row of globular bodies down each leg are shell tinklers. The moccasins are painted green and the anklets are ornamented with terrace designs in red, representing rain clouds.

In the left hand there are a small meal pouch made of a fox skin with dependent tail, a bundle of bean sprouts painted green, and a slat of wood, dentate at each end, representing a chief's badge. In the right hand is a staff, on the top of which are drawn two eagle feathers and a few red horsehairs. Midway in its length is tied an ear of corn, a crook, and attached breast feathers of the eagle.

HAHAI WÜQTI

(Plate VII)

The picture of Hahai wüqti, like that of Kokyan (spider) wüqti (woman), has eyes of crescentic form. The hair is done up in two elongated bodies which hang by the sides of her head, and she has a bang of red horsehair on the forehead. She wears a red fox skin around her neck, and to her waist are tied two sashes, the extremities of which, highly embroidered, are shown in the picture. In her right hand she carries a gourd.^a

Hahai wüqti appears in the kiva exhibition of Palülukoñti, or Añkwañti, when she offers sacred meal to the Snake effigies for food and presents her breasts to them to suckle. The best representation of Hahai wüqti is at Powamû, when she accompanies her children, the monsters called Natackas. In both festivals she wears the paraphernalia shown in the figure.^b

TUMAS

(Plate VII)

Tumas is the mother of Tuñwup, who flogs the children in the Powamû festival. Her mask, as shown in the drawing,^c has fan-like

^aThe mask of the Soyal Kateina, Ahülani, has similar marks in alternate celebrations of the Soyaluñi. Pictures of the sun have been drawn for the author with similar crescentic eyes, from which it is inferred that Ahülani is a sun god who appears as a bird (eagle) man in Soyaluñi and that Hahai wüqti and Kokyan wüqti are different names of the same supernatural.

^bFor photograph of Hahai wüqti, Natacka naamû, and Soyok mana, see Fifteenth Annual Report Bureau of American Ethnology, 1897, pl. cvl. For picture of doll, see Internationales Archiv für Ethnographie, Band VII, pl. IX, fig. 27.

^cFor picture of doll, see Internationales Archiv für Ethnographie, Band VII, pl. XI, fig. 41. Both Tumas and Tuñwup have several aliases in different Hopi pueblos; at Oraibi the latter is known as Ho Kateina.



appendages made of crow feathers on each side. On the top of the head are parrot feathers and breast feathers of the eagle. The edge of the mask is surrounded by woven yarn colored black and red. The face, which is painted blue, is almost covered by a triangular black figure rimmed with white occupying the position of the mouth.

A fox skin is about her neck; she wears a woman's decorated blanket, and carries a meal plaque in her hands. When the flogging of children takes place at Hano, Tumas stands at the foot of the kiva ladder while her two sons, called Tuñwup, perform this act.

TUÑWUP

(Plate VII)

With the picture of Tumas the Hopi artist has also introduced figures of her two sons, Tuñwup, as they appear in the child-flogging in Powamû. Tuñwup has a white mask with black, prominent eyes. An arrow-shaped figure is painted on the forehead, and there is a horn on each side of the head.*

The mouth is large, of rectangular shape, and there is a fox skin about the neck. The body is painted black with parallel vertical white markings. A belt made of ears of different-colored corn strung together girds the waist. The kilt is made of a fringe of red horsehair, and the heel bands are of the same material. There is a yucca whip in each hand.

Details of the ceremonial Powamû child flogging at Walpi and Hano vary somewhat. In the Hano celebration an altar is made in the kiva at that time by the chiefs. Anote and Satele, both of whom place their official badges upon a rectangle of meal drawn on the kiva floor. Into this rectangle the children are led by their foster parents and flogged in the presence of the inhabitants of the pueblo.

The two floggers, Tuñwup, stand one on each side of the figure made of meal, holding their whips of yucca. As they dance they strike the boys or girls before them as hard as they can, after which they pass the whips to a priest standing by. After each flogging the yucca whips are waved in the air, which is called the purification. After the children have been flogged many adults, both men and women, present their bared bodies, legs, and arms to the blows of the yucca whips.

In a dance in the Walpi kivas, at the opening of the Powamû festival, in which fifteen or twenty Tuñwups were personated, several of their number, as well as spectators, were terribly flogged on bare backs and abdomens.

As the figure of Tuñwup is a conspicuous one on the altar of the

*The symbolism of Tuñwup resembles that of Calako, whom the author identifies as a sun god. Traditions declare that the first youths were flogged by Calako.

Niman Kateina in several Hopi pueblos, it is probable that this supernatural being was introduced from a ruin called Kieuba, once inhabited by the Kateina clan.

The following beings form the Tuñwup group, personations of the ancients of the Kateina clan:

Tuñwup taakti (men).
Tumas (mother of Tuñwup).
Tuñwup taamû (their uncle).

TEHABI AND TUÑWUP TAAMÛ

(Plate VIII)

A drawing of a mudhead clown bearing on his back a figure resembling Tuñwup was identified as representing Tehabi. These two were accompanied by a third figure called Tuñwup taamû (Tuñwup, their uncle), the whole picture representing an episode in one of the ceremonies.

Tuñwup's uncle has a green mask, two horns, great goggle-eyes, and a black band with upright parallel white lines across the face. The figure is bearded and has a fox skin about the neck. The body is daubed black, but wears a white ceremonial kilt with red and black border, which is tied to the waist by a large white cotton kilt. Like his nephew, he carries yucca whips.

KERWAN AND KATCINA MANA

(Plate VIII)

These two figures illustrate one of the most beautiful incidents in Powamû, when the beans which have been artificially sprouted in the kivas are brought out into the plazas and distributed. The two figures represent male and female persons, and between them is a flat basket in which are carried the bean sprouts which have been grown in the kiva.

Kerwan has a green mask with eyes and mouth indicated by black crescents. On the top of the head there are two eagle tail feathers and a cluster of parrot and eagle breast feathers. The female figure has hair hanging down the back, a yellow masquette with red horse-hair before the face, and an eagle breast feather on the crown of the head. She wears a woman's blanket tied about the waist with a large cotton belt, the whole covered by a white blanket.

SOYOKOS (MONSTERS)

The name Soyoko is applied to certain monsters called Natackas, which appear in Powamû. There are three sets of Natacka masks on the East mesa—one in Hano, in the keeping of the Tobacco clan, now hanging in a back room of Anote's house; another in Sichumovi; and a third set in Walpi.



FIG. 1 (YAM)



FIG. 2 (YAM)

These Natackas are undoubtedly derived from eastern pueblos, for they are represented at Zuñi by the so-called Natackó, which they closely resemble in symbolism. They were introduced into Tusayan by the Tanoan colonists, the Asa and the Hano clans, the Middle mesa Natackas being simply derived from the East mesa. They are not found at Oraibi, as these clans are not represented there.

Besides the Soyoko or monsters which regularly appear in the Walpi Powamŭ, there are other similar bogies which make occasional visits. Two of these, called Awatobi Soyok taka and Soyok wüqti, were derived from Awatobi, one, Atoele, from Zuñi, and one, Teabaiyo,^a is of unknown derivation. All apparently have the same function, but there is only a remote similarity in their symbolism.

The name Soyok or Soyukŭ, given by the Hopi to the Natackas, is linguistically a Keresan word, and as the mythologic conceptions and objective symbolism are very similar in the two stocks, we may regard the Hopi being as a derivation from the Keresan. The fact that these personages are found in the Hopi pueblos where there are other evidences of incorporation from eastern pueblos tells in favor of the theory that they were brought to Tusayan from eastern pueblos.

In the personation of Natacka we find also a person called naamŭ, their father. The following list includes the varieties of these personations:

- Nanatacka tatakti (males).
- Nanatacka civaamŭ (their sisters).
- Natacka wüqti (mother).
- Natacka naamŭ (their father).

NATACKA NAAMŪ

(Plate IX)

The father as figured by the artist has on the head a crest of turkey tail feathers and two eagle feathers, each tipped with a red breast feather. He has a goggle-eyed black mask with a trifold symbol on the forehead and a curved horn on each side of the head.

The father of the Natackas appears at Powamŭ with their sisters and Hahai wüqti, and the three visit all the houses of the pueblos.^b

During these visits Hahai wüqti carries on a conversation with inmates of the houses in a falsetto voice, and gives to the men or boys a mouse trap made of yucca fiber, and a stick, telling them that in eight days she will return with her children, the Natackas; that they must trap game and procure meat for these when they come. To the woman of the house Hahai wüqti gives an ear of corn, telling her to grind it and have meal and bread for the Natackas when they return.

^a The mask is owned by the Snake clan. Atoele at Zuñi is sometimes called Soyok.

^b There are three groups, one for each pueblo on the East mesa.

KUMBI NATACKA

(Plate IX)

The black Natacka has a black mask with goggle eyes and with a green arrowhead on the forehead. It has two horns, one of which the artist has represented, and a crest of conventional eagle wing feathers rising from a bunch of black feathers on the back of the head. A fox skin hangs about the neck. Kumbi Natacka wears a buckskin garment over a calico shirt, and carries a saw in one hand, a hatchet in the other. The black objects hanging over the shoulder are locks of hair, from which depend eagle tail feathers.

The small figure accompanying Kumbi Natacka represents a Hehea katecina, two or more of which go with the Natackas in their begging trip through the pueblos. The body is covered with phallic symbols, and a lasso is carried in the right hand. The leggings are of sheep-skin stained black. The face has the characteristic zigzag symbols of Hehea.^a

KITCA NATACKA

(Plate IX)

The white Natacka resembles the black, save that the mask is white instead of black. He also carries a saw in his right hand, and a yucca whip in his left. In the personations of this Natacka the men, as a rule, carry bows and arrows in their left hands.

There are also Natackas of other colors which the artist has not figured.

NATACKA WÜQTI, OR SOYOK WÜQTI

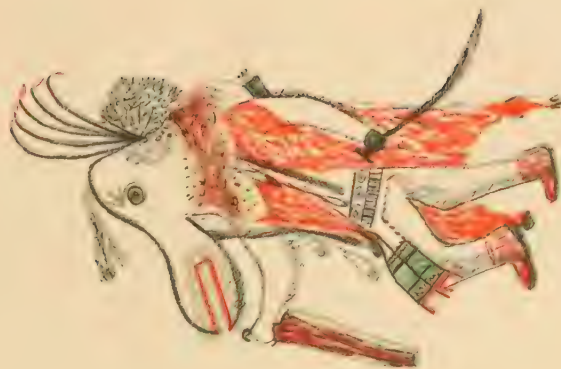
(Plate X)

Soyok wüqti^b has a large black mask with great yellow goggle eyes, and red beard and hair, in which is tied a red feather, symbol of death or war. She carries in one hand a crook to which several shell rattles (mosilili) are attached, and in the other a huge knife. She is much feared by the little children, who shudder as she passes through the pueblos and halts to threaten with death those she meets. She appears at Powamû at about the same time as the Natackas, but does not accompany them.

The episode illustrated by the figure shows an interview of the Soyok woman and a lad who is crying with fright. The woman has demanded food of the boy, and he offers a rat on the end of a stick. The boy shakes her head, demanding a jack rabbit which the boy carries in his right hand.

^a For figure of the doll see Internationales Archiv für Ethnographie, Band VII, pl. IX, fig. 30.

^b Soyok from skoyo, a Keresan word meaning monster or bogey.





NATACKA MANA

The sister of the Natackas, called also Natacka mana and Soyok mana,^a accompanies her brothers on their begging trip through the pueblos of the East mesa. Her picture represents a person with black mask and white chin, and with hair arranged in two whorls over the ears, as is customary with maidens. She has round, green eyes, a square mouth with red teeth, and a beard. On her back she carries a basket suspended by a band which passes across her forehead. In this basket she collects the meat and bread which the Natackas obtain from the different households. Her clothing is a woman's blanket, over which is thrown a buckskin, and she carries in one hand a large knife.

HEHEA

(Plate XI)

Hehea katchina, like many others, may be personated without kilt or in complete dress. In the former case a sheepskin replacing an old-time buffalo skin is hung over the shoulder and phallic emblems are painted on arms, legs, and body. The mask is decorated with the zigzag marking on each cheek. In this form Hehea appears in certain kiva exercises at the ceremonial grinding of meal by the Aña katchina manas. We also find him associated with the Corn maids and with the Natackas. The phallic symbols are depicted on the bodies of the Wüwütcimtü and Tataukyamü in the New-fire ceremony, and there are other evidences which associate the former with Hehea.

A picture of this form of Hehea was drawn, but has not been reproduced. It represents a large and small Hehea, each with characteristic zigzag symbols on the face and with oblique eyes and mouth. Both have phallic symbols on body and limbs, and wear artificial flowers on their heads.^b

The body has a sheepskin covering stained black and leggings of same material, which have replaced buffalo skins formerly used for the same purpose. Each carries a lariat, the use of which is explained in the account of the visits of the Natackas on their begging trips to different houses.

Another picture of Hehea, which also represents a primitive conception of this personage, has a kilt and the elaborate dress in which he sometimes appears in ceremonial public dances. It is reproduced in plate XI.

^a This part is taken by a lad. For picture of the doll see Internationales Archiv für Ethnographie, Band VII, pl. IX.

^b Compare this artificial flower with that of the Wüwütcimtü society. The members of both this society and the Tataukyamü have similar phallic symbols painted on body and limbs. For a picture of the doll, see Internationales Archiv für Ethnographie, Band VII, pls. VII, VIII, figs. 16, 18.

Hehea is evidently an ancient katecina,^a and from his appearance in many primitive ceremonies, public and secret, we may regard him as connected with a very old ritual.

The Wüwütcimtû priests in the New-fire celebration at Walpi often decorate their faces (masks are not used in this rite) with the symbols of Hehea, and he is intimately associated with Corn maids (Palahiko mana)^b of the Mamzrau festival.

HEHEA MANA

(Plate XI)

The Hehea mana, sister of Hehea, accompanies the Nataacka group in Powamû. She is represented by the artist with the characteristic coiffure of a maiden, and has the same zigzag facial lines as her brother. On her arms are the same phallic symbols, and in her hand she carries a lariat.

If any one refuses to grant the requests of the Nataackas for meat or food, both she and her brother try to lasso the delinquent.

HEHEE

(Plate XI)

This figure represents a warrior maid who sometimes appears in Powamû. There is such a close resemblance between her and Teakwaina mana (see page 63) that they would seem to be identical personages. The reason for her unfinished coiffure is given in the account of the Teakwaina maid.

AWATOBI SOYOK TAKA

(Plate XII)

The massacre at Awatobi took place just two centuries ago, but there are several katecinas surviving in Walpi which are said to have been derived from that pueblo. Among these may be mentioned two bogies called Soyok taka and Soyok mana, male and female monsters. These are occasionally personated at Walpi, and, as their names imply, originally came from Awatobi. Soyok taka corresponds with Nataacka, and probably both originally came to Tusayan from eastern pueblos.

Soyok taka wears a mask without distinct symbolism, and has a protuberant snout, with teeth made of corn husks. He has goggle eyes and hair hanging down over his face. His garment is a rabbit-skin rug, and, like Nataacka, he carries a saw.^c On his back hangs a basket containing a child whom he has captured.

^aPerhaps derived from Awatobi.

^bThe Corn maids have several different names, varying with clans. For picture of doll in which this association appears, see Internationales Archiv für Ethnographie, Band VII, pl. X, fig. 31.

^cA modern innovation in both instances.







FIGURE 1



AWATOMI SOYOK WŪQTI

(Plate XII)

The figure of the Awatobi Soyok woman differs but little from that of the Walpi, but has prominent corn-husk teeth and two white parallel bars on each cheek. These two symbols were in fact said to distinguish the Awatobi from the Walpi Soyok wūqti; several priests called attention to the differences when the pictures were shown them.

TCABAIYO

(Plate XIII)

Teabaiyo is still another of the boggy gods. The mask belongs to Hoñyi, of the Snake clan, who always personates this being. The picture represents him in the act of seizing a small boy who, from the zigzag marks on his face and the sheepskin blanket, may be a Hehe child.

Teabaiyo is threatening to kill the boy with the great knife which he carries in his left hand. In the picture the black mask has a long swollen proboscis. The eyes are protuberant, and there is a broad-headed arrow in the middle of the forehead. A white crescent is painted on the cheek. Feathers of the eagle wing form a fan-shaped crest, and a bunch of feathers is tied to the back of the helmet. Teabaiyo wears a fox skin about the neck. Feathers of the eagle tail are attached to his upper arm. The red-colored garment represents a buckskin; that part of the dress in the form of a white man's waistcoat is an innovation. Arms and legs are spotted with black dots and the breech clout is held in place by an embroidered sash.

Teabaiyo occasionally appears in Powamū and his symbolism has a close likeness to that of other Natackas or Soyokos. Though he is referred to the Soyoko or Natacka group, he is supposed to be derived from a different clan, and he bears a name characteristic of that clan.

ATOOLE

(Plate XIII)

There is still another of these Soyokos (monsters) whose functions are nearly the same as those of the sister or mother of the Natackas. This personage has a Zuñi name, Atoole,^e which betrays her origin. Atoole is an old woman, personated by a man, who goes about the Zuñi pueblo frightening children in much the same way that Soyok wūqti does at Walpi.

^eThe actions of this person at Zuñi are described in the *Journal of American Ethnology and Archeology*, vol. II, 1892, where she is called an old scold.

The Hopi variant, as shown in the picture, has a black helmet with projecting flat snout, and a mass of hair to which is attached a red feather. In one hand is a bow and arrows, in the other a knife, suggesting weapons for her function. She is accompanied by a clown, who holds her back by a lasso tied about her waist.

SO WÜQTI

(Plate XIV)

So wüqti, Grandmother woman, is here represented by the Hopi artist as clasping hands with her child, a Powamû katcina. On each cheek there is a red spot, and in her hair is an artificial flower. She carries on her back Hehea, her grandchild, as the zigzag marks on his face clearly indicate, and has a pine bough in her hand. The fact that her grandchild has Hehea symbols would seem to refer her to the group to which the latter and his sister belong.

MASAUÛ

(Plate XIV)

The picture of Masauû has a round helmet decorated with spots of different colors. At the top of this helmet there are many twigs, to which prayer feathers (nakwakwocis) are attached. There is a decorated kilt around the neck, and a rabbit-skin rug, shirt, and kilt about the body. The legs and arms are painted red and spotted black. The two rings on the breast are parts of a necklace made of human bones. The figure carries a yucca whip in each hand.

EOTOTO

(Plate XIV)

This is one of the most important kateinas, and is very prominent in several celebrations.

The artist's picture of Eototo has a white head covering, with small holes for eyes and mouth, and diminutive ear appendages. There is a fox skin about the neck.

The blanket is white, and is worn over a white kilt tied with an embroidered sash, the ends of which are seen below. The figure also has knit hose and heel bands. In the left hand there is a skin pouch of sacred meal and a chief's badge^a (moñkohû), while the right hand carries a bundle of sheep scapulae and a gourd bottle with water from a sacred spring.^b

Eototo is one of the most prominent masked personages at Walpi

^aSee Journal of American Ethnology and Archaeology, vol. II, 1892. For picture of doll, see Internationales Archiv für Ethnographie, Band VII, pl. IX, fig. 24.

^bThe use of this water and sacred meal is described in the Journal of American Ethnology and Archaeology, vol. II, 1892.





in the celebration of the Departure of the Katcinas. On the last morning of that festival he is accompanied by three other katcinas who march around the kiva entrance, holding conversation with the chief below and receiving offerings, as has been described elsewhere.^a

The god Eototo was introduced from the old pueblo, Sikyatki, and his old mask or helmet is in the keeping of the descendants of the Kokop family, which once inhabited that pueblo. The close similarity in symbolic designs to Masauŭ, also a Sikyatki god, shows that the two names are virtually dual appellations of the same mythological conception, but that they originated in this pueblo is not yet proved.

One of the most interesting personations of Masauŭ appeared in Powamŭ in 1900, when a man represented this god in the five Walpi kivas. He wore a helmet made of a large gourd, pierced with openings for eyes and mouth and painted black with micaceous hematite sprinkled over them. He and a companion carried old-fashioned planting sticks and imitated planting, while about twenty unmasked men, representing a chorus called Maswik^b katcinas, some personating males, others females, danced and sang about them.

At the close of the personation in each kiva, the representative of Masauŭ was loaded with prayer offerings. This archaic ceremony was regarded with great reverence and was shunned by all save the initiated.

KWAHU

(Plate XV)

Kwahu, the Eagle katcina, is figured in the drawing with an eagle's head above the helmet in a way that recalls an Aztec picture. The characteristic symbolic marks of certain birds of prey, as the eagle and hawk, are the chevron marks on the face, which are well shown in this picture.

In personations of this and other birds the wings are represented by a string of feathers tied to the arms, as shown in the picture.

PALAKWAYO

(Plate XV)

The symbolism of Palakwayo, the Red Hawk, is similar to that of Tŭrpoekwa, but there is no bird's head above the helmet. The figure also has the moisture tablet on the back. In each of the outstretched hands is carried a bell.

^a See *Journal of American Ethnology and Archaeology*, vol. II, 1892.

^b Masauŭ, wik (bearers).

KECA

(Plate XV)

The figure of Keca, the Kite, has two parallel black marks on each side of the face, not unlike the facial symbols of the war god, Püükoñ hoyá. The body is white with black spots representing feathers, but the forearms and legs are painted yellow. The wings are imitated by a row of feathers tied to the arms, and the tail by feathers attached to the breechclout. Keca holds in his left hand a hare and in his right a rabbit.

PAWIK^a

(Plate XV)

Pawik, the Duck katcina, is represented in the accompanying pictures. The helmet is green with a long curved snout painted yellow, around the base of which is tied wool stained red. The eyes are rectangular, the left yellow, the right blue. Two upright eagle feathers are attached to the left side of the helmet, near which is a bunch of horsehair stained red. On the right side of the helmet is tied an ovoid symbol of an undeveloped squash with a breast feather of the eagle projecting from one pole and red horsehair about its base of attachment. The upper part of the helmet is girt by parallel bands of black, yellow, and red. The lower rim has a black band in which there are patches of white. The tree represented between the two figures is the pine.

TOTCA

(Plate XVI)

Totca, the Humming Bird, has a globular head painted blue, with long pointed beak. The dorsal part of the body is colored green, the ventral yellow. The rows of feathers down the arms are wings, by a movement of which the flight of a bird is imitated.

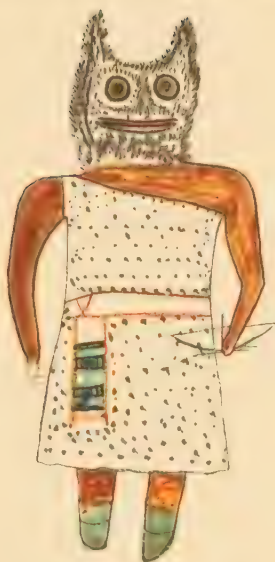
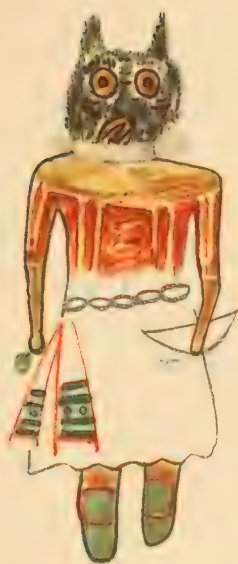
MONWĈ AND KOYIMSI

(Plate XVI)

This personation of the Owl has a helmet with rows of parallel yellow, green, red, and black crescents, and a prominent hooked beak. He wears a rabbit-skin blanket tied by an embroidered sash, and holds a bow and arrows in one hand and a rattle in the other. The figure is accompanied by a clown who has a feather in each hand.

^a For description of Pawik katcina see Tusayan Katcinas, Fifteenth Annual Report of the Bureau of Ethnology, 1897, pages 299-303.





MONWŪ WŪQTI

(Plate XVI)

The Owl woman and her two young are figured in this picture, and need no explanation additional to that given of the Owl katcina with whom she is associated.

SALAB MONWŪ

(Plate XVII)

The head shown in this picture is readily recognized as that of an Owl. He wears a kilt made of buckskin, and has a belt with silver disks. He carries a pine branch and bow in the left hand, a rattle in the right.

HOSKO

(Plate XVII)

The figure of Hosko is owl-like, with broad mouth, and wears a rabbit-skin rug tied on the body by an embroidered sash. This picture evidently represents a bird, but the author can not identify it.

TŪRPOCKWA

(Plate XVII)

The picture of this bird has a helmet surmounted by a bird's head, like that of the eagle, and a black chevron on the face. The beak is long and slender.

Tŭrpockwa, like many other birds, has a moisture or sun tablet on the back, the horizontal plumes of which show on each side of the neck. The personator's arms, here extended, have attached feathers like wings. The dress and other paraphernalia shown in the figure can hardly be regarded as characteristic.

YAUPA

(Plate XVII)

Yaupa, the Mocking Bird, has a helmet painted white, with a triangular design on the face, to the sides of which ring-like figures are attached. The beak is long and slender, and there are clusters of bright parrot feathers on the top of the head; indications of the wings are shown in the black lines along the arms. The spots on the body represent feathers.

HOSPOA

(Plate XVIII)

Hospoa, the Road Runner, as shown in the picture, has a green helmet covered with rows of black and white crescents, a short beak, and stellate eyes.

On the back this bird has a painted skin stretched over a framework, called a moisture tablet. To each upper corner are attached two feathers, which project horizontally, and along the edges is a string with attached horsehair stained red.

There is a flute in one hand, a rattle in the other. The garments are a ceremonial kilt, girdle, and embroidered sash.

PATSZRO

(Plate XVIII)

Patszro, the Snipe katcina, has a figure of the snipe painted on the forehead, a long, slender beak, and semicircular markings on each cheek. These markings consist of white, red, and yellow bands, the first furnished with a row of black wings.

The body is naked, painted white on the ventral, green on the dorsal side. The tail feathers are tied to the belt in such a way that their extremities show behind.

The spots on the body represent small downy feathers attached by means of gum or some sticky substance.

KOYONA

(Plate XVIII)

Koyona, the Turkey, has a green-colored helmet, with long extended beak and bright red wattles, which are made of flannel cloth. The wings and tail are made of feathers attached to the arms and belt. There are many small feathers attached to the body with gum.

KOWAKO

(Plate XVIII)

The picture of Kowako, the Chicken katcina, has a red comb and wattles; the body is painted red on the dorsal, white on the ventral side.

The personator wears a ceremonial white kilt with embroidered green border worked into rain-cloud symbols. The wattles and comb are made of red flannel, and feathers are tied to the arms for wings.

The figures of both Koyona and Kowako (Chicken) which the Hopis made are more realistic than the personations which were seen by the author, although the latter wear elaborate masks, with wattles, comb,





MOMO



TETAÑAYA

and beak, which are fine imitations of the heads of these birds. The realism of these masks, as compared with the conventionalism of the masks of Patzro, Kwayo, and others, would indicate the later introduction of Koyona and Kowako into the katcina cult.

MOMO

(Plate XIX)

Momo, the Bee katcina, has a yellow head with black crescentic bands extending on each side from the globular eyes. The back of the head is banded yellow and green, and on the crown there are pedunculated bodies arranged in a row, with two long, stiff, black projections representing antennae. There are also feathers on the back of the helmet. He carries a miniature bow and arrows. In the dance he imitates the hum of a bee, and goes from one spectator to another, shooting the blunt arrows at them. To still the cries of children, due to mere fright, the Bee katcina squirts a little water on the supposed wound.^a

TETAÑAYA

(Plate XIX)

The picture of the Wasp katcina has body, legs, arms, and mask painted with parallel lines of green, brown, red, yellow, and black. There are two straight vertical horns on the head and a long slim proboscis, also banded with black and white. This being is only occasionally personated in the winter ceremonies.

TELAVAI

(Plate XX)

On the morning of the last day of Powamŭ, the beans which have sprouted in the kivas are plucked up and distributed by masked persons to all the people in the pueblos, who boil and eat them as a great relish. Each of the nine kivas delegates two or more men to distribute the sprouts grown in that kiva. From the fact that these men distribute the bean sprouts at early dawn, they are called Telavai (Dawn), although they represent Malo, Owa, Tacab, or others.

There are in the collection a number of paintings to which this name was given which did not appear in the Powamŭ in 1900.

The distinctive symbolism of Telavai is a rain-cloud design on each cheek, and eyes that are each represented by a band having one end curved. There are four horizontally arranged eagle feathers on top of the helmet, surmounted by a cluster of variegated feathers.

^a In 1900 a small syringe was used for this purpose.

OWA

(Plates XX, LXIII)

The figure of Owa has a helmet mask colored green, with yellow, red, and black lines drawn diagonally across the cheeks. The snout is protuberant and the eyes are represented by black bands. The hair hangs down the back. Parrot and eagle feathers are attached to the crown of the head.

The body is painted red, and there are parallel yellow bands on body, arms, and legs. The ceremonial kilt about the loins is tied by a woman's belt and embroidered sack. A fox skin sometimes depends from the rear. Under the right knee is represented a turtle-shell rattle, and the figure has moccasins and heel bands.

Owa carries a bow and arrows in the left hand, and a small gourd rattle in the right. These are the presents which this being commonly makes to children in the Powamû festival.

MALO

(Plate XXI)

In a drawing of Malo katcina the artist has represented the main symbols of this being as he is seen when personated in dances.

The face is crossed by an oblique medial band, in which are rows of spots. The face on one side of this band is painted yellow, on the other green. The figure has a representation of a squash blossom on the right side of the head and two eagle feathers on the left, to which is attached a bundle of horsehair stained red.^a

HUMIS

(Plate XXI)

The figure of Humis katcina shows a helmet with a terraced tablet, symbolic of rain clouds. To the highest point are attached two eagle feathers, and to each of the angles of the lateral terrace a turkey tail feather and a sprig of grass. The whole tablet is rimmed with red and painted green, with designs upon it. Symbols of sprouting corn and terraced rain clouds appear on the flat sides.

The face of the helmet is divided medially by a black band, in which are three white rings. On the right half of the face, which is blue, there is on each side of the eye-slit a symbol of the sprouting squash or gourd, replaced on the left side of the face by small symbols of rain clouds. Humis has a collar of pine boughs, sprigs of which are also inserted in the armlets, the belt and the kilt. The body is smeared with corn smut, and there are two pairs of crescents, painted black.

^a For description of Malo katcina, see *Journal of American Ethnology and Archaeology*, vol. 11, 1892. For picture of the doll, see *Internationales Archiv für Ethnographie*, Band VII, pl. VIII, fig. 21.





on the abdomen. Humis carries a rattle in the right hand and a sprig of pine in the left. A small black stick is tied to his left wrist.

The two figures which accompany Humis represent Hano clowns, who are accustomed to amuse the audience during the celebration of the dances in which he appears.

Each clown wears a cap with two straight horns made of leather, with corn husks tied to the tops. The horns are banded alternately black and white, as are also the body, arms, and legs. The figure to the left has a bowl filled with Hopi wafer bread before him; the one at the right carries a roll of the same in his right hand.

The name Humis is supposed to have been derived from the pueblo Jemez in New Mexico and to be the same as the Zuñi Hemacikwi, a dance which is ordinarily celebrated in summer.

HOPI AVATC HOYA

(Plate XXI)

The Hopi Avate hoyá accompanies the Humis katcina, and, as may be seen by consulting the pictures, differs widely from the Sio (Zuñi) Avate hoyá. The mask is painted black, with white rings; the body, arms, and legs, are painted red, with white rings on the body and arms, and with black rings on the legs. The mouth and eyes are represented by green rings. He wears cones made of corn husks in his ears and curved feathers on the head.^a

HUHUAN

(Plate XXI)

The pictures of Huhuan represent beings with a characteristic gait, who appear in Powamŭ, when they distribute gifts from one of the kivas.

They wear sheepskin caps and necklaces of mosaic ear pendants. They should not be confounded with the Barter katcínas, who trade dolls, etc., in certain festivals. Their symbolic markings are a checker band of white and colored squares covering the helmet.

NŪVAK

(Plate XXII)

There are three pictures of Nūvak, the Snow katcina, two of which represent male personages and one a female. The latter is called the Cold-bringing woman, and is possibly mother of the former.

This personage^b is regarded by all the Hopi as a Hano (Tanoan) katcina, and the dance in which he figures is said to have been derived from the far east.

^a For picture of doll, see Internationales Archiv für Ethnographie, Band VII, pl. IX, fig. 29.

^b For picture of doll, see same volume, pl. V, fig. 4.

Near the settlement of Hano people at Isba, Coyote spring, not far from the Government House, but on the right of the road from Keams Canyon, there is a large spring called Moiwiva, which is sacred to the Plumed Snake of Hano. In the March festival, effigies of this monster are carried to this spring, where certain ceremonies are performed similar to those which the Walpians observe^a at Tawapa.

A year ago (1899) this spring, which had become partially filled with sand, was dug out and walled, at which time an elaborate masked dance representing Nüvak kateina was performed near it. This intimate association between Palülukoñ (Plumed Snake) and Nüvak (Snow) appears on a mask of the latter, presently described and figured.

The picture of one form of Snow kateina, shown in the accompanying figure, has rectangular terraced designs on the back of the head and zigzag sticks representing lightning snakes on the upper edge. The figure wears a white blanket reversed. The picture shows the stitches of the embroidery on the lower margin.

A second figure of the Snow kateina, on which the predominant color is green instead of white, is readily distinguished from the former by figures of snakes' heads painted on each cheek. It has the same four lightning symbols on the head and two eagle tail feathers. This figure wears an ordinary dance kilt, embroidered with rain-cloud and falling-rain designs, and held in place by a girdle. It carries a flute in one hand.

YOHÖZRO WŭQTŭ^b

(Plate XXII)

The Cold-bringing woman, who is connected with the Nüvak or Snow kateina, is claimed by the people of Hano as one of their supernaturals. She is depicted as wearing a white mask with a red spot on each cheek, a small beard, and a red tongue hanging from a mouth which has prominent teeth.

She has ear pendants, and a red feather is attached to the crown of her head. There is a fox skin about her neck, and she is clothed in a white blanket, tied with a knotted girdle.

POWAMŭ

(Plates XIV and XXII)

On the morning of the last day of the Powamŭ festival there are dances in the kivas in which participate unmasked men called Powamŭ kateinas, a figure of one of whom is given in the accompanying plate.

^a For a description of these, see *Journal of American Folk-Lore*, vol. vi, 1893.

^b The Hano name, Imlessiya, which is applied to Yohözro wüqtŭ, means grandmother, possibly the Snow kateina's grandmother.





These men wear in their hair a number of artificial flowers, made of painted corn shucks. The bodies of these men are painted, but otherwise they wear no distinctive dress or paraphernalia.

WUKOKOTI

(Plate XXIII)

This figure of Wukokoti (Big Head) has a black face with protruding snout, two lateral horns, and prominent globular eyes. The artist represents one of two beings who roam through the pueblos in the March festival, hooting wherever they go. It is one of many beings of the same name who appear in the February and March festivals. The personators carry bundles of sheep scapulae, which in late years have been substituted for those of deer.

KOHONINO

(Plate XXIII)

This figure^a represents a katchina derived from the Havasupai (or Kohonino) Indians engaged in animated conversation with a man of the same tribe.

The mask has a headband, on each side of which is a horn wrapped with red and black calico. The marks crossing the headband also represent variegated cloth.

Two eagle feathers arise from the head, and to the top of the feathers are attached red balls representing fruit of the prickly pear.

The chin is crossed by oblique bands, colored red and blue, and the mouth is triangular in shape. Two red spots, one on each cheek, complete the symbolism of the picture.

The accompanying figure representing a Havasupai Indian is unmasked, and shows several characteristic marks. He has a headband, from which rises a hoop, to which are attached two eagle feathers, with a fragment of red cloth in the rear. The coat and leggings, like Kohonino garments, are buckskin, and there is fringe on the latter.

TOSBUCI AND SOYAN EP

(Plate XXIV)

The main figure is said to have been derived from a Yuman tribe, as the Walapai, who formerly wore turquoise (tosbuci) nose ornaments. The artist has represented Tosbuci and Soyan ep fencing with arrows.

The symbolic mark of the former is an hourglass design. The face is painted green, the eyes are of brown color with green border. The hair is tied Yuma fashion behind the head. The red ring in the middle of the face represents a turquoise.

^a For picture of the doll, see Internationales Archiv für Ethnographie, Band VII, fig. 15.

Teosbuei has black bands painted on the left arm and right leg. He wears a black kilt under a buckskin shirt, and has a quiver with arrows. The bow is carried in one hand.

Soyan ep has a black mask with feathers on his head, lozenge-shaped eyes, and small goatee. Both legs and arms are striped with black bands. His shirt is made of buckskin.

NAKIATCOP

(Plate XXIV)

The figure of Nakiatcop has a crest of eagle feathers on the head, and in most respects resembles the Dawn katcina. The mask used in personating this being is said to belong to the Badger clan.

KOKOPELLI

(Plate XXV)

The Hopi call a certain dipterous insect kokopelli and apply the same name to a personation said to have been introduced by the Asa clan.

The head is painted black and has a white median facial line. The snout is long, pointed, and striped in spiral black and white. On each side of the head is a white circle with diametrical lines drawn in black, and there is a warrior feather on top.

The body is black and girt by an embroidered sash. There are buckskin leggings, stained yellow and green. A hump is always found on the back in pictures or dolls of Kokopelli.

The author has been informed that in old times many of these beings appeared at the same time, but he has never seen the personation.

KOKOPELLI MANA

(Plate XXV)

The Kokopelli girl has a slender, protuberant snout painted with spiral lines. She carries in her hand two packets^a of food made of mush wrapped in corn husks.

LAPÜKTI^b

(Plate XXV)

The symbolic marks of Lapükti are three parallel marks on each cheek, hair of cedar bark, long telescopic eyes, and a protuberant snout. He carries a rattle in his right hand, a crook in the left, and wears shirt and pantaloons. The picture brings out all these characteristics.

^a Somipiki.

^b For picture of doll, see Internationales Archiv für Ethnographie, Band VII, pl. XI, fig. 40.







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PALÜLÜKOŇTI (AŇKWAŇTI) FESTIVAL

MACIBOL

(Plate XXVI)

These two figures represent masked men who sometimes appear in the March festival (AŇkwaŇti) carrying effigies of the Great Serpent, with which they appear to struggle, twisting them about their bodies and causing them to make various gyrations in a startling manner.

One of the arms represented in the picture is a false one, which is hung on the shoulder of the performer, the real arm being hidden in the body of the serpent effigy. The man holds the stick which is the backbone of the serpent with the hidden hand and with it imparts the wonderfully realistic movements to the serpent.

Each figure wears a buckskin blanket and a mask painted green, across which is a black zigzag band rimmed with white, which in form resembles the snake symbol on the kilt of the Snake priests. The helmet has two horns and a bunch of feathers on the top.

The backs of the two serpent effigies differ in color, one being black and the other brown, but the bellies of both are white. The triangular symbols on them represent bird tracks; the double parallel marks represent feathers.

Their heads have a fan-shaped crest of feathers, a median horn curving forward, and a necklace of feathered strings. The eyes are prominent, and the teeth and tongue are colored red.

Macibol is another name for Calako, the sun god, and the episode here figured represents the sky god wielding the lightning.

PALÜLÜKOŇ AND TATČŪKTI

(Plate XXVI)

There are many rites in the AŇkwaŇti in which the effigies of Palü-lükoŇ, the Great Snake, play an instructive rôle. This picture represents the struggle of a clown with one of these effigies, as personated in the March mystery drama.

The effigy is made to rise from a jar on the floor to the ceiling, and when it is thus extended a clown steps up to it and appears to struggle with it; he is finally overcome. There are modifications of this drama which call for special description,⁴ but none of these are represented in the collection of pictures.

FIGURINES OF CORN MAIDENS

(Plate XXVII)

On certain years there is introduced in the Hopi mystery drama, AŇkwaŇti, an interesting marionette performance which is illustrated by this picture. The Honani or Badger clan of Sichumovi have two

⁴See A Theatrical Performance at Walpi, *Proceedings Washington Academy of Science*, vol. II 1909, pages 605-629, and pages 40-55 of this paper.

figurines representing the Corn maidens, which were made by a man named Totci, who now lives at Zuñi. These figurines and a framework or upright with which they are used are shown in this picture, which represents the figures kneeling before a miniature grinding stone placed on the floor.

As the symbolism has been explained in a description of Calako mana, it need not be redescribed, but it may be well to note that the dotted bodies appearing on these figurines below the kilt represent the feathered garment which this maid and some other mythical personages are said to wear.^a

The designs on the framework symbolize rain clouds and falling rain. During the mystery play the two bird effigies are made to move back and forth on the framework by a man concealed behind the screen, who also imitates bird cries.

The two figurines are manipulated by means of strings and other mechanical appliances. Their arms are jointed, and as a song is sung the marionettes are made to imitate meal grinding, raising their hands at intervals from the meal stones to their faces.

TACAB AÑYA AND MANA

(Plate XXVII)

This picture represents a being called Navaho Añya katcina, and his sister, who grinds corn ceremonially in the kivas on the final night of the Añkwañti. The attitude of the girl is that assumed by her after the corn has been ground, when she and her sister dance and posture their bodies before a line of Añya katcina personators serving as a chorus.

The masks of the Navaho Añyas are similar to those of the Hopi, except that the former have terraced figures or rain-cloud symbols in each lower corner, and a red instead of a black beard. The male wears a red kilt, tied by a belt of silver disks, which are common Navaho ornaments.

The dress of the girl consists of a black velvet shirt and a red calico skirt, with a piece of calico over her shoulders. She wears a Navaho necklace.

Her coiffure is a cue tied behind the head, like that of the Navahos. The projecting lip, illustrating a habit of gesticulating with the lower jaw so common among Navahos, is common in Hopi pictures of these Indians.

OWANOZIROZRO

(Plate XXVIII)

This being appears in the Añkwañti, going from kiva to kiva beating on the hatchways and calling down to the inmates. The

^a Fabrics obtained in cliff houses and other old Arizona ruins show that it is probable that cloth in which feathers were woven was worn by the ancient ancestors of the Hopis.



FIGURE 10. CORN WITHE



FIGURE 11. MANA



picture represents him beating a stone with a yucca whip. The mask is colored white, and has a projecting mouth, goggle eyes, two horns, and a mass of hair. The part of stone beater is now taken by boys, and the two personators seen in 1900 stood at the kiva entrances striking the ladder and raised hatchway, calling down the kiva entrance as if angry. They wore loose blankets and no ceremonial kilts.

COTO

(Plate XXVIII)

There are two pictures of Coto, the Star katecina, one representing the Walpi, the other the Oraibi variant; the masks of both are readily distinguished from all others by the arrangement of the star symbols.

The East mesa or Walpi Star katecina has three vertical stars attached to the top of the masks, a star painted on the right cheek, and a half-moon on the left. There are also star figures on the fore-arms and legs. Four feathers are represented on top of the mask and others hang from the elbows. There are yucca whips in the hands. The kilt has a radiating turkey tail feather covering, which has a unique form.

The whole face of the Oraibi Star katecina is covered by a single star. It has a string of feathers extending down the back and a collar of spruce twigs. The body is painted yellow and black and the arms and legs have longitudinal bands.

The garments are painted red, and in the left hand is carried a yucca whip, in the right a bell. Red color appears to characterize all the paraphernalia.

HOPAK AND MANA

(Plate XXIX)

One of the katecinas which appeared in the Añkwañti was called Hopak (hopoko, eastern), and evidently derives its name from the fact that it came from eastern pueblos. Hopak was accompanied by a girl being, evidently his sister (civaadta).

The distinguishing symbolism is the triangular mouth and the zigzag markings around the face, which is painted green. The hair of the girl is dressed in the same way as that of the Zuñis and the Pueblo women of the Rio Grande. Small rectangles in two colors are painted on each cheek. The girl was called sister of the Püükoñ katecina when he appeared in the Añkwañti.

KOKYAN WŪQTI^a

(Plate XXIX)

When the Püükoñ kateinas danced in the Añkwañti there accompanied the dancers a personation called So wüqti, Grandmother woman, and as the grandmother of Püükoñ is Kokyan wüqti (Spider woman), So wüqti is supposed to be another name for this being.

The mask is perfectly black, with yellow crescentic eyes and white hair. She wears a dark-blue blanket, over which is a white ceremonial blanket with rain-cloud and butterfly symbols. She carries a sprig of pine in each hand.

PÜÜKOÑ KATCINA

(Plate XXIX)

The picture of Püükoñ kateina^b has a black mask surmounted by a netted war bonnet, with two eagle tail feathers attached to the apex. There is a small conical extension on top of this bonnet, the usual distinguishing feature of the lesser war god.

The figure has a white blanket about the body which is painted black, and wears a white kilt with rain clouds embroidered on the margins. The hose are made of an open-worked netted cotton fabric. In the left hand there is a bow and arrow, and in the right is the ancient war implement, a stone tied by a buckskin to the extremity of a stick.^c

PŪŪKOÑ HOYA

(Plate XXX)

The face of Püükoñ hoyá bears the customary parallel vertical marks, and on the head is a war bonnet with apical extension and warrior feathers. He wears on his back a quiver of mountain-lion skin, and carries a bow and arrow in his left hand, the symbolic lightning framework, with feathers attached at the angles, in the right. The white marks on body, legs, and arms shown in the picture are characteristic. The reader's attention is called to the similarity of the symbols of this picture to those of Püükoñ kateina.

PALUÑA HOYA

(Plate XXX)

Paluña hoyá, the twin brother of Püükoñ hoyá, has a mask with a protuberant snout, but does not wear a war bonnet. He has, like

^aThe part was taken by Nanahe, a Hopi who lives in Zuñi and who had returned to Walpi for that purpose.

^bFor picture of the doll, see Internationales Archiv für Ethnographie, Band VII, pl. v, fig. 59.

^cOne of these implements can be seen on the altar of the Kalektaka in the Momteila ceremony.





his brother, two vertical marks on each cheek, which, however, are black instead of white, and the warrior feather on his head. He carries a whizzer in the right hand and a bow and arrows in his left, and wears a bandoleer across his left shoulder. His body and extremities are painted brown and black.

TCUKUBOT

(Plate XXX)

This is one of the numerous horned katcinas, distinguished by a black helmet, white goggle eyes, and two bands across the face. They roam about through the pueblos in certain great festivals.

TCANAŨ

(Plate XXX)

Tenaŭ is an instructive personage. The picture represents him as he appears in the Añkwañti.

The mask is flat and has eagle feathers and two sticks similar to those of the Wupamau mask radiating from the margin. The brown bodies between these radiating eagle feathers are also feathers, a bunch of which covers the back of the helmet.^a

The face is destitute of symbolic markings, but a stuffed image of a snake hangs from the mouth.

Tenaŭ carries a slat of wood and a meal bag resembling that of the Snake priests in his left hand, and in his right a crooked stick. Four of these beings appeared in the Añkwañti, and the personation is said to have been originally introduced into Tusayan by the Pakab clan.

WUPAMAU

(Plate XXXI)

This picture ^b represents a being the mask of which has a symbolism recalling that of the sun. The face is flat, and is divided into three regions by a horizontal and a vertical line. One of the lateral regions is yellow, the other is green. The chin is black and there is a long snout slightly curved downward, with an appended piece of leather, colored red, representing the tongue.

Around the rim of this face, more especially the upper part, is a plaited corn-husk border, in which are inserted at intervals three prominent eagle feathers and numerous smaller feathers. The latter are but portions of a mass which cover the whole back of the helmet.

When Wupamau appears in Powamŭ or Añkwañti, he is accom-

^a The masks seen in the Añkwañti have carved wooden lizards attached to their foreheads.

^b For picture of the doll, see Internationales Archiv für Ethnographie, Band VII, pl. VI, fig. 6.

panied by a clown carrying a lasso, which in the picture is fastened around the body of the kateina.

There are masks of Wupamau in all three villages of the East mesa, and these are all worn in the Añkwañti ceremony.

MUCAIAS TAKA

(Plate XXXI)

The Buffalo youth, as represented in the picture, has a face painted black, with white crescents indicating eyes and mouth. Over his head is a blackened wig made of a sheepskin, which also hangs down his back, replacing the buffalo skin, which was always used when this animal was abundant. To each side of the head covering is attached a horn with appended eagle feathers. Across the forehead is an embroidered fabric like those used for kateina heel bands.^a

The kilt of the Buffalo youth is white, with red and black stripes along the edges; it is tied by a string to which shells are attached. A large cotton belt is now generally used for a girdle.

In his left hand the Buffalo youth carries a zigzag stick, representing lightning, to each end of which feathers are attached. In his right hand he has a rattle decorated with stars.^b

MUCAIAS MANA

(Plate XXXI)

This picture represents the Buffalo maid, who appears in the Mucuiasti, or Buffalo dance, with the youth mentioned above. She is unmasked, but wears hanging down over her forehead before the eyes a fringe of black hair tied to a string about her forehead. On the crown of her head there is a bunch of parrot and eagle breast feathers. A wooden stick, to one end of which is attached a symbolic squash blossom and to the other two eagle tail feathers, is placed horizontally over the crown of the head. This squash blossom is made of yarn stretched over radiating spines. Two black parallel lines are painted on each cheek, and she wears a profusion of necklaces and three white cotton blankets. About her body, tied under her left arm, is a ceremonial dance kilt, the embroidered decorations representing rain clouds and falling rain.

The two other blankets, one of which is tied over her right shoulder, the other about her loins, bear on the embroidered rim rain-cloud and butterfly decorations. She has white leggings, embroidered anklets, and white moccasins. The blanket is bound to

^aIn old times these bands were made of porcupine quills, but these are now rare and are replaced by embroidered worsted of different colors.

^bA very good doll of Mucuias taka, made for the author in 1900, has patches of white on the body, arms, and legs, and the kilt is tied by a miniature white girdle.



WIRWAI



WIRWAI



her loins by a great cotton belt, the ends of which are shown on the left side.

In each hand she carries a notched prayer-stick, called a sun ladder, which is painted yellow on one side of the median line, green on the other.^a

On her back the Buffalo maid wears a sun symbol, which, divested of the peripheral eagle feathers, the artist has shown to the right of the picture. The tips of these feathers are shown on each side of the arms; the accompanying lines represent stained horsehair.

AÑYA KATCINA MANAS GRINDING CORN

(Plate XXXII)

In several ceremonies, especially those in the kivas which dramatize the growth of corn, there is a ceremonial corn grinding, which also sometimes occurs in the public plazas, as is illustrated by this picture. The figures of the group are as follows:

1. Two Añya katecina manas
2. Two Hehea katecinas
3. Four Añya katecinas
4. One Paiakyamû

All these figures have symbolic masks which have elsewhere been described as characteristic.

It will be noticed that the two whorls of the girls' hair are different from those generally worn by Hopi maids. This particular form is said to represent a very ancient coiffure, which is made by winding the hair over an hourglass-shaped piece of wood, but this object is not removed, as are the curved sticks commonly used in making the whorls.

The sequence of events in this ceremonial corn grinding is as follows: The two Heheas first enter the kiva or plaza, bearing on their backs two metates or grinding stones done up in sheepskins, which they place side by side. Narrow boards, decorated with rain clouds and bird figures, are set up about them, and a plaque of meal, with a brush, is placed by their side. The Heheas, having arranged these objects, seat themselves on each side of the grinding stones in the attitude shown in the picture. The masked girls then enter and take their positions by the metates.

A line of thirty or more Añya katecinas, of which only four are shown in the picture, then file in and take their positions back of the maids; with them enters the Paiakyamû, or glutton, who seats himself facing the girls.

After an interlocation between the Heheas and the kiva chief, who sits by the fireplace facing them, the trend of their conversation being that the girls are clever meal grinders, the chorus begins a

^aThe artist has made a mistake in painting both sides green.

song, accompanied by a dance, while the girls grind the meal and the Heheas clap their hands. After a short time the Heheas take some of the meal from the grinding stones and carry it to the kiva chief or to the clown, and put it in his mouth to show its excellence. They respond that it is good, and the Heheas resume their seats, shouting and clapping their hands as before.

After a little while the Heheas take more of the meal and thrust it into the mouths of the other spectators for them to taste, all the time carrying on a bantering conversation with the chief. After this proceeds for some time the girls rise, the metates are brushed, done up in the sheepskins, and laid at one side. The girls then stand in front of the line of Añya kateinas and posture their bodies, holding ears of corn in the hands, which they extend one after another in the attitudes shown in the picture of Alo mana.

The being called Añya kateina, while apparently very old among the Hopis, resembles the Zuñi Kokokei in both symbolism and general character, which suggests that both may have been derived from a common source. It is not improbable that this source in both instances was the pueblos of the Patki clans, the ruins of which are situated on the Little Colorado river.

It is interesting in this connection to note that the whorls of hair of the Añya manas more nearly resemble those of the Zuñi personations of girls than those of the Hopi, which, so far as it goes, tells in favor of a common derivation.

HOKYAÑA

(Plate XXXIII)

The figure of Hokyaña kateina is accompanied by that of a drummer. He wears a bearded maskette colored green and has hair cut in terraces across the forehead and below the ears, but hanging down the back. This way of cutting the hair in terraces is symbolic of rain clouds.

There is a bunch of feathers on top of the head, and a string with attached feathers hangs down the back. The lower rim of the maskette has alternate blocks of red, green, white, and black colors, as in Añya kateina masks. One side of the body is painted red, the other blue.

The drummer is dressed like a Navaho, with calico or silk headband, velvet trousers, buckskin leggings with silver buttons, and belt of silver disks.

Hokyaña is said to be distinguished from Añya by his peculiar step in dancing.





HOKYAÑA MANA

(Plate XXXIII)

The maid or sister of the preceding, as figured by the Hopi artist, has her hair dressed in Zuñi fashion and carries an ear of corn in each hand.

CAKWAHONAU

(Plate LXIII)

The collection of kateina pictures would have been increased several fold were we to include in it many which are duplicates in all respects save color. It may be borne in mind that while almost all these beings have yellow, green, red, and white variants, as a rule only one color is drawn. This is true of the present picture representing the Green Bear; but we have also the yellow, red, and black bear with the same general symbolism.

The distinguishing symbolism of the Bear kateina are bear paws, one on each cheek, which are at times difficult to distinguish from those of the Badger. It has a prominent snout, and a visor on the helmet, to which lightning symbols and feathers are attached.

KOKLE

(Plate XXXIV)

The artist represents in this picture the symbolism of Kókle, and depicts an episode when this person bears a deer on his back.

The facial markings of the mask of Kokle represent a cornstalk medially placed, extending over the eyes.

Kokle is a very common design on the interior of modern bowls, where the head only is generally represented.

CITOTO

(Plate XXXIV)

The mask of Citoto is conical or half ovoid, with semicircular alternating parallel bands of red, yellow, green, and black on each side. The mouth has the form of a curved beak, at the base of which is attached a fringe of red horsehair. A cluster of variegated parrot feathers is attached to the back and apex of the mask. Citoto carries a rattle in his right, a pine tree in his left hand.

There are two Citoto helmets on the East mesa. One of these hangs in a back room of Anote's house (Sa clan, Hano), the other is in the special keeping of the Walpi Pakab clan, which also claims, in addition to Citoto, masks of Sabi (Temañ), Tanik, and Türkwinü, male and female. The Tanik helmet closely resembles Wupamau, and Türkwinü (Mountaineer) is so called from the San Francisco Mountain people, which would indicate that it was derived from some of the people who once lived along the Little Colorado.

SUMAIKOLI CEREMONY

SUMAIKOLI AND YAYA

(Plate XXXIV)

This picture represents a Sumaikoli led by a Yaya priest; as they appear in two festivals each year, one in the spring, the other in summer. New fire is kindled by frictional methods in the former and is carried by means of a cedar-bark torch to shrines of the fire god at the four cardinal points. In abbreviated presentations the masks are left in the kiva, where they are arranged in a row with that of Kawikoli, and the men who carry the fire are unmasked and not accompanied by a Yaya priest. The Sumaikoli are supposed to be blind, and eyes in the masks are mere pin holes, so that when they are worn a guide is necessary.

There are six masks of Sumaikoli and one of Kawikoli in Walpi and Hano which differ slightly in colors and symbolism, but the accompanying figure gives a fair idea of one of the Sumaikolis.

It will be noted that the figure wears the same embroidered sash on the head that is seen in the picture of Masanû, and that the appendages to the leggings are the same shell tinklers which are prescribed for sun gods.

KAWIKOLI

(Plate XXXV)

The picture of Kawikoli represents a being with a globular mask painted black, having two white marks on each cheek. A bundle of feathered strings is tied to each side, and the skin of a mountain lion surrounds the neck. The chin has red and green curved bands inclosing a white area. The figure is represented as carrying fire in a cedar-bark torch from one shrine to another, accompanied by a Yaya priest, who has a rattle in his right hand and an unknown object in the left. The kilt is tied behind and has draperies of colored yarn.

The mask of Kawikoli is displayed with those of Sumaikoli in the festivals of these personages. Kawikoli is also personated at Zuñi, from which pueblo the name was probably derived.

CIWIKOLI

(Plate XXXV)

The picture of Ciwikoli represents a being with mask painted brownish red, having two parallel white lines on each cheek. There are tadpole figures on the sides of the mask and a fan-shaped feather appendage to the top of the head.



Ciwikoli wears a kilt made of red-stained horsehair, and a bandoleer. He carries a whizzer or bull roarer in his right hand. A fox skin is tied about his neck.

Ciwikoli is a Zuñi personation. Words like Sumaikoli, Kawikoli, Ciwikoli, having the termination -koli, are foreign to the Hopi language, although common in eastern pueblo tongues.

NAVAHO KATCINAS

TACAB (NAACTADJI)

(Plate XXXV)

This Navaho god is incorporated in the East mesa ritual, and is known by the following characteristic symbolism:

The mask has a projecting visor, to the rim of which is attached a row of eagle feathers inserted vertically in a wad of straw, the edge of which shows above the visor. A conical structure made of sticks colored red, tipped with yarn, red horsehair, and eagle feathers arises from the top of the head.

One side of the face is colored green, the other red, the two sides being separated by a white median band, across which are parallel black lines. The eyes are represented by horizontal bands painted black. The pointed marks above and below the eye slits, with which they are parallel, represent gourd sprouts. A symbolic squash blossom is appended to each side of the helmet. This object is made of wood or a section of a gourd, and is crossed on the concave face by diametrical lines, at the point of intersection of which there is an eagle feather. The right side of the body and corresponding arm are colored yellow, the left red. A network of red lines covers the body, as is indicated in the picture.

The bandoleer and necklace are pine boughs, which are also carried in the hands. Two eagle feathers are tied to each armlet. The belt is composed of silver disks, and the kilt is colored red and white; the latter has green diagonals, and tassels on the lower corners. Sleigh bells are attached to a garter of yarn tied below the knee.

TACAB (TENE BIDJI)

(Plate XXXVI)

The artist has figured in this plate one of the most common Navaho katecinas personated by the Hopis. The eyes are black, horizontal bands, curved at the outer ends; the snout is long. On that side of the head which is turned to the observer there is a symbol of a half-formed squash surrounded by red horsehair, and to the opposite side of the head are attached two vertical eagle feathers. On the crown

of the head are variegated parrot feathers. The red fringe on the forehead represents the hair.

TACAB (YEBITCAI)

(Plate XXXVI)

The name of this Navaho supernatural is translated Grandfather kateina, and the Hopis say that the Navaho name has a like meaning. The artist has depicted on the mask a stalk of corn on a white face. The eyes and mouth are surrounded by two half rectangles. A conventional ear of corn is painted on the left cheek. There is likewise a crest of eagle feathers on the head. Yebitcai wears a blue calico shirt, black velvet pantaloons, and Navaho leggings. Both the pantaloons and the leggings have a row of white disks along the outside which represent the well-known silver buttons, and he wears a belt of silver disks strung on a leather strap. A buckskin is represented over his right shoulder, and in his left hand he carries a bow and two arrows, and a skin pouch for sacred meal.

TACAB

(Plate XXXVI)

The artist has also represented another Navaho kateina with points of symbolism similar to that of Yebitcai. The face is painted white, with crescents under the eyes and mouth. There is a representation of a stalk of growing corn on the median line of the mask, and an ear of maize on each side.

The figure wears a red kilt and a black bandoleer, and carries yucca whips in his hands.

SOYOHIM KATCINAS

Under this name the Hopis include many masked personages which appear in dances called by the same name (called here also Abbreviated Kateina dances).

KAE

(Plate XXXVI)

Very few of the Hopis identified the picture of this kateina as Kae or Corn kateina, the name given to it by the artist. The validity of this identification is supported by the predominance of the maize symbol, which covers the whole back of the mask.

To the rear lower part of the head are attached feathers, two of which are vertically placed. The right side of the face is painted green, and on it are markings representing sprouting corn seeds. The visor has wooden slats, symbolic of lightning, tied to its rim.

On one side of the picture the artist has represented the ordinary triple rain-cloud symbol above a corn plant, and some of the Hopis said that the rain-cloud design should have been painted on all the pictures in the collection.





AHO'TE

(Plate XXXVII)

Two pictures, both called Ahote, from the cry uttered by the personator, differ widely from each other in symbolism. The name of one has the accent on the penult, that of the other on the antepenult.

Aho'te has a helmet painted yellow, with goggle eyes, a prominent snout, and face covered with red and black four-pointed stars. The figure has two bandoleers, a white kilt with pendent fox skin, and an embroidered sash. A large string of eagle feathers hangs down the back.

A'HOTE

(Plate XXXVII)

A'hote has a black helmet with great goggle eyes and a single four-pointed star on the right cheek, a new moon on the left. Unlike Aho'te, he has two horns, one on each side of the head, and a triangle on the forehead painted yellow, in which are black and red rings. On the head there is a small fanlike feather appendage.

TÜRTUMSI

(Plate LXII)

The picture of Türtumsi represents a goggle-eyed katcina with yellow mask, on which are parallel rows of black lines extending longitudinally. The figure has a black beard, to which are fastened two cotton strings. A row of eagle feathers is attached to the head and hangs down the back, as shown in the picture, and there is a rattle in the right hand, a bow and arrows in the left.

Several Hopis gave the name Komantei (Comanche) to this katcina. Possibly it was derived from this tribe, with which the ancient Hopis were familiar.

PATCOK

(Plate XXXVII)

This characteristic being is readily distinguished by the cactus on the head and in the hand. He also carries a bow and arrows.

HOTOTO

(Plate XXXVII)

Hototo katcina has crescentic marks painted green and red on the face, goggle-eyes, and a short snout. In his right hand he carries an object on which appears the zigzag lightning symbol.

The Hopis say that Hototo is so named from the cry "Hototo, hototo!" which the personator utters.

KEME

(Plate XXXVIII)

The drawing of Keme katcina has slanting bands of yellow, green, and red across the middle of the face, which is painted green, with terraced figures in red and yellow in two diagonal corners. The top of the head, as represented, is flat, and to it are appended bunches of parrot and turkey feathers, two of which project on each side.

The dress and other paraphernalia of Keme katcina are in no respect distinctive.

SIWAP

(Plate XXXVIII)

Siwap katcina has a black helmet with a prominent globular snout, green eyes, and a triangular, green-colored figure on the forehead. The necklace is made of corn husks, a few of which are also tucked into the belt. The kilt is black, and there is an antelope horn in each hand.

HOTCANI

(Plate XXXVIII)

The symbolic markings of this being are clearly brought out by the Hopi artist in his picture.

The face is painted green, crossed by a black band with red border. On the top of the head are radiating feathers and parrot plumes. Pine boughs are inserted in the armlets and belt, and there are branches of the same tree about the neck. The kilt is white, without decoration, and the sashes are embroidered.

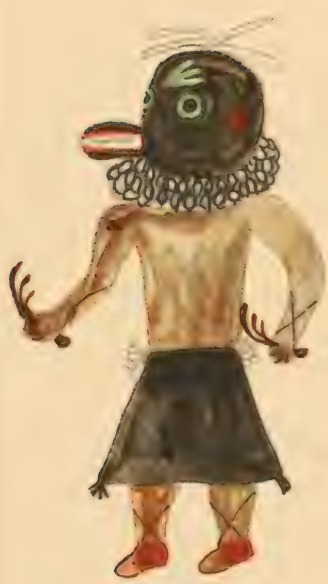
From the linguistic similarity of the name Hotcani to Hotcäuni of the Sia, mentioned by Mrs. Stevenson, they are regarded as identical. The Hopi variant is probably derived from the Keresan.

TAWA

(Plate XXXVIII)

The Sun katcina has a disk-shaped mask, which is divided by a horizontal black band into two regions, the upper being subdivided into two smaller portions by a median vertical line. The left lateral upper division is red, the right yellow, the former being surrounded by a yellow and black border, the latter by a red and black. In the lower half of the face, which is green, appear lines representing eyes, and a double triangle of hourglass shape representing the mouth.

Around the border of the mask is represented a plaited corn husk, in which radiating eagle feathers are inserted. A string with attached red horsehair is tied around the rim or margin of the disk.





In his left hand Tawa carries the flute which is associated with him in certain Hopi solar myths.^a

It will be found that this type of sun symbolism is to be easily detected in various katcinas of different names which have been mentioned, and it is more than probable that many of these, possessing the same, or nearly the same, symbolic markings, are sun gods under different names. This multitude of sun gods is readily explained by the composite nature of the present Hopi people, for each clan formerly had its own sun god, which, when the clan joined Walpi, was added to the existing mythological system. The type of symbolism has persisted, thus revealing their identity.

KAU

(Plate XXXIX)

This katcina is readily recognized by the two horns and dependent crest of feathers on the head, the characteristic mouth, and short beard. The two figures here given differ from each other in their colors—one being green, the other yellow. Both have characteristic triangular symbols on the forehead.

MUZRIBI

(Plate XXXIX)

The picture of Muzribi, the Bean katcina, has on each side of the mouth, or snout, the sprouting seed of a bean. The face is bordered by yellow and red marginal lines which are continued into the curved markings, representing bean sprouts, on the cheeks.

There are four horizontally-placed feathers on the top of the head, and a bunch of smaller feathers at their attachment.

LEÑYA

(Plate XXXIX)

Leñya, the Flute katcina, as shown in the picture, has a green face with rectangular eyes, the left colored yellow bordered with black, the right blue with the same colored border. There are chevrons of black lines on the cheeks; the mouth is triangular in form.

Attached to the crown of the head there is an annulet made of corn husk painted green, in which are inserted artificial flowers and feathers.

Leñya wears on the back a tablet made of skin stretched over a rectangular frame, the edge of which is shown on each side of the

^a There are many published pictures of the Hopi symbolic sun disk. See Fifteenth Annual Report of the Bureau of American Ethnology, 1897, pl. CIV; American Anthropologist, vol. X, 1897, pl. II, figs. 36, 37, 40, pl. IV, fig. 112; Journal of American Folk-Lore, vol. VI, 1893, pl. I; Proceedings Washington Academy of Science, vol. II, 1900, pl. XXXII.

neck and body. The dentate markings on the visible edge represent a plaited corn husk border, and the appended red marks represent horsehair. The two objects extended horizontally on the upper corners are eagle feathers arising from a cluster of feathers at their attachment.

Leñya carries a flute in his left, a rattle in his right hand.

PAÑWŪ^a

(Plate XL)

Pañwū, the Mountain Sheep katcina, is represented by two figures, one of which wears a kilt tied with great cotton girdle, shirt, and leggings, while the other is naked. The heads of these two figures are practically identical, both having two imitations of sheep horns, along which are drawn zigzag lines in green color, representing lightning. The mask has a protuberant visor, from which hang turkey tail feathers. The snout is prominent, and there are artificial squash blossoms on the sides of the head. The naked figure has the back and sides of the body and outside of the limbs painted blue or green, with the abdominal region white. Attention is called to the peculiar unknown bodies inserted into armlets and garters.

The other picture of this katcina has the same symbols on the mask, but the figure wears a buckskin shirt and fringed leggings. A white kilt with red and black borders is tied about the loins by a great cotton girdle, and a semicircular framework with attached feathers is carried on the back.

TIWENU

(Plate XL)

The picture representing Tiwenu has a tablet on the head, the upper rim of which has a terrace form representing rain clouds. On the sides of the face are pictures of symbolic corn ears of different colors, that on the left representing white corn, that on the right, green corn. The semicircle painted on the tablet represents a rainbow above a white field in which is a four-pointed star.

The eye slits are painted black, with a white margin. The lower part of the face is black, the chin white. There is a projecting snout, with teeth and red lips. The figure carries a pine branch in each hand.

KOROCTŪ

(Plate LXI)

This is a Keresan katcina, as its name^b signifies. The picture represents a plain mask with a white or black arrowhead figure for

^a For picture of the doll, see Internationales Archiv für Ethnographie, Band VII, pl. VII, fig. 14.

^b Akorosta. The words sung by Koroctū are Keresan, as is the case with those sung by several other katcinas of eastern origin.



PAÑWŪ





mouth and two horizontal black marks with upturned ends for eyes. The face is green, with red, yellow, and black border; the ears have pendants of corn husks. The blanket is white, with embroidered border.

Each figure carries in one hand a skin pouch with sacred meal, and in the other a rattle or a number of deer scapulae.

KWEWÛ^a

(Plate XL)

The picture representing the Wolf katcina has a well-drawn wolf's head with projecting mouth, and a wolf's paw, painted black, on each cheek. To the tips of the ears are appended feathers, stained red, and there are eagle feathers on the side of the head.

The kilt is made of horsehair, stained red, hanging from a belt which supports the breechelout. The legs and forearms are spotted. Kwewû is generally personated with the Antelope and Deer katcinas running back and forth along the line of dancers, assuming the posture represented in the drawing.

TCÛB^b

(Plate XLI)

The picture of Tcüb, the Antelope katcina, represents a being with two antelope horns on top of the head, an hourglass design in black on the face, black spots on each cheek, and a bunch of feathers, from which arise two eagle tail feathers, on the back of the head. The mask has a long protuberant snout and an artificial squash blossom on each side.

The bodily decoration and dress are in no respect characteristic. In the hand there is a staff, to the top of which feathers are attached. The symbolism of Tcüb katcina is very close to that of Sowiñwû.

SOWIÑWÛ

(Plate XLI)

In the three pictures of Sowiñwû the artist has represented two Deer katcinas ascribed to the old pueblo Awatobi, and with them a deer hunter of that pueblo, the tradition of whom is still told at Walpi.

The Deer katcinas have green helmets with projecting visors, from which hang rows of turkey feathers. Deer horns are attached to the top of the head and two eagle tail feathers project from the back. There is an hourglass design in black on the middle of the face and a black dot on each cheek. A circle with radial lines, denoting the six cardinal points, is painted on each side of the mask.

^a For picture of the doll, see Internationales Archiv für Ethnographie, Band VII, pl. v, fig. 2.

^b For picture of the doll, see same volume, pl. VII, fig. 13.

The hunter has the chevron symbolic of the eagle over the nose and wears a kilt of red horsehair. He wears a bandoleer and a netted shirt. In his right hand he carries a rattle, in his left a bow and arrows.

The author has obtained the following legend regarding the deer hunter: An Awatobi maid gave birth to a child, which she hid in a cleft in the mesa side. Isauû (Coyote) found this babe and carried it in her mouth to Tcûbio wûqti, the Antelope woman, who lived in Awatobi. Tcûbio wûqti had milk and brought up the child, who became a celebrated hunter of antelopes.

The Sowîñwû katecina has not been personated of late years by the Walpi men, but there is good authority for the statement that it has been represented within a few years by the Mishongnovi people. At the period of the destruction of Awatobi many of the clans went to the Middle mesa and one or two of the Awatobi cults are still more vigorous there than elsewhere.

CIPOMELLI

(Plate XLI)

The figure represents an ancient katecina peculiar to the pueblo Hano, but now rarely personated.

TUMAE

(Plate XLII)

The picture of this katecina has a face divided into a yellow and green section by a vertical black line. The lower part of the face is separated from both by a horizontal black line, and is colored red. In the middle of this red zone there is a rectangular chin painted white, the pigment which gives the name to the figure. Both Hopis and Tewas call this katecina Tumae (white earth), referring to the white pigment on the chin.

MATIA

(Plate XLIII)

This figure has a human hand painted on the face, on which account it is called Matia, or Hand katecina. Another designation, Talakin, refers to the girl who follows, stirring the contents of a cooking pot which Matia carries on his back. He is said to appear in the foot races, but the author has never seen him personated at Walpi.

A being with the figure of a hand on the face occurs also in Zuñi dances.





PIOKOT

(Plate XLIII)

The pictures of this kateina have a circle of various colors on the forehead and red club-shaped bodies on the cheeks. The figures wear embroidered sashes on their shoulders—an unusual position for these objects—and tight-fitting black kilts, tied above with green belts. Evidently the distinguishing symbols of Piokot are the diagonal club-shaped marks on the cheeks, for two other pictures of Piokot, by a different artist, have neither the variegated circle on the forehead nor the embroidered scarf about the neck.

TÜRKWINÛ

(Plate XLIII)

This figure has an undecorated mask with a row of parallel marks, symbolic of falling rain, on the upper edge, where there are likewise three semicircular figures representing rain clouds. A row of turkey feathers is drawn before the face. The hair and beard are represented by pine boughs. It carries a ceremonial water gourd in each hand and wears a simple white kilt with green border, decorated with red-colored rain-cloud symbols.

The name (türkwi) indicates that this kateina was derived from some mountain pueblo. The Tewas give the same name (Pompin) to it that they give to the San Francisco mountains. One of the best traditionists has said that this kateina was derived from people who once lived in the foothills of these mountains.

TÜRKWINÛ MANA

(Plate XLIII)

The maid or sister of Türkwinû has a headdress in the form of a terraced tablet, upon which semicircular rain-cloud symbols are painted. She likewise has pine boughs representing hair.

Her face is divided by a median band, with parallel horizontal black lines, into two parts, the left side being painted brown and the right painted white. There are semicircular lines about the mouth. She wears a white blanket bound by a great cotton belt, has turkey feathers tied to the blanket, and carries a cake in her hand.

TOHO

(Plate LXIII)

Toho, the Puma, wears a mask of green color, with a projecting snout armed with teeth. Eagle feathers are attached to a string hanging down the back, and there are parrot feathers in the hair.

The body has yellow parallel bars on breast, arms, and legs. The kilt is of horsehair stained red, and in each hand is a whip made of yucca wands.

KUTCA

(Plate XLIV)

Kutca, White katcina, has a white mask with two parallel vertical black marks on each cheek and a mouth of triangular shape.

There is a horn tipped with an eagle feather attached to the left side of his head; its proximal and distal extremities are connected by a string, to which is tied red horsehair. A sunflower symbol is depicted on his forehead, and there are eagle and parrot feathers on top of his head. He carries a bow in the left hand and a bundle of sheep scapulae in the right, and wears over a spotted (calico) shirt a white cotton blanket decorated with butterfly and rain-cloud symbols. On his back is a mountain-lion's skin.

KUTCA MANA

(Plate XLIV)

The sister (mana)^a of the preceding has, like her brother, a white mask with two parallel black marks on each cheek. The hourglass bodies on each side of the head represent whorls of hair, but are made of corn husks.

TACICIMÉ

(Plate XLIV)

This figure has a green mask, with projecting snout, arising from a fringe of sheepskin stained red. The eyes are protuberant and colored yellow. There are colored feathers on the crown of the head and two eagle feathers at the back. The paw of an animal is depicted on each cheek. The figure is clothed in a rabbit-skin rug, girt with a belt, has naked feet, and wears a pair of red horsehair anklets. The wands in the hands are of cactus, and to their ends roasted ears of corn are tied.

YEHOHÓ

(Plate XLIV)

The left cheek of Yehoho is colored yellow, the right red; they are separated by a black band. The eyes are curved at the corners, and on the head there are two horns. The necklace is made of pine boughs.

This katcina wears a rabbit-skin rug and an embroidered belt, and across the body there are two bandoleers formed of ears of roasted corn tied in strings. He holds an ear of the same in each hand.

The garment worn by Yehoho is called tokotcateuba, and the corn on the bandoleers is called takpabu.

^a Mana literally means maid.





ZUÑI KATCINAS

SIO

(Plate XLV)

The Zuñi katcina^a has designs on the face which recall the solar symbols. The upper part is divided by a vertical line into two regions, one red and the other green (blue in the picture), the right-hand side being bordered by yellow and green, the left-hand side by red and spotted bands. The remaining or lower part of the face is colored green; the left eye is painted yellow. There is a long, slim, yellow, protuberant snout. A symbolic squash is appended to the right side of the helmet, and two vertical eagle feathers are tied to the left side. There are likewise indications of a fan-like crest of eagle feathers on the top of the helmet and a cluster of highly colored feathers at the point of attachment of the two vertical eagle feathers.

SIO MANA AND THREE KOYIMSI

(Plate XLV)

In this picture the Zuñi maid and three mudheads are represented as they appear in an East mesa ceremony.

The maid wears a maskette like that of Añya mana, and holds aloft in one hand a badge of office, which among the Zuñis is beautifully formed of parrot feathers. In her other hand she carries a clay basket or sacred meal receptacle. Her headdress is Zuñi rather than Hopi.

The figures of the Koyimsi are characteristic, each wearing a helmet with cloth knobs full of seeds. Two of these beings, who wear small fawn skin bandoleers, hold aloft rattles, and one has a drum, which he is represented as beating with the characteristic Zuñi drumstick.

CITULILÜ

(Plate XLVI)

The significance of the Zuñi name Citulilü^b is shown at once by the rattlesnake on the forehead.

The two pictures of Citulilü differ only in the color of the mask and of the snake on it. One has a yellow, the other a black face; the snake on the former is green, that on the latter is brown.

The fan-shaped crest over the helmet is made of turkey tail feathers and the red mass represents painted wool. The snout is long and protuberant, with a red tongue made of leather.

^a For description of dance called by this name, see *Journal of American Ethnology and Archaeology*, vol. II, 1892.

^b Cetola, a Zuñi word for rattlesnake.

The costuming of Citulilū is similar to that of the Hopi Snake priests, although the body, save the forearms and legs, is not painted red, but black. He wears an armlet to which are fastened strips of buckskin, dyed red. The bandoleer is also stained red. The kilt, like that of Snake priests, is painted red, and upon it is drawn a zigzag design representing the Great Plumed Snake, with alternating white bars and angular designs. The green bands above and below represent rainbows. The sash is of buckskin, stained red. The heel bands have the same color and are made of horsehair. Citulilū carries a yucca whip in each hand.

There is said to be also a red, white, and green Citulilū katcina.

TEŦK

(Plate XLVI)

The picture of this katcina was identified by most of the Hopis as that of a Sio or Zuñi katcina. The symbolism of the mask is similar to that of Tacab katcina, with which it is sometimes confounded.

PAKWABI

(Plate XLVI)

The picture of Pakwabi represents a warrior. He wears a war bonnet made of buckskin, with perforations and an apex tipped with a feather. Four archaic rain-cloud symbols are painted around the lower rim.

The face is black, the eyes are white, the snout is long and projecting, the hair is done up in a queue down the back. The blue covering of the body is of calico, over which is thrown a buckskin. A bandoleer is worn over the left shoulder and the kilt has Navaho silver disks.

The pantaloons and leggings are likewise Navaho, the former velvet, with rows of silver buttons. In his right hand Pakwabi carries a whizzer, ornamented with a zigzag lightning symbol, and in his left are a bow and arrows.

The name is evidently from some place or pueblo from which the personage was derived. If so, the name of that pueblo may have been derived from pakwa (frog), obi (place).

KWACUS ALEK TAKA AND ALO MANA

(Plate XLVII)

The picture of Kwacus Alek taka has a green mask with red back and two eagle tail feathers resembling horns, one on each side.

Alo mana, the sister of Alek taka, has a white maskette with artificial wig and feathers dependent from the lower rim. She is represented in the characteristic attitude assumed in her dance.



1000





FIGURE 100



FIGURE 101



FIGURE 102



FIGURE 103

Both these beings are said to be of Zuñi origin and the latter was formerly personated by a man from Hano. The characteristic attitude of Alo mana is also taken by the girls after the ceremonial corn grinding elsewhere described.

ANCIENT CLAN MASKS

In the back rooms and dark corners of most of the important clans of the pueblos of the East mesa masks will be found hanging to the roof beams, the use of which has almost wholly been abandoned. The distinctive names of these masks are difficult to obtain, and they are generally known by such designations as Wüwükoti, ancient masks or heads. The chiefs of the clans ordinarily claim them as their particular property, and other men of the pueblo who are familiar with their existence usually call them by the names of the chiefs.

Some of these old masks are brought forth from time to time, renovated, and put to use; others are never worn, but are carefully preserved with reverence befitting their antiquity, for the majority are reputed to be very ancient.

It is probable that some of these masks, dingy with age and rarely or never repainted, have come into the possession of the present owners at the death of the last members of kindred clans. Others have been passed down directly from chief to chief, still remaining in keeping of the clan which brought them into the country, and may be regarded as among the more ancient of Hopi masks. Unfortunately the knowledge of their characteristic symbols has in some instances been lost.

There are also individual masks which have not the special sanctity that pertains to the above. These were introduced from other pueblos by visitors or by those who had observed them elsewhere in their trading or other trips. These are not regularly used each year, but may be brought out on special occasions for variety or other reasons. They are associated with the man who introduced them, and often bear his name.

There is a general similarity in these old clan helmets, both in form and in symbolism, which would seem to refer them to a group by themselves. Among the common features may be mentioned the two horns, the radiating eagle feathers, red horsehair, and the markings on the face. Thus the clan mask of Kotka (Bear chief) is almost identical with that of Wiki (Snake chief), and both resemble that of Naka (Katsina chief). Evidently they are not totemic of the clan, or at least their symbols are not characteristic of the clan, but their similarity implies that they are symbolic of some common personations for which they were once used.

Of all the masks now employed in personations the author regards the old clan masks as nearest in symbolic designs to those of Calako.

and it is possible that they were used in representing the same beings for which Calako masks are still employed. The author believes that the Calako giants are personations of sun gods and that the ancient clan masks of the Hopi are survivals of those once used in sun personations by extinct or nearly extinct clans. The former use of these masks in sun worship and their antiquity give them a particular sanctity; the chiefs rarely use them, but preserve them with great reverence.

Objection might be made to this identification, for these clan masks have two horns, which are absent in Hopi sun masks, and the facial markings are different. The author theoretically connects the horns with those of the bison, and believes that the clans which once had these forms of sun masks derived them from those tribes which practiced a Buffalo sun ceremony.

OLD MASK (KATCINA CLAN)

(Plate XLVII)

This ancient mask is called Naka's katecina from the name of the chief in whose keeping it now is, and probably belonged to an old Katcina clan. The picture represents a disk-formed head, painted green, with goggle eyes. The upper half of the head is surrounded by a plaited corn-husk border, with inserted eagle feathers forming a crest, in which are red lines, indicating horsehair. On each side of the head are represented horns, decorated with zigzag marks, which are repeated on the forehead.

The mask which is here figured is not now used, but hangs in a back room of the house of the Katcina clan. It is said to have been brought from Kieyuba, the ancient pueblo of this clan. Probably the clan of which it was the sun mask is now extinct, and the mask remains in the keeping of the chief of the clan nearest related to that which once owned it. The sun mask of the Katcina clan, called Ahül or Old Man Sun, is elsewhere described.

OLD MASK (TCÜA CLAN)

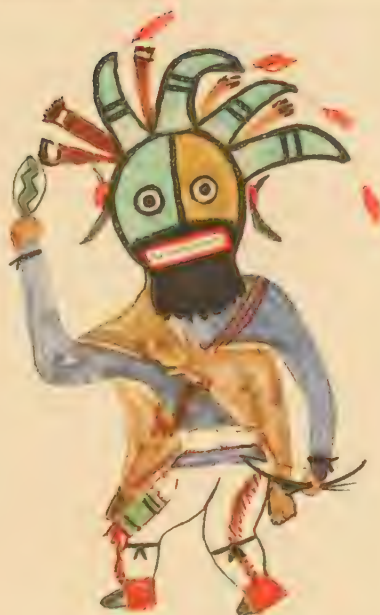
(Plate XLVII)

The ancient mask of the Teüa or Snake clan, called Wiki's katecina, in whose keeping as clan chief it is, has a rounded top, with bearded face surrounded by a plaited corn-husk border in which are inserted radiating eagle feathers and red horsehair.

A horn is appended to each side of the head, and between the eyes on the forehead appears an arrow symbol. The body is painted red and the kilt is horsehair of the same color.



THE MAHUTU CLAN



THE MAHUTU CLAN



THE MAHUTU CLAN



THE MAHUTU CLAN

OLD MASK (HONAU CLAN)

(Plate XLVIII)

The ancient mask of the Honau or Bear clan is called Kotka's kateina, and is in the keeping of this chief. The Bear people were the first to arrive at Walpi, and their last village before they came there was situated at Türkinobi, on the mesa above Sikyatki, where the ruins of their old home are still pointed out. Kotka belongs to the Spider (Kokyan) clan of the Honau phratry, and is not only chief but also the sole remaining male member of this ancient Hopi family.

The similarity of the mask to other old helmets is striking. The edge of the face is surrounded by plaited corn husks in which are inserted eagle tail feathers forming the crest. The red marks represent red horsehair. The two horns are commonly found with Wüwükoti masks, and the beard is not an uncommon feature. The red object protruding from the mouth represents a tongue.

POHAHA (TE CLAN)

(Plate XLVIII)

This picture represents a kateina called Pohaha by the Tewas, Nalucala by the Hopis, the mask of which is owned by Wehe, a member of the Te clan. The propriety of the name Nalucala (four horns) appears from the picture. The face is divided as in other sun masks, and there is a hideous mouth and beard. In the right hand the figure carries a whizzer or bull-roarer, and in the left a bow and arrows. It wears a bandoleer on the shoulder, over which is thrown a buckskin.

The leggings remind one of those worn by the eastern or Plains Indians, with whom the Tewas were formerly connected. This is undoubtedly one of the kateinas which the Tewa colonists brought to the East mesa in early times.

HOPİÑYŪ (ISAUŪ CLAN)

(Plate XLVIII)

This picture represents an ancient personage of the IsauŪ (Coyote) clan, and is commonly known as Lesu's kateina, from the fact that the mask used in personating it is in the keeping of this man, who is the clan chief.

The face is divided by a median vertical line into two fields, one colored white, the other green. The lower part of the face, separated from the upper by a horizontal line, is colored red, and there is a long, pointed snout. Both sides of the face are covered with small crosses or stars.

A row of eagle feathers is continued from the head down the back, with red lines shown among the feathers, indicating horsehair. There are highly colored parrot feathers on the top of the head.

Accompanying the figure of Hopiñyû, the artist has drawn a picture of Samo wüqtaka (Old Man Cactus), who carries a cactus fruit in one hand and a basket of the same on his back.

Hopiñyû is sometimes called a Sikyatki katecina, as the clan by which the helmet is now owned formerly lived in a pueblo near Sikyatki, called Kükütcomo, which is now a ruin. The author has seen a fragment of pottery from Sikyatki, on which is drawn a face identical in symbolism with that which is here depicted as characteristic of Hopiñyû.^a

KE TOWA BISENA

(Plate LXII)

This ancient mask belongs to the Bear family of Hano, and has a general similarity to Kotka's^b mask, or that of the Honau (Bear) family of Walpi.

There are the same radiating eagle feathers about the head, the lozenge-shaped eyes, mouth, and long beard, but no horns are represented in the picture. In place of the latter we have, on the right-hand side, a symbolic squash blossom, and on the left, feathers.

The katecina, as represented, has a fox skin about the neck and a bear skin over the shoulders. He carries a ceremonial water gourd in the right hand, a small pine tree in the left. The artist has also represented two bear paws on the feet.

MASKS INTRODUCED BY INDIVIDUALS

SIO (SOYOWA)

(Plate XLV)

A Hopi named Wikyatiwa^c introduced a few years ago into Walpi from Zuñi a katecina to which the name Soyowa has been given. The picture of this being shows a mask with two upright tablets, one on each side, terraced to symbolize rain clouds. On the front of the lower part of these tablets there are symbolic sunflower symbols, and the visor of the mask has the form of a crest of eagle feathers. Two figures painted on the forehead are rain-cloud symbols. The face is green, with three oblique lines, colored yellow, red, and blue, on each cheek. The introduction of this katecina by a man still living at Walpi is an instructive example of the way in which additions have been made to the Hopi pantheon in modern times.

^aThe etymology of this word is doubtful, but there can be detected in it a likeness to the word *hopoko* (eastern), referring, no doubt, to its origin from eastern pueblos, from which the *Sikyatki* clans are reputed to have come.

^bKotka really belongs to the Spider clan, which all regard as one of the Bear group.

^cWikyatiwa is a member of the Walpi Snake clan.



YUŠA^a

(Plate XLIX)

The Cactus kateina, introduced by Homovi, has not been personated for many years. On the head are drawn branches of the so-called prickly-pear cactus, the red berries of which are realistically shown.

The symbols of the helmet are the moon and stars on a white field, and similar stars appear on the breast and forearms. Elaborate armlets with suspended feathers are shown near the shoulders, and a bow and arrows are represented in the left hand. To the former, feathers of the eagle are attached. The collar is of pine branches, and sprigs from the same tree are inserted in the armlets and belt.

YUÑA MANA

(Plate XLIX)

The Cactus maid who accompanies the Cactus kateina carries a pair of cactus tongs, an implement made of wood by which the prickly pear is gathered, in her right hand, and in her left a basket or bowl containing the fruit. She wears a mask painted white with two vertical black marks on each cheek. She has likewise turquoise ear pendants, triangular mouth, and hair arranged in two whorls above the ears.

WAKAC^b

(Plate XLIX)

The Cow kateina mask, commonly named after Satele, a Hano man of the Bear clan who introduced it, has a cow's head, realistically drawn, but with no distinctive symbolic markings.

MAKTO^c

(Plate XLIX)

The mask represented in this picture has the figure of a putekohu, or rabbit stick, across the face. It has likewise two parallel marks on each cheek, and carries rabbit sticks, one of which is raised as if in the act of being thrown. There are two rabbit sticks in the left hand. Pontima, chief of the Ala clan, owns the mask, and it is commonly called his kateina.

PAKIOKWIK

(Plate LXII)

Pakiokwik, the Fish kateina, was introduced into Hano by a man named Kanu. A design representing a fish is depicted on the face.

^aFrom the Spanish tuna, prickly pear.

^bEvidently from Spanish vaca, cow. The Hopi word wakac means cow.

^cThis name is derived from the circle which rabbit hunters make when they hunt these animals, makto, hunt.

This is an excellent example, of which there are many, serving to show how a man who in recent years has seen an object which he believed to be efficacious in bringing rain, has made a picture of it on his mask.

PERSONATORS APPEARING IN RACES CALLED WAWAC

Several masked men are introduced by the Hopis in their foot races, which are elsewhere^a described. A Hopi foot race is conducted as follows: A half dozen men representing clowns wearing masks take position in line at one end of the plaza behind a blanket placed on the ground, upon which are the prizes—corn, dried peaches, and paper-bread. They challenge the spectators to run for these prizes, and anyone who wishes to do so steps before the blanket, and immediately the race is on, the course being generally across the plaza.

The clown or masked man carries a whip or sheep shears, and if he overtakes the contestant he strikes him vigorously with the whip, or in some cases cuts off his hair. If, however, the spectator who has accepted the challenge outruns the masked man, the prize which was announced before starting belongs to him.

These races often occur in the midst of katecina dances, and clowns and other masked individuals participate in them to amuse the spectators.

In pictures of Wawac the Hopi artist has as a rule represented the prizes, generally a string of paper-bread (piki), hanging above the picture.

AYA

(Plate L)

This katecina appears in pairs in the Wawac, or Racing Katecina, and is readily recognized by the rattle (aya), which has swastika decorations on both sides, forming the head. The snout is seen in the blue projection near the left hand.

Aya wears the belt in a peculiar way, the ends hanging in front and behind, not on one side as is usually the case.

The red objects above the pictures represent rolls of paper-bread, the prizes in the races.

LETOTOBI

(Plate L)

The two figures represented in this picture have the characteristic attitude of runners; they appear in the Wawac, as the prizes hanging above them indicate. Their masks have characteristic red bands across the mouths and eyes, and are surmounted by crests of yellow fox skins. Their bodies are smeared black.

^a A Tusayan Foot Race, Bulletin Essex Institute, vol. XXIV, 1892, p. 113-136.



三



三



三



三





HEMICO

(Plate L)

The picture represents an Indian pursued by the dreaded katcina called Hemico.^a The bundle of paper-bread and a few ears of roasted corn which hang above them are prizes.

Hemico has in his hand a pair of sheep shears, with which, if he overtakes his opponent in the race, he cuts off his hair. In his right hand he carries a yucca whip, with which he also flogs his opponent. Other characteristic symbols of this being are parallel bands of color across the forehead, and ring figures of various colors dependent from a yellow band around the top.

Hemico is said to have been derived from Sikyatki, and it is recounted in legends still preserved that he cut a Walpi girl's throat with a stone knife, the deed which ultimately led to an attack on Sikyatki by the Walpians and the destruction of that pueblo.

TEUKAPELLI

(Plate LI)

These two beings, one of whom wears a peculiar mask, represent episodes sometimes introduced during katcina dances as a byplay to amuse spectators. In this instance one of the Teukapellis^b has under his left arm a bag full of clay balls, one of which he holds in his right hand in the attitude of throwing it at his companion. The other has four tufts of hair fastened to the top of his head. The bodies are naked, save for a breechclout, and are smeared with mud.

PALABIKUÑA

(Plate LI)

This katcina appears in the Wawac, as is indicated by the rolls of paper-bread hanging above the figure. He wears a red kilt,^c which gives him his name, and carries yucca wands in his hands with which he flogs the naked runners in the races if he overtakes them. The objects on the sides of the head are frameworks of sticks.

KONA

(Plate LI)

Kona, the Chipmunk katcina, likewise appears in the Wawac, as the prizes of yellow and red paper-bread hanging above the figure

^aThe word hemico is applied to the queue in which the Hopi men tie their hair behind their heads.

^bMud ball (teuka) thrower.

^cPala, red, pitkone, kilt.

indicate and the yucca whips in his hands imply. The mask represents the head of the chipmunk, and the body is painted in parallel stripes to make the resemblance even more realistic.

MACMAHOLA

(Plate LI)

This being sometimes takes part in the foot races. The picture shows a globular mask, two sausage-like appendages on the top of the head, and an old planting stick in one hand.

TCILIKOMATO

(Plate LI)

This picture represents a hunting kateina, with rabbit sticks (putckohu) in both hands. There are two vertical black marks on each cheek and two horns on the head. Teilikomato is personated in foot races.

WIKTCINA

(Plate LII)

This being assists the clowns, and amuses the spectators by throwing mud during the dances and festivals.

PIPTUKA^a

(Plate LII)

Piptuka appears in public dances and is a participant in the antics of the mudheads, or clowns. He carries a hoe over his shoulder and a planting stick in his left hand, indicating his connection with planting.

PATUÑ

(Plate LII)

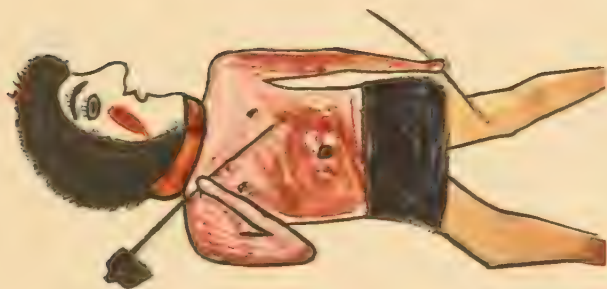
Patuñ, the Squash kateina, is represented as a man with body painted green with black stripes, bearing squash blossoms in his hands. The mask is of the same green color, with black stripes, and is made of a large gourd bearing an imitation of a squash flower on the larger end.

TATACMĤ

(Plate LIII)

These two figures are playing a game which is sometimes introduced in kateina dances. This game consists mainly in striking a buckskin ball with a stick. Each person holds the end of a string attached to this ball, which flies back and forth as struck by the players.

^a See Journal of American Ethnology and Archaeology, vol. II, 1892, p. 82, 155.







NAKOPAN PERSONAGES

They wear masks which have nose, eyebrows, and mouth represented in relief. The eyes have black radiating lines, and there is a black zone on the lower edge of the mask. The hair is a fragment of sheepskin painted black, and there are several feathers on the head. Each player has eagle tail feathers tied to his shoulders.

PASKI

(Plate LIII)

These pictures of Paski represent a planting kateina. An examination of the masks shows one with red and green parallel lines on the cheeks, the other with a broad red band. One has the hair done up in a queue behind; the other has it hanging down the back. Both wear black belts on their loins and have white kilts thrown over the shoulders in a peculiar way. They are represented as using modern hoes.^a

NAKOPAN PERSONAGES

(Plate LIV)

A short distance from the ruin of Sikyatki there is a cave in the side of the mesa concerning which there is a well-known tradition preserved to our time. It seems that when Sikyatki was in its prime two children left their home and lived in this cave hidden from their mother. Their hiding place, at first unknown to their parent, was afterward discovered, and their mother daily brought them food and laid it on the rocks above the cave. The children used to go to this place to obtain the food, and a pictograph still visible there marks the place where they sat.

The author was anxious to get a picture of the Nakopan *hoya*, or the Nakopan children, as they are called, and this plate drawn by a Hopi named Winuta is the result. The following personages are depicted in the picture:

a, Telavai or Dawn kateina; *b*, Hahai wüqti; *c*, Mana, maid; *d*, Paiakyamû; *e*, Hehea kateina; *f*, Añya kateina; *g*, Tatecükti.

On account of the illicit love of Hahai wüqti and Paiakyamû, who are represented arm in arm, Telavai, her husband, sought the maid, whose arms he grasps. Hehea, Añya, and possibly Tatecükti, the children, fled from Sikyatki and lived in a neighboring cave.

This picture, so far as the evidence goes, supports the belief that the Sikyatki people were familiar with the kateina cult; and it is instructive to notice that it portrays some of the most ancient kateinas of the Hopis.

^a In old times a planting stick was employed.

BEINGS NOT CALLED KATCINAS

LAKONE MANA

(Plate LV)

The two maids represented in this picture appear in the basket dance called the Lalakoñti. The bands on their heads support rain-cloud symbols, and to these bands are attached horns and squash-blossom symbols. The objects rising vertically from the back of the heads and the clusters in the same place represent eagle tail feathers.

The faces of the girls are painted yellow, with black bands across the temples and from each corner of the mouth to the ears. In their hands they carry half corncobs with two appended eagle feathers, which objects are thrown into figures of rain clouds made of meal on the ground by their male companion, called Lakone tuka.

The dress of Lakone mana, especially the appendages to the head-band, differs somewhat in the different Hopi pueblos, as may be seen by consulting a description of the basket dances.^a

MAMZRAU MANA

(Plate LV)

These pictures represent the two girls who appear in the Maraupaki or Mamzrauti, an October festival, in which the women carry in their hands wooden tablets bearing figures of corn and rain clouds, and other designs.

The thighs of the personators are painted with black rectangles, and on the heads there are wooden frameworks with apical eagle feathers and red horsehair. They wear kilts reaching nearly to the knees, the only instance to the author's knowledge of the use of this garment by girls in ceremonial dances. Their hair is tied down the back.

PALAHIKO MANA

(Plate LVI)

This figure represents Palahiko mana as she appears in the Mamzrauti ceremony. The head tablet is tied by a string under the chin, and to this tablet is attached a band which passes over the forehead, as shown in the picture. The tablet is made of flat boards, and consists of six parts, two vertical, two lateral, and two diagonal, each representing rain-cloud symbols tipped by eagle feathers.

The red objects, one on each side between the lateral and vertical components of the tablet, are symbolic squash blossoms, or the whorls in which Hopi maidens dress their hair. The cup-shaped, pedunculated

^aJournal of American Folk-Lore, vol. XII, 1899, p. 81-96.



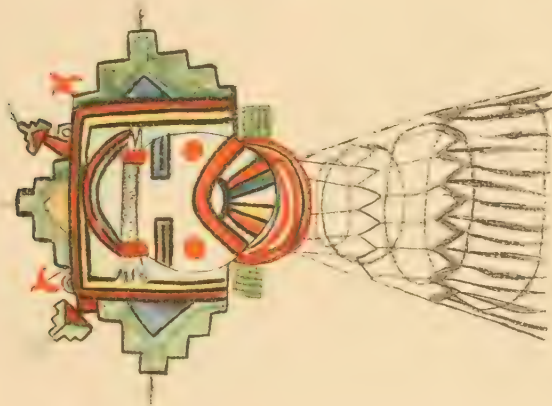
THE LITTLE MAN



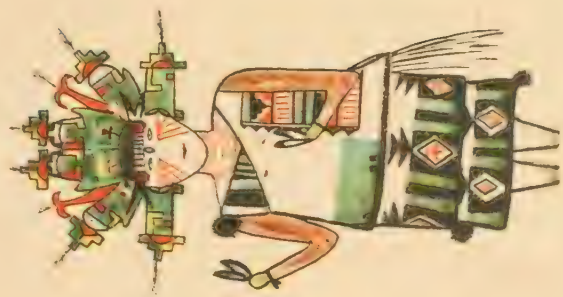
THE LITTLE MAN



MANA



HOPI CALAKO MANA



PALAHIKO MANA

objects in the hair represent corn flowers. The band across the forehead marked with bars represents an ear of corn, and the red bodies attached to each end are fragments of sheepskin, symbols of corn tassels. Two eagle tail feathers also are attached to each end of the symbolic corn ear. The median object, colored green, hanging between the eyes, represents a fragment of *Haliotis* shell.

Red chevrons are painted on the face. The square, green pendants, one on each side of the head, represent turquoise ear pendants, which are highly prized by the Hopi maidens.

Palahiko mana^a wears three blankets—a kilt, thrown across the right shoulder and hanging under the left arm, with rain-cloud and falling-rain designs embroidered on it, and two wedding blankets, with triangular rain-cloud and butterfly symbols, tied about the body. The ends of the great white girdle are shown under the upper of these blankets on the left side. The necklace is of coral beads, and strings of turquoise pendants are shown about the neck. The figure carries a feathered stick in each hand.

HOPÍ CALAKO MANA

(Plate LVI)

On one of the two pictures of this being is seen a mask with a prominent tablet almost identical with that of the preceding. The tablet represents terraced rain clouds, of which there are two vertical and two horizontal, one of each on each side. The object with bifid tips on each side of the tablet represents the squash blossom, symbolic of maidens' hair dress.

Across the forehead is a symbol of an ear of corn, with two feathers attached to each end. The ring hanging over the forehead represents a fragment of *Haliotis* shell. There are imitation flowers made of wood represented in the hair. The left eye is yellow, the right blue. The chevrons on the cheek are similar to those found on the face of Palahiko mana.^b

The artist has represented a garment of feathers, over which is thrown a white ceremonial blanket with embroidered border. The two adjacent trees are pines.

BULI MANA

(Plate LVII)

Buli mana, the Butterfly maid, appears in a dance which was introduced from the Rio Grande pueblos, where it is called the "Tablita," from the tablets worn by the women on their heads. This dance is

^aFor picture of doll, see *Internationales Archiv für Ethnographie*, Band VII, pl. IX, x, fig. 28, 31; Fifteenth Annual Report of the Bureau of American Ethnology, 1897, pl. cvii, cix, fig. 39.

^bThese beings, Palahiko mana and Calako mana, probably represent the same conception.

occasionally performed at the East mesa, but is unaccompanied by secret rites.

Each figure bears on the head a board tablet, the edge of which is cut into terraces representing rain clouds. Figures of sunflowers or the sun, or other symbols are painted on these tablets.

Although the personator of this maid is without a mask, her cheeks are painted with red spots. The blue or the yellow garment, as the case may be, is made of calico, under which is a woman's blanket, bound to the waist by a red belt.

The small figure between the two girls represents the standard bearer, who precedes a procession composed of men and women alternating with each other, the latter being dressed as in the pictures. The standard bearer carries a long pole, to the top of which is attached a gourd, painted black, with red-stained horsehair and parrot and other feathers attached. In the few representations of the Butterfly dance which have been given in late years, this standard bearer has carried a banneret on which is painted a picture of a Hopi girl.

COTOKINUÑWĪ

(Plate LVIII)

This picture represents CotokinuñwĪ, the Heart-of-the-sky god, who is readily recognized by the single curved horn on the head and the rain-cloud symbols on the face and base of the horn.

In his left hand he carries the framework of sticks which symbolizes the lightning. This framework has attached to each angle an eagle feather, which the painter has indicated in black lines.

In the right hand he carries the whizzer or bull-roarer, a slat to which a string is attached, with lightning represented by a zigzag band in red. Two bandoleers are represented. The legs and forearms are painted black.^a

KAISALE

(Plate LVIII)

This picture was identified by all as Kaisale, the name given it by the artist.

KAISALE MANA

(Plate LVIII)

This picture represents a maid accompanied by a Hano glutton (Paikyamū). The former holds an ear of corn aloft, as in the dance called Klahewe which is celebrated at Zuñi.

^aThe symbol of the Sky god is sometimes an equal-armed cross. Other symbols are lightning designs or figures of plumed snakes.





Figure 1



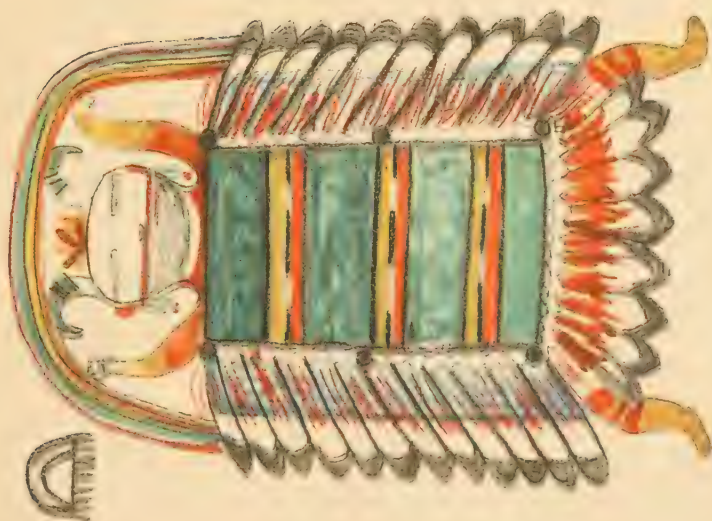
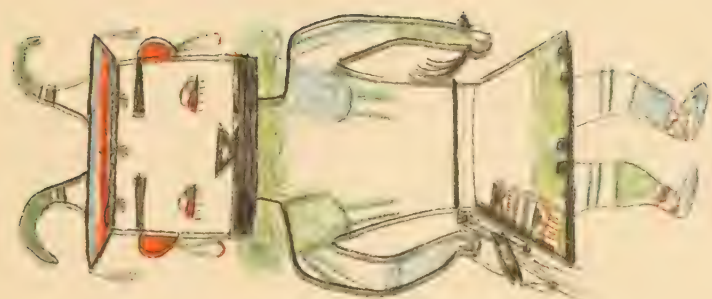
Figure 2



Figure 3



Figure 4



ALOSAKA

(Plate LIX)

Two pictures of Alosaka were drawn by the Hopi artist. One of these has a mask with two short, curved horns, such as novices wear in the Aaltû society. In the left hand this Alosaka carries a deer horn, and in the right a representation of a badge (*moñkohu*) made of a slat of wood.^a

The second picture of Alosaka^b is more elaborate than the first. It has the two horns on the head, and the chin is painted black. The semicircular figure above the head represents the rainbow on which gods are said to travel; it is appropriately introduced with Alosaka, who is said to have walked on it from the San Francisco mountains to meet an Awatobi maid.

A great part of the picture is taken up by a large rectangular figure of a moisture tablet (*pavaokaci*), an object worn on the back by many personators. This tablet is, strictly speaking, a framework over which is stretched cloth or buckskin, painted as indicated in the figure.^c The zigzag lines about the border represent plaited corn husks, in which feathers are inserted. The red lines drawn between these feathers represent red horsehair, and the small circular objects, three in number on each side, are small disks made of gourds.

AHÜLANI^d

(Plate LX)

This figure represents the Soyal katecina, Ahülani, and the two Soyal manas as they appear on the morning of the last day (*Totokya*) of Soyaluña, as elsewhere described. The decoration of the Ahülani mask differs in its symbolism on alternate years, accordingly as the Snake or the Flute dance is celebrated. In the latter case the eyes and mouth are represented by crescentic marks, but in the former we find a horizontal black band across the face through the eyes.

Ahülani carries under his left arm several ears of corn, and spruce boughs or twigs. In his left hand he bears a chief's badge and skin pouch with sacred meal, while in his right he carries a staff.

The two Soyal manas differ only in the color of the corn which they carry; one has yellow, the other blue corn. Each has a yellow maskette, before which falls a bang composed of horsehair stained red. An eagle breast feather is fastened to the scalp. The lower

^a For figure of *moñkohu*, see description of the New-fire ceremony, where personations of Alosaka appear, *American Anthropologist*, new series, vol. II, 1900, p. 90.

^b The name Alosaka is the Awatobi name of the germ god, the *sikyatki* equivalent being *Masanû* and *Eototo*, and the general name *Muyñwû*.

^c Morphologically a sun emblem or "back shield" representing the sun.

^d The returning one, i. e., the sun god.

part of the mask is banded green, red, and black, and black feathers are attached to its lower border. In their hands the maids carry basket plaques, on which are rings of corn ears set on end, with cedar boughs, here represented green. In the white inclosed space formed by this ring of corn ears is raw cotton.

In the Walpi winter solstice festival, the three beings here represented emerged from the kiva at dawn, and sang at different points in the pueblo, after which they retired to the kiva and distributed seed corn to the women of the village.^a

The similarity of the words Ahūlani and Ahūl is explained by a derivation of both from the word ahūlti (return). The Ahūl katecina is the Return katecina, the first in Powamū to return to the pueblo. He is in fact the Tawa wūqtaka (Old Man Sun), and the similarity of the symbolism of his mask to that of the sun is evident. So Ahūlani is the "return katecina making," or the returning sun of the Patki, as Ahūl is the returning sun of the Katecina clan. Both these names are attributal names of the sun.

Although Ahūlani, as his picture shows, has no sun symbolism in his mask, his crescent eyes are often seen in sun symbols. There is another indication that he may be in some way connected with the sun. A personation of Ahūl katecina is said to appear in some of the other pueblos in place of Ahūlani, which substitution indicates their identity. In the dance in the kiva the night before Ahūlani and the Soyāl manas appear, there is a man representing a bird which the author interprets as a personation of the sun;^b the Soyāl manas are regarded as either germ goddesses or cultus heroines of the Water-house or Raincloud clan. In kiva exercises the personation of the sun takes an eagle form, which is not assumed in public, although the same god is personated in the plaza under the name Ahūlani.

TANOAN NAMES FOR HOPI KATCINAS

In the following list are given the Hano (Tanoan) names of about sixty of the personages figured in the preceding pages. Many of these are simply Tanoan translations of the Hopi names, a few names are identical with the Hopi, and a large number are entirely different.

In the instances where the names are identical it is probable that the Hopi designation has been derived from the Hano rather than vice versa, and in those cases where the Hano people know a katecina by its Hopi name it is possible that their knowledge of it came from their neighbors rather than from their old home on the Rio Grande.

The substitution of a Tanoan name for a Hopi katecina for its original name often sheds light on the character of the original. Thus Muyiñ wūqtaka is the Tanoan Nañoikusi, Earth Altar Man; Nañoiū-

^a See The Winter Solstice Ceremony at Walpi, *American Anthropologist*, vol. XI, 1898, p. 65, 101.

^b Called Kwatoku, Eagle-sky-one, High-sky-eagle; one of the sun birds.









kwia, Earth Altar Woman, is called in Hopi Tuwapoñtumsi. The lists follow:

Hopi name	Hano (Tanoan) name
Alosaka	Ceni
Añya	Oñkweñi
Atoele	Atoele
Caiaatacua	Kateineteen
Calako	Calako
Cipikne	Orlakepenne
Citoto	Porpinki
Cituliñ	Cituliñ
Coho	Agaiyo
Cotokinuwñ	Kwentulaci
Eototo	Tcemulo
Hahai wüqti	Pokikwia
Hakto	Parsepenne
Helilülü	Helilülü
Hokyaña	Koñtedje
Hototo	Sempotañle
Humis	Tsewe
Kaisale	Teñtaiye
Kalektaka (Akus)	Potaiye
Kawikoli	Papepekanne
Kiwatoka	Tcete
Kokle	Kokle
Kokopelli	Nipokwaiye
Kokyan wüqti	Yowanosaiye
Koroetü	Estoroka
Kwacus Alektaka	Zekwañsaiye
Kwahu	Tce
Macmahola	Peñemo
Masanü	Pene
Monwü	Mahone
Muyiñwü mana	Nañoikwia
Muyiñwü taka	Nañoikusi
Nakiateop	Pelekayi
Natacka	Natacka
Nüvak	Pöñ
Pakwabi	Yütce
Palülükoñ	Avaiyo
Paluña hoyä	Towatokwena
Pateosk	Kweñteelepoe
Pautiwa	Pautiwa

Hopi name	Hano (Tanoan) name
Pawik	Orpin
Pūūkoñ hoyā	Ewaile
Sio	Teoni
Sio Avate hoyā	Potedji
Sowiñwū	Peñ
Soyohim	Temedje
Soyoko	Soyoko
Sumaikoli	Sumaikoli
Talatumsi	Cenikwia
Tataukyamū	Teipiwaiye
Tateūkti	Uñtamellipo
Teabaiyo	Teabaiyo
Teakwaina	Teakwaina
Teilikomato	Kwandepe
Teolawitze	Teolawitze
Teñb	Ton
Tehabe	Hoho-Pocillili
Telavai	Zuñtele
Tiwenu	Tiwenu
Tumae	Oñteen
Tuñwup	Ho
Türkwinū	Pompin
Wakae	Wakae
Wukokot	Tekwede
Wupaman	Teeta
Wüwüyomo	Senna
Yehoho	Chikokakyan
Yohozro wūqti	Imbesaiye

ORIGIN OF FOREIGN KATCINAS

A few facts have been gathered regarding the legendary derivation or origin of certain kateinas. The names of these kateinas are given below, with the clans which are reputed to have brought them to Walpi or other Hopi pueblos of the East mesa, and the pueblos from which they are supposed to have come. Several of these are now in ruins.

Pakateemo (Patki clan)^a

Lakone mana	Soyal mana
Calakoko ^b mana	Hopi Calako mana
Palūlūkoñ	Türkwinū ^b
Ahūlani (Soyal kateina)	Türkwinū mana

^a Pakateemo is the name of a ruin in the Walpi valley, where the Patki and related clans lived after they abandoned Homolabi and other pueblos farther south, as already stated.

^b The name refers to San Francisco mountains. It is therefore doubtful whether this kateina came from Pakateemo.

Kieyuba (Kateina clan)^a

Wüwükoti	Teüclawü ^b
Ahül	Hele
Anwüenaco taka	Wupaman
Tuñwup	Viia
Tuñwup taadta	

Awatobi (Pakab clan)^c

Teanatü	Manzrau mana
Puukot.	Palabiko mana
Paluña hoya	Sowiñwü
Owakül tiyo	Soyok taka
Owakül mana	Soyok mana
Alosaka	Kwewü

Sikyatk'i (Kokop clan)

Masanü	Hemico
Eototo	Hopiñyü
Nakopan hoya	

Twanacabi (Honani clan)^d

Wüwüyomo	Buli mana
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Zuñi

By far the largest number of kateinas in Walpi and Sichumovi were derived from Zuñi, and these generally preserve their Zuñi names:

Sio Humis	Teolawitze
Sio Humis taadta	Atoele
Sio Avate hoya	Kwacus Alek taka
Hopak kateina	Alo mana
Hopak mana	Caiaatacana
Kaisale and mana	Hototo
Citulilü	Powa
Sio Calako	Kaisale
Pawik	Sumaikoli
Soyowa	Teakwaina
Teük	Teakwaina mana
Kawikoli	Teakwaina taadta
Malo	Teakwaina yuadta
Sio	Loiica
Helilülü	Kokopelli
Sio mana	Kokopelli mana
Hokyaña	Tcosbuei
Pantiwa	Soyan ep
Ciwikoli	Samo wüqtaka

^a Kieyuba, a very sacred place to the Kateina clan, and the site of their former home. Water from Kieyuba is regarded as very potent in ceremonies for rain.

^b A mountain not far from Kieyuba is called Teüclawü's Chair.

^c Awatobi is a historic ruin destroyed the last year of the seventeenth century by warriors from the other Hopi pueblos. See Seventeenth Annual Report of the Bureau of American Ethnology, 1898.

^d A ruin not far from Oraibi, where it is said the kateinas emerged from the under world and gave the kateina mysteries to the Honani clan.

Hano

The following katcinas are distinctively Tanoan, and were derived from the pueblo of Hano:

Wakae	Yohozro wüqti
Nalucala	Mucaias taka
Ke Towa Bisena	Macaiaa mana
Nüvak	

Several katcinas personated by the Hopis are called by Navaho names and are said to have been derived from the tribe, the name of which they sometimes have:

Tenebidji	Owa katcina taka
Naactadji	Owa katcina mana
Yebiteai *	

ALPHABET USED IN SPELLING NAMES

The vowels a, e, i, o, u have their continental values, as in father, they, pique, go, true. E, i, and u are broadened when used with a breve (ë, ï, ü) or before a doubled consonant, assuming their values in met, hit, and put. Ū is pronounced as u in but, au as ow in cow, ai as in aisle; ü varies from German ö to ü, French eu to u.

The consonants p, b, t, d, k, f, v, s, z, l, m, n, w, y, h have approximately their English values, but p, b, f, and v, and t and d are difficult to distinguish. C is pronounced as in ocean (as sh in shed), j as z in azure (French j), tc as ch in chew, dj as j in jaw, g as in get, ñ as ng in sing, q as German ch in ich; r is obscure, never rolled.

*The Hopi translate this Navaho name Katcina kwamü, Grandfather of the katcinas.

IROQUOIAN COSMOLOGY

FIRST PART

BY

J. N. B. HEWITT

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IROQUOIAN COSMOLOGY

FIRST PART

By J. N. B. HEWITT

INTRODUCTION

The term Iroquoian is derived from the name Iroquois, which, adapted from the Algonquian Indian language by the early French explorers, was applied originally to a group of five tribes then united in a permanent confederacy for offense and defense, and inhabiting the central and eastern portions of the region now comprised within the State of New York. Among other names they were called the Five Nations, and the League of the Iroquois, and, after their adoption of the Tuscaroras, in 1722, the Six Nations. These five tribes attained the zenith of their remarkable career during the latter part of the seventeenth century, when, by the exploitation of the fundamental principles of the constitution of their League, they dominated by force of arms the greater part of the watershed of the Great lakes. Never very numerous, they reached this commanding position by an incisive and unexcelled diplomacy, by an effective political organization founded on maternal blood relationship, both real and fictitious, and by an aptitude for coordinate political action, all due to a mentality superior to that of the surrounding tribes.

The sophiology—that is, the body of opinions—of a people such as the Iroquois is necessarily interesting and very abundant. It would be an almost interminable work to collect these opinions exhaustively and to publish them in a body, so in the accompanying texts only narratives relating to the genesis of things are included. The following comments may serve to aid the scholar who would study these narratives at first hand, giving him what the author regards as the most apparent viewpoints of their relators and originators:

It must not be overlooked that these texts represent largely the spoken language of to-day, conveying the modern thought of the people, although there are many survivals in both word and concept from older generations and past planes of thought. These archaisms

when encountered appear enigmatic and quaint, and are not understood by the uninformed. The relators themselves often do not know the signification of the terms they employ. The author has attempted, where it appeared needful, to reduce evident metaphors to statements of concrete things which gave rise originally to the figures of speech.

The attempts of a primitive people to give in the form of a narrative the origins and to expound the causes of things, the sum of which constitutes their philosophy, assume in time the form of cosmologic legends or myths. In these legends are stored the combined wisdom and speculations of their wise men, their ancients, their prophets, and their soothsayers.

By primitive man all motions and activities were interpreted as manifestations of life and will. Things animate and things inanimate were comprised in one heterogeneous class, sharing a common nature. All things, therefore, were thought to have life and to exercise will, whose behests were accomplished through *orenda*—that is, through magic power, reputed to be inherent in all things. Thus, all phenomena, all states, all changes, and all activity were interpreted as the results of the exercise of magic power directed by some controlling mind. The various beings and bodies and operations of environment were interpreted strictly in terms of the subjective self. Into the known world self was projected. The wind was the breath of some person. The lightning was the winking of some person's eyes. The generative or reproductive power in nature was personified, and life and growth were in the fostering care of this personage.

Upon the concepts evolved from their impressions of things and from their experience with the bodies of their environment rest the authority for men's doctrines and the reasons for their rites and ceremonies. Hence arises the great importance of recording, translating, and interpreting from the vernacular the legends constituting the cosmology of peoples still largely dominated by the thoughts peculiar to the cultural stage of imputative and self-centered reasoning. The great difficulty of accurately defining and interpreting the ideas of primitive man without a deep and detailed study and a close translation of the words embodying these ideas renders it imperative for their correct apprehension that they be carefully recorded in the vernacular, and that there be made not only a free but also a literal rendering of the record, in such wise that the highly subjective thought of barbaric man may be cast, so far as is possible, into the more objective phraseology of science and enlightenment. By this means it is possible to obtain a juster and more accurate comprehension and interpretation of the thoughts and conceptions underlying and interwoven with the cosmologic and other legends of primitive man than that obtained by the ordinary method of recording only a free and popular version of them.

A fact of great importance made evident in these texts is that anthropic persons, called man-beings in the accompanying translations, were, in Iroquoian thought, the primal beings. They were the first to exercise the functions and to experience the lot of their several kinds. Sometimes these first beings have been called the prototypes of the things of like kind which are to-day. Some of these beings were mere fictions, figures of speech made concrete and objective. They were not beasts, but they belonged to a rather vague class, of which man was the characteristic type. To speak with the logicians, no other deduction from the intension and the extension of the term *oñgwe*, man-being, appears sufficiently broad to set forth the true interpretation of the personages the narrative of whose lives and acts constitutes the subject matter of these texts. Among these primal beings may be named Daylight, Earthquake, Winter, Medicine, Wind, or Air, Life (germination), and Flower. So it seems evident from this fact that beast powers, the so-called beast gods, were not the first beings or chief actors at the beginning of time.

Beast gods appear later. In the development of Iroquoian thought, beasts and animals, plants and trees, rocks, and streams of water, having human or other effective attributes or properties in a paramount measure, were naturally regarded as the controllers of those attributes or properties, which could be made available by *orenda* or magic power. And thus began the reign of the beast gods, plant gods, tree gods, and their kind. The signification of the Iroquoian term usually rendered into English by the term "god" is "disposer," or "controller." This definition supplies the reason that the reputed controllers of the operations of nature received worship and prayers. To the Iroquois god and controller are synonymous terms.

From the very nature of the subject-matter and the slow acquirement of new ideas and development of concepts, the content of a cosmologic myth or legend must be the result of a gradual combination and readjustment of diverse materials, which, in the flux of time, are recast many times into new forms to satisfy the growing knowledge and wider experience and deeper research of the people among whom the myth is current. In different branches of a cognate group of peoples the old materials, the old ideas and concepts, modified by accultural influences and by new and alien ideas, may be combined and arranged in quite unlike forms, and hence arise varying versions of a cosmogonic legend. These different versions modify the thought contemporary with them, and are in turn still further changed by accultural influences and motives arising from the activities of the people. And in later times, when they no longer constitute the chief body of the philosophy of the people, these legends and stories concerning the causes and beginnings of things are called myths.

As has been suggested, the development of legend is not always internal, from the activities of the people dealing with the materials supplied by the legend itself, but often, and naturally, from alien material, from ideas and concepts consciously or unconsciously adopted from other peoples. And thus older forms and concepts, the ancient dogmas, are displaced or changed by accultural influences and by a more definite knowledge of nature acquired through a wider experience, a closer observation, and a more discriminating interpretation and apprehension of environing phenomena. Cosmologies, therefore, are composite, representing the accumulated explanations of many things by many generations in diverse times. The correct and fundamental analysis must therefore seek by a wide comparison of materials to separate the accultural from the autochthonous product. This analysis, however, can bring to light only such material as still exhibits by some marked token of incongruity its alien origin; for it is obvious that accultural matter in time becomes so thoroughly assimilated and recast that a more or less complete congruity is established between it and the cosmologic material with which it is joined, but to which it is, in fact, alien. Furthermore, where reason demands it, metaphor and personification must be reduced to concrete statements of objective facts upon which the original figurative expressions were founded; in short, the process resulting in metaphor and personification must be carefully retraced, so far as it may be possible so to do from the materials in hand.

It must not be overlooked that although these legends concerning the beginnings of things are usually called myths, creation stories, or cosmogonies, the terms myth and creation are, in fact, misnomers. In all of these narratives, except such as are of modern date, creation in the modern acceptance of the word is never signified, nor is it even conceived; and when these legends or narratives are called myths, it is because a full comprehension and a correct interpretation of them have to a large extent been lost or because they have been supplanted by more accurate knowledge, and they are related without a clear conception of what they were designed to signify, and rather from custom than as the source of the major portion of the customs and ceremonies and opinions in vogue among the people relating them.

Five different versions of the Iroquoian cosmology have been recorded by the author at different times from 1889 to 1900. Of these only three appear in the following pages, namely, one Onondaga, one Mohawk, and one Seneca legend.

The first text is an Onondaga version of the Iroquoian cosmology, obtained in 1889 on the Grand River reservation, Canada, from the late chief and fire-keeper, John Buck, of the Onondaga tribe. Afterward, in 1897, it was revised and somewhat enlarged by the aid of Mr Joshua Buck, a son of the first relator. It is not as long as the Mohawk

text printed herewith because the relator seemed averse to telling more than a brief outline of the legend. A version in the Onondaga, much longer and fuller than any herewith printed, has been recorded from the mouth of Chief John Arthur Gibson, and will be printed in a later report of the Bureau.

The second text is a Seneca version of the cosmologic legend, obtained in 1896 on the Cattaraugus reservation, in the western part of the State of New York, from the late Mr John Armstrong, of Seneca-Delaware-English mixed blood, an intelligent and conscientious annalist. Later, at various times, it was revised in this office with the assistance of Mr Andrew John.

The last text in order is a Mohawk version, obtained in 1896 and 1897 on the Grand River reservation in Canada from Mr Seth Newhouse, an intelligent and educated member of the Mohawk tribe.

In general outlines the legend, as related here, is identical with that found among all of the northern tribes of the Iroquoian stock of languages. It is told partly in the language of tradition and ceremony, which is formal, sometimes quaint, sometimes archaic, frequently mystical, and largely metaphorical. But the figures of speech are made concrete by the elementary thought of the Iroquois, and the metaphor is regarded as a fact.

Regarding the subject-matter of these texts, it may be said that it is in the main of aboriginal origin. The most marked post-Columbian modification is found in the portion relating to the formation of the physical bodies of man and of the animals and plants, in that relating to the idea of a hell, and in the adaptation of the rib story from the ancient Hebrew mythology in connection with the creation of woman. These alien elements are retained in the texts to show by concrete examples how such foreign material may be adopted and recast to conform to the requirements of its new setting. In the translation some of the quaintness of the original is retained, as well as some of its seeming tautology. No liberty, however, has been taken with the texts either in the way of emendation or addition or in rendering them into English. They are given exactly as related. It may possibly be objected that the interlinear and the free translations are too literal; but the aboriginal thought, however commonplace, figurative, poetical, is set forth as simply and with as strict a rendering of the original as the matter and thought contained in it permit. It is no ready task to embody in the language of enlightenment the thought of barbarism. The viewpoint of the one plane of thought differs much from that of the other.

The idea that the bodies of man and of the animals were created directly out of specific portions of the earth by Tharonhiawakon^a is a comparatively modern and erroneous interpretation of the original

^a "He grasps the sky (by memory)."

concept. The error is due largely to the influence of the declaration of like import in the Semitic mythology, found in the Hebrew Scriptures, the figurative character of which is usually not apprehended. The thought originally expressed by the ancient teachers of the Iroquoian and other barbaric peoples was that the earth through the life, or life power, innate and immanent in its substance—the life personated by Tharonhiawakon^a—by feeding itself to them produces plants and fruits and vegetables which serve as food for birds and animals, all which in their turn become food for men, a process whereby the life of the earth is transmuted into that of man and of all living things. Hence, the Iroquois consistently say, in addressing the earth, "Eithinoha," "our Mother." Thus in 1896 the author's late friend, Mr David Stephens, a grave Seneca priest and philosopher, declared to him that the earth or ground is living matter, and that the tender plantlet of the bean and the sprouting germ of the corn nestling therein receive through their delicate rootlets the life substance from the earth; that, thus, the earth indeed feeds itself to them; that, since what is supplied to them is living matter, life in them is produced and conserved, and that as food the ripened corn and bean and their kinds, thus produced, create and develop the life of man and of all living things. Hence it is seen that only in this metaphorical manner Tharonhiawakon, the personified life immanent in the matter of the earth, creates daily, and did in the beginning of time create man and all living things out of the earth. But the fiat creation of man and things from nothing or from definite portions of clay or earth, as the potter makes pottery, never is involved in the earliest known conceptions of the beginning of things. In the quaint protology, or science of first things, of the Iroquois things are derived from things through transformation and evolution. The manner in which the earth or dry land itself was formed, as detailed in the Onondaga and the Mohawk texts, is an apt example of this statement.

Another misapprehended figure of speech is expressed in the popular dogma of the virgin, or parthenogenetic, conception, which in this, as in other cosmologies, affects one of the chief persons. This is, however, a metaphor as old as the earliest philosophies of man. And some of the most beautiful and touching thoughts and activities of both barbaric and enlightened man rest on the too literal acceptance of the figurative statement of a great fact of life, attested by all human experience, namely, that breath (spirit, air, wind, atmos, atman) is the principle of life and feeling, and that without it there can be no manifestation of life. This is the key to the riddle of the virgin, or parthenogenetic, conception. It is made very clear in the

^aHe is also called Odendonnia, Sprout, or Sapling, and Ioskaha, having apparently the same meaning.

Onondaga version. The fact and the idea are matters of experience in all times and in all lands.

While in general outlines and in the sum of incidents comprised in them the several versions of the cosmologic story of the Iroquois substantially accord, there are nevertheless marked divergences in both structure and matter, which in time, by further development from accultural and other potent causes, would necessarily cause them to be regarded as quite different legends in source and meaning; and this emphasizes the great and fundamental fact that all legends are the gradual result of combination from many sources by many minds in many generations.

Most of the characteristic incidents related in these legends are widely prevalent over the American continent, occurring among peoples speaking tongues of widely different linguistic stocks and dwelling in widely separated habitats. It should not be assumed that these coincidences are indubitably due to accultural influences, but rather that they indicate universality of the natural phenomena from which the incidents embodied are drawn. Among these coincidences may be mentioned that of the seclusion of the members of the animal world in a vast cavern by one of the chief characters of the legends, Winter, the man-being of frosts and snow and ice. This episode evidently portrays the annual hibernation of the animals and insects and the migration of the birds caused by the winter power, which is called Tawiskaron by the Mohawks,^a Ohañ by the Onondagas, and Othä'k-wenda' by the Senecas.

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Alphabet and abbreviations

a	as in far, father; Gm. haben; Sp. ramo.
ā	the same sound prolonged.
ä	as in what; Gm. man.
ât	as in hat, man.
ât	the same sound prolonged.

^aThe Mohawk epithet is commonly interpreted "flint," but its literal and original meaning is "crystal-clad" or "ice-clad," the two significations being normal, as crystal, flint and ice have a similar aspect and fracture. The original denotation is singularly appropriate for Winter. The last two names do not connote ice, but simply denote flint.

- â as in law, all; Fr. o in or.
 ai as in aisle, as i in pine, find; Gm. Hain.
 au as ou in out, as ow in how; Gm. haus; Sp. auto.
 e as sh in shall; Gm. sch in schellen; Fr. ch in charmer.
 e as th in health.
 d pronounced with the tip of the tongue touching the upper teeth
 as in enunciating the English th; this is the only sound of d
 in this language.
 e as in they; Gm. Dehnung; Fr. né; Sp. qué.
 ê as in then, met; Gm. denn; Fr. sienne; Sp. comen.
 f as in waif.
 g as in gig; Gm. geben; Fr. goût; Sp. gozar.
 h as in has, he; Gm. haben.
 i as in pique, machine.
 i the same sound prolonged.
 i as in pick, pit.
 k as in kick.
 n as in nun, run.
 ñ as ng in sing, ring.
 o as in note, rote.
 q as ch in Gm. ich.
 r slightly trilled; but in Mohawk it closely approximates an l
 sound.
 s as in sop, see.
 t pronounced with the tip of the tongue touching the upper teeth
 as in enunciating the English th; this is the only sound of t
 in this language.
 u as in rule; Gm. du; Fr. ou in doux; Sp. uno.
 û as in rut, shut.
 w as in wit, witch.
 y as in yes, yet.
 dj as j in judge.
 hw as wh in what.
 te as ch in church.
 " marks nasalized vowels, thus, eⁿ, oⁿ, aiⁿ, êⁿ, äⁿ.
 ' indicates an aspiration or soft emission of breath, which is initial
 or final, thus, 'h, êⁿ', oⁿ.
 ' marks a sudden closure of the glottis, preceding or following a
 sound, thus, 'a, o', ä', äⁿ.
 ' marks the accented syllable of every word.
 th in this combination t and h are always pronounced separately.

In the literal (interlinear) translation the following abbreviations denoting gender have been used: z.=zoic; anthr.=anthropic; m.=masculine; fem.=feminine; indef.=indefinite.

AN ONONDAGA VERSION

THE MANNER IN WHICH IT ESTABLISHED ITSELF, IN WHICH IT
FORMED ITSELF, IN WHICH, IN ANCIENT TIME, IT CAME ABOUT
THAT THE EARTH BECAME EXTANT

He who was my grandfather was wont to relate that, verily, he had heard the legend as it was customarily told by five generations of grandsires, and this is what he himself was in the habit of telling. He customarily said: Man-beings dwell in the sky, on the farther side of the visible sky [the ground separating this from the world above it].

Tca'	Dediodie'ā'da'gwi'	Tca'	De'io'den'dā't'	Tca'	Wā'wado'n'ni'	1		
THE WHERE	THEREFROM IT EMPLOYED THEREFOR	THE WHERE	IT WAS ESTABLISHED	THE WHERE	IT ITSELF FORMED			
Tca'	Io'n'hwēndjā'de'	wā'wa'do'n'	ne'	oū'hwagā'to'n'.		2		
THE WHERE	IT EARTH EXTANT IS	IT CAME TO BE	THE	IT MATTER (IS) ANCIENT.				
Ksodā'hā'-gē' ⁿ hā',	hwi'ks	nwā'hoñdiā'di'ā'sā'	tca'	hodikstēn'ā'-		3		
My grand- father	was,	five	so many they matured in body	the where	they ancient			
gē' ⁿ hā'	nā'ie'	ne'	hoñthoiā'hā'gwā'	ne'	hī'hā'	gē' ⁿ s	hothoi'de'	4
were	that (it is)	the	they it tell did habitually	the	verily	custom- arily	he it heard	
tca'	nī'hadū'ho'dē' ⁿ .	nā'ie'	ne'	hao' ⁿ hwā'	o' ⁿ 'kē' ⁿ	hathoiā-		5
the where	such their relation (is) kind of,	that (it is)	the	he himself	next in order	he it tell		
hā'gwā'.	I'ha'do'k	gē' ⁿ s:	Enā'gee'	ne'	oñ'gwe' ^a	gao' ⁿ hī:	goñ'wā'	6
did.	He it said habitually	custom- arily:	They abide	the	man- being	it sky in		

^aThe classic conceptual term *oñ'gwe'* has long been so rendered in the texts, what ethnologists call a primitive word, and has both a singular and a collective denotation. It signifies "man-kind, man, human beings; a human being, a person." But its original meaning was "man-being" or "primal being," which signified collectively those beings who preceded man in existence and exceeded him in wisdom and effective power, the personified bodies and elements of nature, the gods and demigods of later myth and legend, who were endowed by an imputative mode of reasoning with anthropic form and attributes additional to those normally characteristic of the particular bodies or elements that they represented. But, after the recognition of man as a species different from all others, consequent upon wider human experience and more exact knowledge, and after these had pushed back from the immediate fireside and community most of the reified fictions of savage mentation, a time came when it became needful to distinguish between the man-being, a human being, and the man-being, a reified personification of a body or element of nature; in short, to distinguish between what human experience had found to be "real, genuine, native," and what was the converse. Hence, the limiting term *oñwe'*, signifying "native, real, genuine, original," was combined with *oñgwe'*, thus forming *oñgwe-oñwe'*, which signifies "native, real, or genuine man-being," hence, "man, human being." But after the advent of trans-Atlantic peoples the antithesis was transferred unconsciously from the "primal being," or "man-being," the reified concepts of myth and legend, to "white human being," denotive of any trans-Atlantic person. So, in this legend, when applied to times previous to the advent of man the word *oñgwe'* usually denotes a man-being that is a personification, one of the gods of the myths, one of that vague class of primal beings of which man was regarded by Iroquoian and other races as a characteristic type.

The lodges they severally possess are customarily long. In the end of the lodges there are spread out strips of rough bark whereon lie the several mats (beds). There it is that, verily, all pass the night.

Early in the morning the warriors are in the habit of going to hunt and, as is their custom, they return every evening.

In that place there lived two persons, both down-fended, and both persons of worth. Verily, one of these persons was a woman-being, a person of worth, and down-fended; besides her there was a man-being, a person of worth, and down-fended.

In the end of the lodge there was a doorway. On the one side of it the woman-being abode, and on the other side of it the man-being abode.

1	si' ⁴	hāgwā'dī'	tca'	gaō'n ⁴ hiā'de'.	Gano'n ⁴ se'djī's	gē'n ⁴ s	tca'
	far	side of it	the	it sky is	it lodge long	custom-	the
	yonder		where	extant.	plurally (are)	arily	where
2	hodino ⁴ sāiēn'do'n.	Tca'	heiotno ⁴ so'kdā'	ne'tho'	gē ⁴ sowāiēndā'die'		
	they lodge have	The	there it lodge ends	there	it rough bark is		
	plurally.	where			spread along		
3	tca'	ne'tho'	ganakdāge'hēndo'n.	Ne'tho'	hi'ia'	gagwe'gī'	
	the	there	it mat lay plurally.	There	verily,	it all	
	where					(entire)	
4	hoīno ⁴ hwe'sthā'.						
	they (m.) stay over						
	night.						
5	Nā'ie'	ne'	hē'ge'djik	ho'n ⁴ dēndion'gwās	ne'	hodi'sgē'n ⁴ āge'wā'	
	That	the	early in the	hence they depart	the	they (are) warriors	
	(it is)		morning	repeatedly		(mat-bearers),	
6	hoīdowā'thā'	gē'n ⁴ s.	Shadi'io'k	o'ga'ho'k	gē'n ⁴ s.		
	they go to hunt	custom-	They returned	evening after	custom-		
	habitually	arily.	home habitually	evening	arily.		
7	Nā'ie'	ne'	ne'tho'	de'hni'dēn',	dehiā'dāge'	de'hniōā'do'n ⁴ , ^a	
	That	the	there	they (m.) two	they (m.) two	they (m.) two are	
	(it is)			abode,	are persons,	down-fended,	
8	de'hiā'dano'wē'n.	Nā'ie'	ne'	hi'ia'	teieia'dādā'	agon'gwe'	
	they (m.) two are per-	That	the	verily	she is one	she man-	
	sons of worth.	(it is)			person	being (is)	
9	e'dēn',	eiā'dāno'wē'n.	deienoā'do'n.	'a'so'ne'	shāiā'dādā',		
	she	she is a person of	she (is)	still,	he one person		
	abides,	worth,	down-fended;	the	(is)		
10	hoī'gwe'	hē'n ⁴ dēn'	hāiā'dāno'wē'n.	de'hanoā'do'n.			
	he man-	he abides,	he is a person of	he (is)			
	being (is)		worth,	down-fended.			
11	Tca'	heiotno ⁴ so'kdā'	ne'tho'	ga'nhoga'hēn'dā'.	Sgagā'dī'		
	The	there it lodge ends	there	it is doorway.	One side		
	where				on		
12	hagwā'dī'	ne'tho'	e'dēn'	ne'	agon'gwe'	sgagā'dī'	hagwā'dī'
	side of it	there	she	the	she man-	one side	side of it
			abides		being (is);	on	
13	ne'tho'	ne'	na'	ne'	hoī'gwe'	hē'n ⁴ dēn'.	
	there	the	that one	the	he man-	he abides,	
		that	that	that	being (is)		

^aDown-fended. This compound approximately describes a feature characteristic of a primitive Iroquoian custom, which required that certain children should be strictly hidden from the sight of all persons save a trustee until they reached the age of puberty. The better to guard the ward from access the down of the cat-tail flag was carefully scattered about the place of concealment, so that no person could pass into the forbidden place without first disturbing the down and so indicating invasion of the guarded precinct; hence, it is proposed to apply a literal rendering of the Iroquoian term "down-fended" to a person so concealed. Persons so hidden were regarded as uncanny and as endowed with an unusual measure of orenda, or magic potency.

Sometime afterward, then, this came to pass. As soon as all the man-beings had severally departed this woman-being came forth and went thither and, moreover, arrived at the place where the man-being abode, and she carried a comb with her. She said: "Do thou arise; let me disentangle thy hair." Now, verily, he arose, and then, moreover, she disentangled his hair, and straightened it out. It continued in this manner day after day.

Sometime afterward her kindred were surprised. It seems that the life of the maiden was now changed. Day after day it became more and more manifest that now she would give birth to a child. Now, moreover, her mother, the ancient one, became aware of it. Then, verily, she questioned her, saying to the maiden: "Moreover, what manner of person is to be joint parent with thee?" The maiden said

Gaiñ'gwā'	nwā'oñni'she'	o'nē ^{ns}	tho'nē ^{ns}	nwā'awē ^{nt} 'hā'.	Ganio'	1			
Some (time)	so (long) it lasted	now	thus (here)	so it came to pass.	So soon as				
gagwe'gri'	wā'hoñ'dendion'gwā'	o'nē ^{ns}	dagāiagē ^{nt} 'nhā'	nēñ'gē ^{nt}		2			
it all (entire)	they departed plurally	now	thence she (z.) came forth	this (it is)					
ne'	agon'gwe'	ne'tho'	nhwā'we'	ne'tho'	dī'	hwā'gā'io ^{nt}	3		
the	she man-being (is)	there	thither she (z.) went	there	besides	there she (z.) arrived			
lca'	noñ'we'	hē ^{nt} 'dēñ'	ne'	hēñ'gwe'	nā'ie'	ne'	e'ha'wī'	ne'	4
the	the place	he is (abides)	the	he man-being (is)	that (it is)	the	she it bearing is	the	
gana'dā'.	Wā'gē ^{nt} 'hēñ':	ˆˆˆ							

nothing in reply. So, now, at that time, the man-being noticed that he began to be ill. For some time it continued thus, when, verily, his mother came to the place where he lay. She said: "Where is the place wherein thou art ill?" Then the man-being said in reply: "Oh, my mother! I will now tell thee that I, alas, am about to die." And his mother replied, saying: "What manner of thing is meant by thy saying 'I shall die?'"

It is said that they who dwelt there did not know what it is for one to say "I shall die." And the reason of it was that no one living there on the sky had ever theretofore died. At that time he said: "And, verily, this will come to pass when I die: My life will go forth. Moreover, my body will become cold. Oh, my

- 1 Da', tho'gē' o'nē' ne' hēn'gwe' wā'hatdo'kā' tea' o'nē'
 so at that (time) now the he man-being (is) he it noticed the where now
- 2 wā'hono'hwāk'dē'. Gai'n'gwā' nwā'oñi'she' ne'tho' hi'io't
 he became ill. Some (time) so (long) it lasted there so it is
- 3 o'nē' hi'ia' ne' hono'hā' ne'tho' wā'e'io' tea' non'we'
 now, of course, the his mother there she arrived the where the place
- 4 hēnda'gā'. Wā'a'hēn': "Gai'n' non'we' nisano'hwāk'dani'?"
 he lay. She it said: "Where (is) the place so it thee pain (illness) causes?"
- 5 O'nē' ne' hēn'gwe' ni'hā'wēn': "Ageo'hā', o'nē' ē'goñia-
 Now the he man-being (is) so he replied: "Oh, my mother, now I thee it will tell
- 6 tho'ie' nā'ie' ne' ni'ā' gi'heio'sē' Nā'ie' ne' gā'wēn'
 that (it is) the I personally I am going to die. That (it is) the she it has said
- 7 ne' hono'hā' wā'a'hēn': "Ho't nonwā'ho'dē' gēn'dā' tea'
 the his mother, she it said: "What (is it) kind of thing it signifies the where
- 8 i'sā'dok: "Ē'gi'he'ia'?"
 thou it art saying: "I will die?"
- 9 Nā'ie' ne' iā'kē', tea' hadinā'gee' hiiā' de'badiiēnde'ī'
 That (it is) the, it is said, the where they (m.) dwell not they it know
- 10 ne' soñ' nonwā'ho'dē' āia'hēn': "Ē'gi'he'ia'." Nā'ie' gāi-
 the what (who) kind of thing (it is) one it should say: "I will die." That (it is) it
- 11 hoñniā'hā' ne' hiiā' hwēn'do' de'agawē'he'io' tea' hadinā'gee'
 it causes (makes matter) the not (it is) ever one has died the where they (m.) dwell
- 12 ne' ne'tho' gao'hā'ge'. O'nē' hi'ia' tho'ge' wā'hēn'hēn':
 the there it sky on. Now, of course, at that time, he it said:
- 13 "Nā'ie' ne' tho'nē' nē'iawēn'hā' ne' o'nē' ē'gi'he'ia'.
 "That (it is) the here (this way) so it will come to pass the now (when) I will die.
- 14 Nā'ie' ne' ē'gāiagē'n'hā' ne' agadon'he'sā'. Ē'ganā'no'sdā'
 That (it is) the it will go out the my life (lifehood). It will become cold
- 15 di' ne' giā'di'ge'. Ageo'hā'. tho'nē' nē'siē' ne' kgā-
 be- sides the my body on. My mother, this way so thou it wilt do the my

mother! thus shalt thou do on my eyes: Thou must lay both thy hands on both sides. And, moreover, thou must keep thy eyes fixed thereon when thou thinkest that now he is [I am] nearly dead. So soon as thou seest that my breathing is being made to become less, then, and not till then, must thou think that now it is that he is about to die. And then, moreover, thou wilt place thy two hands on both my eyes. Now, I shall tell thee another thing. Ye must make a burial-case. When ye finish the task of making it, then, moreover, ye must place my body therein, and, moreover, ye must lay it up in a high place."

Now, verily, she, the ancient one, had her eyes fixed on him. So soon as she believed that now he was about to die, she placed both her hands on his eyes. Just so soon as she did this she began to weep. Moreover, all those who abode in the lodge were also affected in the same way; they all wept. Sometime after he had died they set

hi'ge'. eyes on.	Dē ⁿ , sē ⁿ niā'hēn' Thou thy two hands on (them) wilt lay	dedjao ⁿ 'gwī'. on both sides.	Ne'tho' There	dī' besides	nē ⁿ skā'hā'k there it thy eyes will be on	1		
ne' the	o'ne ⁿ now	ē ⁿ 'se'ā' thou wilt decide	o'ne ⁿ now	tho'hā' almost	ē ⁿ gi'he'ā'. I will die.	Ganio' So soon as	ē ⁿ satgat'- thou it wilt	2
hwā' see	tea' the	gadoñ'ie's I am breath- ing	dē ⁿ diosthwā'di'hā'die' it will continue to grow less	o'ne ⁿ now	ha'sū' just then	ē ⁿ 'se'ā' thou wilt decide	3	
o'ne ⁿ -khi' now is it	tho'hā' nearly	ē ⁿ 'he ⁿ 'he'ā'. he will die.	O'ne ⁿ Now	dī' besides	kga'hi'ge' my eyes on	dē ⁿ - thou	4	
sē ⁿ niā'hēn' thy two hands on (them) wilt lay	dedjao ⁿ 'gwī'. on both sides.	O'ne ⁿ Now	o'ia' - it is other	ē ⁿ goñiatho'ie ⁿ . will I thee tell it.	Na'ie' That (It is)	5		
ne' the	ē ⁿ swa'soñ'niā' will ye it make	ne' the	ga'ho ⁿ 'sū'. (burial-case).	Ne' The	o'ne ⁿ now	ē ⁿ swadiēño ⁿ 'kdē ⁿ will ye task finish	6	
ne'tho' there	dī' be- sides	ē ⁿ sgwāiā'doñ'dāk, ye my body will incase,	he'tkē ⁿ up high	dī' be- sides	ē ⁿ swa'hēn'. ye it will up-lay."	7		
O'ne ⁿ Now	ne' the	gok'stēñ'ā' she elder one (is)	ne'tho' there,	hi'ā' verily,	de'hoga'hā'. she(z.) had her eyes on him.	Ganio' So soon as	8	
wā'ēñā' she de- cided	o'ne ⁿ now,	hi'ā' verily,	tho'hā' nearly	a'hē ⁿ 'he'ā'. he would die,	tho'go ⁿ . at that (time)	o'ne ⁿ now	9	
wā'dio ⁿ 'niā'hēn' she laid her two hands on them	ne' the	haga'hi'ge'. his eyes on.	Agwa's Very	ganio' so soon as	ne'tho' thus	10		
nwā'eie'ā' so she it did	o'ne ⁿ now	wā'dio ⁿ 'shēñ'thwā'. she wept.	Gagwe'gi' It all	dī' be- sides	tea' the where	niio ⁿ so it (is) many	11	
gano ⁿ 'goñ'wā' it lodge in	e'dēñ' they (in- def.) abode	ne'tho' there	o' too	nwā'awē ⁿ 'hā', so it came to pass,	wā'dio ⁿ 'shēñ'thw- they (indef.) plurally	12		
ā'ho ⁿ wept	gagwe'gi'. it all.	Gaiñ'gwā' Some (time)	nwā'oñni'she' so it lasted	hawē ⁿ 'he'io ⁿ he is dead	o'ne ⁿ now	13		

themselves to work, making a burial-case. Moreover, so soon as they had finished their task they placed his body therein, and also laid it up in a high place.

Sometime after they had laid the burial-case in the high place, the maiden, now a woman-being, gave birth to a child, which was a female, a woman-being. Then the ancient one [elder one, the mother of the maiden] said: "Moreover, what manner of person is the father of the child?" The maiden said nothing in reply.

The girl child grew rapidly in size. It was not long after this that the girl child was running about. Suddenly, it seems, the girl child began to weep. It was impossible to stop her. Five are the number of days, it is said, that the girl child continued to weep. Then the elder one [her grandmother] said: "Do ye show her the burial-case lying there in the high place." Now, verily, they carried

- 1 wā'hodiiō'dē^{n'}hā', wā'hadi'soñ'niā' ne' ga'ho^{n'}sā'. Ganio' dī'
they (m.) worked, they (m.) it made the it case (burial-case). So soon as he-
- 2 o'nē^{n'} wā'hoñdiiēñno'k'dē^{n'} o'nē^{n'} ne'tho* wā'hoñwāi'doñ'dak,
now they (their) task finished now there they his body increased,
- 3 he'tko^{n'} o'm' wā'hadi'heñ'.
up high also they (m.) it up-laid.
- 4 Gain'gwā' nwā'oñni'she' ne' he'tkē^{n'} he'hodi'ā'hā' o'nē^{n'}
Some (time) so (long) it lasted the up high they it had up-laid now
- 5 tho'ge' ne' eksā'go'nā', ne' agoñ'gwe' o'nē^{n'} wā'agoksā'.
at that the she maiden, the she man-being (is) then, she became possessed
- 6 dāiēñdā'nā', e'hē^{n'} agoñ'gwe' ne' eksā'a'. Tho'ge' o'nē^{n'}
of an infant she (is) she (is) man-being the she infant (is). At that (time) now
- 7 ne' gok'stēñ'ā' wā'ā'hēñ': "Soñ' dī' noñwa'ho'dē^{n'} ne'
the she elder one she it said: "Who (is it) he-sides kind of person the
- 8 eksā'ā' ago'ni'ā'hā'?' Hiā' stē^{n'} de'aga'wēñ' ne' eksā'go'nā'.
(is) her father (it is)?" Not any-thing she it has said the she maiden. (is)
- 9 Godi'sno'we' tea' gododi'ha'die' ne' eksā'ā'. Hiā'
she grew rap-idly the where she continued to grow in size the she infant (is). Not (it is)
- 10 de'aoñnishe'i' o'nē^{n'} ne'tho* eda'khe's ne' eksā'ā'. Diēñ'hā'
it lasted (long) now at that place she ran about the she infant. Suddenly
- 11 gwā' o'nē^{n'} ne' eksā'ā' wā'o'n'sa'wē^{n'} wā'dio^{n'}shēñ'thwā'. Hiā'
it seems now the she child she began she wept. Not (it is)
- 12 de'a'wet āioñni'qhē^{n'}. Hwi'ks niwēñdāge' iā'gē^{n'} deio^{n'}shēñt-
it is pos-sible she it would stop. Five so many it day in number (is), it is said, she goes about
- 13 hwā'he's ne' eksā'ā'. Tho'ge' o'nē^{n'} wā'ā'hēñ' ne'
weeping the she child. (is) At that (time) now she it said the
- 14 gok'stēñ'ā': "Echinā'do's tea' tga'ho^{n'}sā'ā'hā'." O'nē^{n'} hi'ū'
she elder one: "Do ye it show to her the where there it case up-lies." Now, of course (verily),

her person, and caused her to stand up high there. Then the girl child looked at it [the corpse], and then she ceased her weeping, and also she was pleased. It was a long time before they withdrew her; and it was not a long time before she again began to weep. Now, verily, they again carried her person, and, moreover, they caused her to stand there again. So, it continued thus, that, day after day, they were in the habit of carrying her, and causing her to stand there on the high place. It was not long before she by her own efforts was able to climb up to the place where lay the dead man-being. Thus it continued to be that she at all times went to view it.

Some time afterward it thus came to pass that she came down again bringing with her what was called an armlet, that being the kind of thing that the dead man-being had clasped about his arms, and, being of the wampum variety, it was, it is said, fine-looking.

wā'hodiā'de''hāwā'	ne'tho'	he'tkē'	wā'diōndatde''sda'.	O'ne''	1	
they her person carried	there	up high	they (indef.) her caused to stand.	Now (it is)		
wā'outgat'hwā'	ne''	eksā'ā';	tho'ge'	o'ne''	2	
she it looked at	the	she child (is);	at that (time)	now	the where	
deio''shēnt'hwās.	wā'ōntēēnon'niā'	o'ni'.	Aoñni'she'i'	o'ne''	3	
she is weeping,	she was pleased	also,	It lasted (long)	now		
sāioñdadiā'do''tkā'.	Nā'ie'	ne''	hiā''	de'aoñni'she'i'	o'ne''	4
again they her person withdrew,	That (it is)	the	not	It lasted (long)	now	
he''	doñsāio''shēnt'hwā'.	O'ne''	hi'ia'	sāshagodiā'de''hāwā'.	5	
again	again she wept.	Now,	of course, verily,	again they her person carried,		
ne'tho'	di''	he'tkē'	wā'shagodi'de''sda'.	O'ne''	6	
there	be-sides	up high	they her caused to stand.	Now	there	
ni'io't	o'hē''sēnk	shagodiā'de''hāwās	he'tkē''	o'ni'	7	
so it is	day after day	they her person carried customarily	up high	also	they her caused	
de''stā'.	Hiā''	de'aoñni'she'i'	o'ne''	ga'o''hwa'	wā'ōndadie'na	8
to stand,	Not	it lasted (long)	now	she herself	she herself helped to do it	
wā's	wā'eliā'thē''	tea''	noñwe'	tga'ihā'	ne''	9
her-self	she climbed up	the where	the place	there it up-lay	the	
Ne'tho'	ni'io't	ekdo''ne's	diio't'goñt.			10
There	so it is	she it customarily went to see	at all times,			
Gaiñ'gwā'	nwa'oiñi'she'	o'ne''	ne'tho'	nwa'awe'ihā'	doñda	11
Some (time)	so it lasted	now	thus	so it came to pass	thence	
io'kwe'ne''da'	teio'ha'wā'	ie'neñtecha'nhās'tha'	gaia'dip'.	na''	12	
again she descended	she it brought again	one it uses for armlet	it is called,	that one		
noñwā'ho'dē''	hi'ia'	hotnēñtecha'nhā'ho''	ne''	hawē''he'io''.	13	
kind of thing,	verily,	he his arm has wrapped around plurally	the	he is dead,		
otko'ā'	noñwā'ho'dē''	oiā'ne'.	iā'kē''.	Wā'ā'hēñ''	ne''	14
it wampum	kind of thing,	it (is) fine,	it is said,	She it said	the	

The elder one said: "What manner of thing caused thee to remove it?" The girl child replied, saying: "My father said: 'Do thou remove it. It will belong to thee. I, verily, am thy parent.'" The elder one said nothing more. It continued thus that customarily, as soon as another day came, she would again climb to the place where the burial-case lay. So, now, verily, all those who were in the lodge paid no more attention to her, merely watching her grow in size. Thus it continued that day after day, at all times, she continued to go to see it [the corpse]. They heard them conversing, it is said, and they also heard, it is told, what the two said. After a while she again came down bringing with her a necklace which the dead man-being had had around his neck, and which she had removed. She, it is reported, said: "Oh, my grandmother! My father gave this to me; that is the reason I

- 1 *gok'stēn'ā:* "Ho't noñwā'ho'dēn" dāioi'hwā'khe' tea' wāskā'-
she elder one: "What kind of thing it is reason of it the thou
(is it) didst
- 2 *teia'!* Dāiei'hwā'sā'gwā' ne' eksā'ā' wā'ā'hēn': "G'ni'hā"
remove She it replied the she child she it said: "My father
it?"
- 3 *wā'hēn'hēn', 'Sgā'teia'.* I's ē'sā'wēnk. I' hī'ā' goñ'hā'wā'."
he it said, "Do thou Thou thou it wilt I verily, I thy parent am."
(it remove.) own. (it is),
- 4 *Hīā' stēn' de'tcia'gā'wēn' ne' gok'stēn'ā.* Ne'tho' ni'io't
Not any- again she it said the she elder one. Thus so it is
(it is) thing
- 5 *gē'n's ganio' wā'o'hēn'nhā' o'nēn' he' sāicā'thēn' tea' noñ'wē'*
custom- so soon it day became now again again she the the place
arily as climbed up where
- 6 *tga'ho'n'sā'hā.* Da', o'nēn' hī'ā' tea' ni'hēn'nādī' ne'
there it case up-lay. So, now, verily, the so they (m.) are the
the
- 7 *gano'n'sgoñ'wā' hēñni'dēn' hīā' de'shoñnasdeī'sdī', ne'tho'*
it lodge in they (m.) abide not they (m.) again pay
attention to it, there
- 8 *gēñ'gwā' de'hadiga'hā' tea' gododi'ha'die.* Ne'tho' ni'io't
only they (m.) their eyes the she continued to There so it is
had on it where grow.
- 9 *dīio't'goñt heioñtgat'hwās o'hēn'sēñk. Hoñnathoñ'de', iā'kēn',*
at all times thither she went to day after day. They (m.) it heard, it is said,
see it
- 10 *de'hodi'thā', hoñnathoñ'de' o'nī', iā'kēn', ne' stēn' gwā'*
they (m.) con- they (m.) it heard also, it is said, the any- seem-
versed, thing ingly
- 11 *noñwā'ho'dēn' de'hia'do'nk. Diēñ'hā' gwā' o'nēn' he'*
kind of thing they two (m.) Suddenly, now again
kept saying.
- 12 *doñdāio'n'kwe'nēn'dā' teie'ha'wī' ne' ioñ'ni'diās'thā' ne'*
thence she again descended she it brought the one uses it as a
again necklace
- 13 *ho'diēn'nā' ne' hawē'hē'io'n', nā'ie' o'nē'kēn' gogā'tciēñ'ha'die.*
he had had it the he is dead, that this time, she came, having
around his neck (it is) removed it.
- 14 *Wā'ā'hēn', iā'kēn': "Gso'dā'ha', g'ni'hā' wā'ha'gwē' nēñ'gēn';*
She it said, it is said: "My grandmother, my father he it gave to me this (it is);
nā'ie' gāi'hoñniā'hā' wā'kga'teia'." O'nēn', iā'kēn', tea'
that it causes I it removed." Now, it is said, the
(it is) where

removed it." So, it is reported, until the time she was full-grown, she was in the habit of going to view the place where lay the burial-case.

At that time, it is reported, her father said: "Now, my child, verily, thou hast grown to maturity. Moreover, I will decide upon the time when thou shalt marry." Some time afterward he said: "Thou must tell thy mother, saying: 'My father said to me, "Now thou must marry."' Now, moreover, verily, thy mother must make loaves of bread, and it must fill a large forehead-strap-borne basket. Now, moreover, thou must make the bread, and thou must have it ready by the time it becomes night."

Truly, it thus came to pass. It became night, and, verily, the elder one had it all ready. She said: "I have now made it ready. The basket is even now full of bread." Now, the maiden again climbed

nwā'ōñni'she' so (long) it lasted	heiaḡodo'dī' thither she grew to full size	ne'tho' there	ekdo ⁿ 'ne's she it went habit- ually to see	tca' the where	noñ'we' the place	1		
tga'·hā' there it up-lay	ne' the	ga'ho ⁿ 'sā'. it case (burial- case).				2		
Tho'ge', At that (time),	iā'kē ⁿ , it is said,	o'ne ⁿ , now	wā'hē ⁿ 'hēn' he it said	ne' the	ago'ni'·hā': her father:	"O'ne ⁿ , (it is)"	3	
hi'ia' verily,	goñ'ha'wā' I thy parent am	wā'sadodia'gā'. thou hast grown up.	I' I (it is)	dī' more- over	ē'tgēñmo ⁿ 'do ⁿ I it shall will (decide it).	gañ' where	4	
niga'ha'wī' there it bears it (the time)	tca' the where	ē'sania'khe'. thou wilt marry."	Gaiñ'gwā' Some (time)	nwā'ōñni'she' so (long) it lasted	o'ne ⁿ , now		5	
wā'hē ⁿ 'hēn': he it said:	ē ⁿ 'sheiatho'ie ⁿ "Thou her wilt tell	ne' the	sano'·hā' thy mother	ē'si'hēn'. wilt thou it say,	Wā'ha- He ad- dressed		6	
goñ'hās me, saying,	g'ni'·hā'. my father.	O'ne ⁿ , Now	ē'sania'khe'. wilt thou marry."	O'ne ⁿ , Now,	dī' more- over,	hi'ia' verily,	7	
ē'ie'hā'goñniā'hēn' she bread will make repeatedly	ne' the	sano'·hā', thy mother,	nā'ie' that (it is)	ne' the	ē'gā'·seik it will fill a basket		8	
oñtge'da'sthā' one hears it by the forehead-strap	gā'ū'sū'. it basket.	O'ne ⁿ , Now,	dī' more- over,	ē'shā'goñ'niā' thou bread wilt make	ē'sāieñnēñdā'ik thou it wilt have ready		9	
tca' the where	niga'ha'wī' there it it bears the (time)	ne' it will be dark."	ē'io'gak'. "				10	
Do'ge ⁿ s It is true	ne'tho' thus	nwā'awē ⁿ '·hā'. so it came to pass.	Wā'o'gak It became night	o'ne ⁿ , now,	hi'ia' verily,		11	
gagwe'gri' it all	gāieñnēñdā'·i' she it had ready	ne' the	gok'steñ'a'. she elder one (is),	Wā'·hēn': She it said:	"O'ne ⁿ , (it is)"		12	
wā'gadadeieñnēñdā'nhā'. I my preparations have finished.	O'ne ⁿ , Now	gā'ū'·sei'. it basket (is) full	ne' the	o'hā'gwā'. it bread."			13	
O'ne ⁿ , Now	ne' that one	nā' that one	ne' that one	eksā'go'nā' she maiden	sāieā'thē ⁿ again she up- climbed	tca' the where	noñ'we' the place	14

up to the place where lay the burial-case. At that time they heard her say: "My mother has now made everything ready." He then replied: "To-morrow thou must depart; early in the morning thou must depart. The distance from here to the place where lives the one whom thou wilt marry is such that thou wilt spend one night on thy way thither. And he is a chief whom thou art to marry, and his name, by repute, is He-holds-the-earth."

Now the next day she dressed herself. As soon as she was ready she then again ran, going again to the place where lay the dead man-being. Then she told him, saying: "The time for me to depart has arrived." Now, at that time he told her, saying: "Do thou have courage. Thy pathway throughout its course is terrifying, and the reason that it is so is that many man-beings are traveling to and fro along this pathway. Do not, moreover, speak in reply if

1	tga'ho ⁿ 'sü'ha'. there it burial-case up-lies.	O'nē ⁿ . Now	hoñmathoñ'de' they (m.) it heard	tea' the where	wā'ā'hēñ': she it said:	"O'nē ⁿ . Now	
2	wā'ciñmēñdā'nhā' she her preparations has finished	ne' the	agno'ha'. my mother."	Tho'ge' At that (time)	o'nē ⁿ . now	nī'ha'weñ': thence he replied:	
3	"Ē'io'hēñ'nhā' It will become day (tomorrow)	o'nē ⁿ . now	ē'sa'dēñ'diā'. thou wilt depart.	Hē'ge'djik Early in the morning	o'nē ⁿ . now	ē'sa' thou wilt	
4	dēñ'diā'. depart.	Sga'dā' One it is	ē'sēñmo'hwe'tciā' thou wilt stay over night	tea' the where	niū'io'we' so it is dis- tant	tganadā'icñ' there it village lies	
5	tea' the where	noñ'we' the place	thana'gee' there he dwells	ne' the	ē'djinia'khe'. ye two will marry.	Hā'sēñnowā'nē ⁿ . He is a chief	
6	nā'ie' that (it is)	ne' the	ē'djinia'khe'. ye two will marry.	Hao'hweñdjiawā'gī' He-it-earth-holds	nī'ha'sēñ'no'dēñ'. such his name (is) kind of."		
7	Wā'o'hēñ'nhā' It became day	tho'ge' at that (time)	o'nē ⁿ . now	wā'oñde'sēñ'niā'. she herself dress-ed.	Ganio' So soon as	wā'oñ- she made	
8	de'sä' herself ready	o'nē ⁿ . now	tho'ge' at that (time)	doñsāioññā'dat thither again she ran	ne'tho' there	nhoñsā'icñ' tea' thither again the she went where	
9	noñ'we' the place	tga'ho ⁿ 'sü'ha' there it burial-case up-lies	ne' the	hawē'hē'ioñ'. he is dead.	Tho'ge' At that (time)	wā'hoñwa- she told	
10	tho'icñ' him	wā'ā'hēñ': she it said:	"O'nē ⁿ . Now	hwā'ga'he'g it has arrived	tea' the where	o'nē ⁿ . now	ē'ga- I shall
11	dēñ'diā'. depart."	Tho'ge' At that (time)	o'nē ⁿ . now	wā'shagotho'icñ' he her told	wā'hēñ'hēñ': she it said:	"Djia'kēñ'. Do thou have courage.	
12	De'iodeno'hiani'di' It is terrifying	tea' the where	noñ'we' the place	nheiotha'hi'noñ' thither it path has its course	nā'ie' that (it is)	ne' the	
13	nā'ie' that (it is)	gai'hoññiā'ha' it it causes	tea' the where	ne'tho' there	nī'io't so it is the where	tea' the	de'agoññada- they (anthr.) travel
14	wēñ'ie' in numbers	tea' the where	noñ'we' the place	nheiotha'hi'noñ' thither it path has its course	hoñnatga'de' they are numerous	ne' the	oñ'gwe'. man-being.

some person, whoever he may be, addresses words to thee. And when thou hast gone one half of thy journey, thou wilt come to a river there, and, moreover, the floating log whereon persons cross is maple. When thou dost arrive there, then thou wilt know that thou art half-way on thy journey. Then thou wilt cross the river, and also pass on. Thou must continue to travel without interruption. And thou wilt have traveled some time before thou arrivest at the place where thou wilt see a large field. Thou wilt see there, moreover, a lodge standing not far away. And there beside the lodge stands the tree that is called Tooth.^a Moreover, the blossoms this standing tree bears cause that world to be light, making it light for the man-beings dwelling there.

'Ā'gwi'	dī'	dē'teada'diā'	do'gā't	hi'ia'	ē'iesawēnna'nhā'	ne''	1
Do it not,	more-	thou wilt speak	if it be so,	verily,	one thee words	the	
	over,	in reply			will address to		
soñ'	gwā'	noñwa'ho'dē''.	Nā'ie'	ne'	tca'	dewa'sēn'no''	2
who	seem-	kind of person.	That	the	the	it half is	
	ingly		(it is)	where	where	where	
nio'we'	nhē''se'	ne'tho'	tgē''hio''hwā'dā'die'	nā'ie'	dī'	ne''	3
so it is dis-	thither thou	there	there it river extends itself	that	more-	the	
tant	wilt be going		along,	(it is)	over		
o'hwā'dā'	ne'	gaēn'do'	tca'	noñ'we'	deieia'hia''kthā'	Ne''	4
it maple	the	it log floats	the	the place	one uses it stream	The	
			where		to cross.		
o'nē''	ne'tho'	hē''sio''	o'nē''	ē''seii'	o'nē''	tca'	5
now	there	there thou wilt arrive	now	thou wilt conclude	now	the	
				where	where	it middle is	
nhwa'ge'.	Tho'ge'	o'ne''	dō''sia'hia'k.	o'sadoñgo'dā'	o'ni'.		6
there I am	At that	now	thou stream wilt	thou wilt pass on	also,		
going.	(time)		cross.				
Heiotgōndā'gwi'		ē''sa'dēndioñ'hā'die'.	Nā'ie'	ne''	gañ'gwā'		7
Without interruption		thou wilt continue to travel on.	That	the	some (time)		
			(it is)				
nē'ioñni'she'	tca'	hē''satha'hi'ne'	o'nē''	ha''sā'	ne'tho'	hē''sio''	8
so it will last	where	thither thou wilt be traveling	now	just then	there	there thou wilt arrive	
tca'	noñ'we'	ē''satgat'hwā'	ē''shēndagē''nhā'	nā'ie'	ne'	tga-	9
the	the place	thou it wilt see,	thou a clearing (field) wilt see	that	the	there	
where				(it is)			
'hēndaie''gowa'nē''.	Ē''sgē''nhā'	dī'	ne'tho'	gwā'tho'	tgano''.		10
it field lies great.	Thou it wilt see,	more-	there	near by	there it		
		over,					
sā'ie''.	Nā'ie'	ne'	gano''sāk'dā'	ne'tho'	gā'he'	nā'ie'	11
lodge	That	the	it lodge beside	there	it tree stands	that	
lies.	(it is)				(it is)	the	
Ono'djā''	gaēndāia'dji'.	Nā'ie'	ne'	dī'	tca'	awē''ha'ba'gī'	12
It Tooth	it tree (is) called.	That	the	more-	over	it is full of flowers	
		(it is)		where			
nēn'gē''	gā'he'	tca'	ne'tho'	diio''hwēndjiā'de'	deio'bathe'dī'.		13
this (it is)	it tree stands	where	there	there it world (earth) is present	it it causes to be light,		
nā'ie'	ne'	nā'ie'	de'hodi'bathe'dāni'	tca'	ne'tho'	ena'gee'	14
that	the	that	it it them causes to be light for	the	there	they dwell	
(it is)	(it is)			where			
ne'	oñ'gwe'.						15
the	man-						
	being.						

^a Probably the yellow dog-tooth violet, *Erythronium americanum*.

1	“No'tho' nigaēndo'sā'ie ⁿ tea' gano'sak'dā' gā'ho'. Ne'tho'	Thus so it tree (is) the where it lodge be-side it tree stands. There
2	gwā' ni'hono'sā'ie ⁿ ne' ha'sēnnowa'ne ⁿ ne' ē'djinia'khe',	seem-ingly there his lodge stands the he chief (is) the ye two will marry,
3	Hao'hwēndjiawā'gī' hoñwanā'do'ñ'khwa' ne' haoñgwe'dā'. Ne'	He-it-earth-holds they him designate thereby the his people. The
4	o'ne ⁿ ne'tho' hē'n'sio ⁿ ne' gano'sgoñ'wā' ē'satgat'hwā' tea'	now there there thou wilt arrive the it lodge in thou it will see the where
5	ha'degano's'he' ē'sgē'ñ'ha' ne'tho' ganak'do'. na'ie' ne'	just it lodge in thou it wilt see there it mat (bed) is spread, that (it is) the
6	ne'tho' ganakdā'ge' hē'dā'gā' ne' ha'sēnnowa'ne ⁿ . Tho'ge'	there it mat on he lies the he chief. At that time
7	o'ne ⁿ ne'tho' ē'sat'ā'sā'ieñ' tea' noñ'we' hā'de'ha'si'dāge'hēñ',	now there thou thy basket wilt lay the where the place just (where) his two feet are lying,
8	ē'si'hēñ' dī': 'Wā'onginia'khe'. Hiia' stēñ' tha'hēñ'wīñ'.	thou it wilt say, more-over: 'Thou I marry now.' Hiia' any-thing he it will say.
9	Ne' o'ne ⁿ ē'io'hēñ'nhā' na'ie' ne' tea' hēndā'gā' ne'tho' ē'ñ'hieñ'sō'wās	The now it will be come night that (it is) the where he lies there he will spread for thee a mat (bark)
10	tea' noñ'we' hā'de'ha'si'dade'ñoñ'. Ne'tho' dī' ē'sēñno'hwet.	the where the place just where his two feet end. There, more-over, thou wilt stay over night.
11	Ganio' ē'io'hēñ'nhā' o'ne ⁿ se' ē'ñ'hēñ'hēñ': 'Satge'ñ'hā'.	So soon as it will be day now it is a mat-ter of fact he it will say: 'Do thou arise.
12	Sāio'dē'ñ'hā'. Goio'de' gē'ñ's tea' e'hne'ñ'hwās'hēñ'. Tho'ge'	Do thou work. She works cus-tomarily where she abides with her husband's family.' At that (time)
13	o'ne ⁿ hī'ia' ē'sāio'dē'ñ'hā'. One'ñ'hā' ē'ha'st'ē'sā'ieñ' ē'ho'hēñ'	now, verily thou wilt work. It corn he a string of it will lay down, he it will say,
14	dī': 'ē'senēñ'hanawēñ'dā'. ē'sdjisgoñ'niā'. Tho'ge' odjisdā'ge'	more-over: 'Thou it corn wilt soak, thou mush will make.' At that (time) it fire on

there will be a kettle of water set on the fire. As soon as it boils so that it is terrifying, thou must dissolve the meal therein. It must be boiling when thou makest the mush. He himself will speak, saying: 'Do thou undress thyself.' Moreover, thou must there undress thyself. Thou must be in thy bare skin. Nowhere wilt thou have any garment on thy body. Now, the mush will be boiling, and the mush will be hot. Verily, on thy body will fall in places the spattering mush. He will say: 'Thou must not shrink back from it;' moreover, he will have his eyes fixed on thee there. Do not shrink back from it. So soon as it is cooked, thou shalt speak, saying: 'Now, verily, it is cooked; the mush is done.' He will arise, and, moreover, he will remove the kettle, and set it aside. Then, he will say: 'Do thou seat thyself on this side.' Now then, he will say: 'My slaves, ye dogs, do ye two come hither.' They two are

o'hne'ganos it water (fresh)	ẽn'gana'djio'dak. it kettle will sit.	Ganio' So soon as	ẽn'diowiiã'hẽn'ãhã' it will up-boil	ne'tho' there	1	
tca' the where	deiodeno'hiani'di' it is terrifying	o'nẽnã now	ne'tho' ne' there the	othe'tchã' it meal (flour)	2	
hẽn'sok. there thou it wilt immerse.	Dẽn'diowiiã'hẽn'sek It will be up-boiling	ne' o'nẽnã the now	ẽn'sdjĩsgoñ'niã'. thou mush wilt make.	Ha'oñ- He him- self	3	
hwã' he will speak	ẽn'hẽn'hẽn': he it will say:	'Sadadiã'dawi'dã'siã'. 'Do thou thyself disrobe.'		Ne'tho' There	4	
dĩ' more- over,	ẽn'sadadiã'dawi'dã'siã'. thou thyself wilt disrobe.	Sã'nesda'go'ks Thou thy bare skin wilt be in	ẽn'gẽn'k. it will be.	Hiiã' Not any- where	5	
dãdẽn'djĩsadiã'dawi'dik. thou wilt be robbed.	O'nẽnã Now	ne' the	odjĩs'gwã' it mush	ẽn'diowiiã'hẽn'sek, it will be up-boiling,	6	
o'dai'hẽn' it is hot	ẽn'gẽn'ks it will be	ne' the	odjĩs'gwã'. it mush.	Siã'di'ge' Thy body on	hi'ĩã' hẽn'gãw'- of course it will be- come at-	7
sẽn' tca' tached the to it where	ẽn'watdjĩsgwadoñ'gwã'. it itself mush will splatter.	ẽn'hẽn'hẽn': He it will say:	'Hiiã' (it is)	thoñdãsa- thou shouldst	8	
doñ'tkã'. flinch from it.	Ne'tho' dĩ' There,	dẽn'iesagã'hã'k. he his two eyes will have on thee.	'Ã'gwĩ' Do not do it	thoñdã'sadoñ'tkã'. thou shouldst flinch from it.	9	
Ganio' So soon as	ẽn'gã'ik it will be cooked	o'nẽnã now	dẽn'tcada'diã' thou wilt speak	ẽn'si'hẽn': thou wilt say:	'O'nẽnã' hi'ĩã' 'Now, verily,	10
wã'gã'ik, it is cooked,	wã'gadjĩs'gwãik. it mush is cooked.	Dẽn'thatgẽn'hã', Thence he will up-rise,	o'nẽnã now	dĩ' ẽn'hanã'- more- over he will remove	11	
djioda'gwã'. the set kettle,	si' hãgwã'di' yonder far	ẽn'hã'ĩc'. side of it	he it will set down.	Tho'ge' o'nẽnã At that (time) now	ẽn'hẽn'. he it will	12
hẽn': say:	'Sadiẽn' 'Do thou sit	nẽn' hãgwã'di'. here side of it.	Tho'ge' o'nẽnã At that (time) now	ẽn'hẽn'hẽn': he it will say:	13	
'Agetchenẽn'sho'. 'My slaves several,	djĩ'hã', dogs,	gã'e' hither	doñde'sne'. do ye two come?	Agwa's Very	degñi- they (z.) two	14

very large. As soon as they two arrive he will say: 'Do ye two lick her body where the mush has fallen on it.' And their tongues are like rough bark. They will lick thee, going over thy whole body, all along thy body. Blood will drop from the places where they will lick. Do not allow thy body to flinch therefrom. As soon as they two finish this task he will say: 'Now, do thou again put on thy raiment.' Now, moreover, thou must again dress thyself completely. At that time he will take the basket and set it down, saying, moreover: 'Now, thou and I marry.' So now, so far as they are concerned, the dogs, his slaves, they two will eat." That is what the dead man- being told her.

It became night. Now, at that time, they verily laid their bodies down, and they slept. It became day, and the sun was present yonder when the maiden departed. She bore on her back by the forehead strap her basket of bread. Now, verily, she traveled with a rapid

- | | | | | | | |
|----|---|--|---|---|---|--|
| 1 | gowa'nē ^{ns} .
are large. | Ganio'
so soon
as | dē'gni'io ^{ns}
they two
will arrive | o'nē ^{ns}
now | ē ^{ns} hē ^{ns} hēn':
he it will say: | 'Etechikā'nēnt
'Do ye two lick
her |
| 2 | nā'ie' ne'
that the
(it is) | iagodjīsgwā'hi'so ^{ns} .
it mush has fallen on her
in places. | Nā'ie' ne'
That
(it is) | tea'
the
where | awe ^{ns} na'sā'
(their) tongues | |
| 3 | gaēn'wā'
it rough
bark (file) | nī'io't.
so it is. | Ē'sakā'nēnt
They they will
lick | ē ^{ns} gni'sā'
they (z.) it two
will finish | ne'
the | siā'dagwe'gī',
thy body entire, |
| 4 | siā'dā'ge'sho ^{ns} .
thy body on along. | Dē'ngatkwē'sa'hi'nā'
Thence it blood will drop | tea'
the
where | no'we'
the
place | ē ^{ns} gnikā'nēnt.
they (z.) two
will lick (it). | |
| 5 | 'A'gwī' di'
Do it not,
more-
over, | dē'teada'ia'do ^{ns} tkā'.
thou wilt flinch from it
with thy body. | Ganio'
so soon
as | ē ^{ns} gni'sā'
they (z.) two
will finish it | o'nē ^{ns}
now | |
| 6 | ē'hē'hēn':
he it will say: | 'O'nē ^{ns} sasadiā'dawī'da'.
'Now again do thou dress
thyself. | O'nē ^{ns} di'
Now
more-
over, | ē'te'sei'sa'
thou thyself wilt
re-dress | | |
| 7 | gagwe'gī'.
it all. | Tho'ge'
At that
(time) | o'nē ^{ns}
now | dē'hā'ā'sā'gwā'
he it basket will
take up | si'
yonder
far | hāgwā'dī'
side of it |
| 8 | ē'hā'ie ^{ns} .
he it will set, | ē ^{ns} hē ^{ns} hēn'
he it will say | dī':
more-
over: | 'O'nē ^{ns} wā'ōnginia'khe'.
'Now thou I marry.' | Da',
So, | o'nē ^{ns}
now |
| 9 | ne' nā' ne'
the that one
that | dji'hā'
the | ne'
the | hotchenē ^{ns} 'sho ^{ns}
his slaves several | dē'giadekho'nā'.
they (z.) two will eat." | |
| 10 | Nā'
That
(it is) | wā'hē ^{ns} hēn'
he it said | ne'
the | hawē ^{ns} he'io ^{ns} .
he is dead. | | |
| 11 | Wa'o'gak.
It became
night. | Tho'ge'
At that
(time) | o'nē ^{ns}
now | hi'ia'
verily | wa'hoñdiā'dage'hēn'.
they their bodies laid
down, | o'nē ^{ns} .
now |
| 12 | wā'hoñnā'gak.
they (m.) went to
sleep. | Wa'o'hē ^{ns} nā'
It became day | si'
yon-
der | tgaā'gwā'
there it orb
of light rested | tho'ge'
at that
(time) | o'nē ^{ns}
now |
| 13 | go'dēn'dioñe' ne'
she departed the | eksu'go'nā'.
she maiden. | Wa'ōutge'dat
she bore it by the
forehead-strap, | hi'ia' ne'
verily, the | go'ā'sā'
her basket | |
| 14 | ne' o'hā'gwā'.
the it bread. | O'nē ^{ns}
Now, | hi'ia'
verily, | oñtha'hi'ne'
she traveled
onward | eianoā'die'.
her gait was
rapid. | Hiiā'
Not
(it is) |

gait. It was not long before she was surprised to find a river. There beside the river she stood, thinking, verily, "I have lost my way." At that time she started back. Not long afterward those who abode in the home lodge were surprised that the maiden returned. She said: "I believe I have lost my way." Now she laid her basket on the mat, and, moreover, she again ran thither and again climbed up to the place where lay the burial-case. So soon as she reached it she said: "Oh, father! I believe that I lost my way." He said: "What is the character of the land where thou believest that thou lost thy way?" "Where people habitually cross the river, thence I returned," said the maiden. She told him everything. She said: "A maple log floats at the place where they habitually cross the river." He said: "Thou hast not lost thy way." She replied: "I think the distance to the place where the river is seems too short, and that is the reason that I think

de'aoñni'she'ĩ'	o'nē ^{ns}	wā'ōñdiēn'ha'	gwā'	ne'tho'	gē ^{ns} hio ^{ns} hwā-	1	
it lasted (long)	now	she was surprised	seem- ingly	there	it river had its course		
dā'die'.	O'nē ^{ns}	ne'tho'	ge' hio ^{ns} hwāk'dā'	wā'diedā'nha'	no'	2	
along (there).	Now	there	it river beside	she stopped	the		
wā'ēñā'	o'nē ^{ns}	hī'ia'	wā'gadiā'dā'do ^{ns} .	Tho'ge'	o'nē ^{ns}	sāio ^{ns} k'dā'.	3
she did believe	now,	verily,	I my way (my per- son) have lost.	At that (time)	now	she turned back.	
Hīiā'	de'aoñnis'he'ĩ'	o'nē ^{ns}	ne'	tea'	tgano ^{ns} sā'ieñ'	thēñni'dēñ'	4
Not (it is)	it lasted (long)	now	the where	the where	there it lodge lies	there they (m.) abide	
wā'hōñdiēn'ha'	gwā'	sāie'io ^{ns}	ne'	eksū'go'nā'.	Wā'ā'hēñ':		5
they (m.) were surprised	seem- ingly	again she returned	the	she maiden (is).	She it said:		
"Ge'he'	wā'gadiā'dā'do ^{ns} ."	Onē ^{ns}	ganakdā'ge'	wā'ōñt'ā'sā'ieñ',			6
"I it think	I lost my way (my person)."	Now	it mat on	she her basket laid,			
ne'tho'	dī'	teiedāk'he',	sāieñ'thē ^{ns}	tea'	noñ'we'	tga'ho ^{ns} sū'hā'.	7
there	more- over	again she ran,	again she climbed up	the where	the place	there it case up-lies,	
Ganio'	ne'tho'	hwā'e'io ^{ns}	o'nē ^{ns}	wā'ā'hēñ':	"G'ni'hā',	ge'he'	8
So soon as	there	there she arrived	now	she it said:	"My father,	I it think	
wā'gadiā'dā'do ^{ns} ."	Wā'hēñ'hēñ':	"Ho't	niio ^{ns} hwēñdjio'dē ^{ns}	tea'			9
I lost my way (my person)."	He it said:	"What (it is)	so it earth is kind of	the where			
noñ'we'	tea'	se'he',	Wā'gadiā'dā'do ^{ns} ?"	"Didieia'hiak'thā'	tea'		10
the place	the where	thou it thinkest,	I lost my way (my person)?"	"There where they use it to cross river	the where		
tgē ^{ns} hio ^{ns} hwādi'die'	ne'tho'	doñdagāk'dā',	wā'ā'hēñ'	ne'	eksā-		11
there it river has its course	there	thence I turned back again."	she it said,	the	she		
go'nā'.	Gagwe'gī'	wā'ōñtho'ia'.	Wā'ā'hēñ':	"O'hwā'dā'	ne'		12
maiden (is).	It all (is)	she it told,	She it said:	"It maple	the		
gaēñ'do'	tea'	noñ'we'	deieia'hiak'thā'."	Wā'hēñ'hēñ':	"Hīiā'		13
it log floats	the where	the place	one it uses to cross river."	He it said:	"Not (it is)		
de'sāiā'dā'do ^{ns} ."	Wā'ā'hēñ':	"Ge'he'	s-wā'djīk	dosgē ^{ns} hā'	nigē ^{ns} '		14
thou hast lost thy way (thy person)."	she it said:	"I it think	too much	near (it is)	so it is far		

that I lost my way." At that time he said: "The place that I had indicated is far. But thy person is so endowed with magic potence, thou hast immanent in thee so much orenda that it causes thy pace to be swift. Verily, so soon as thou arrivest at the river, thou shalt cross it and also shalt pass on." At that time the maiden said: "Oh, my father, now I depart." "So be it. Moreover, do thou take courage," said the dead man-being in reply. Now she again descended and again went into the lodge.

There then she placed her basket of bread on her back by means of the forehead strap. It was early in the morning when she departed. She had been traveling some time when she was surprised to hear a man-being speak to her, saying: "Do thou stand, verily." She did not stop. Aurora Borealis it was who was talking. She had passed

- | | | | | | | |
|----|--|--|--|--|---------------------------------------|--|
| 1 | niio'we'
so it is
dis-tant | tea'
the
where | tgē ⁿ ·hio ⁿ ·hwādā'die'.
there it river has its
course, | nā'ie'
that
(it is) | gāi'hoñniā'hā'
it it causes | tea'
the
where |
| 2 | ge'he'
I it think | wā'gadiā'dā'do ⁿ ."
I lost my way
(my person)." | Tho'ge'
At that
(time) | wā'hē ⁿ ·hēñ':
he it said: | "I'no"
"Far
(it is) | tea'
the
where |
| 3 | noñ'we'
the place | hewagnā'do ⁿ .
there I it
indicated. | Ne'tho'
There | gwā'
seem-
ingly | tea'
the
where | nisāiā'dat'go ⁿ ,
so thy body (is)
magically potent |
| 4 | disaēñnoñ'de'.
so thou art magical
(just orenda), | nā'ie'
that
(it is) | gāi'hoñniā'hā'
it it causes | ne'
the | siano'we'.
thy gait is
rapid. | Ganio' hi'ia'
So soon
as
verily |
| 5 | hē ⁿ ·sio ⁿ ' tea'
there thou
arri-vest
where | noñ'we'
the place | tgē ⁿ ·hio ⁿ ·hwādā'die'
there it river has its course | dē'sia'·hiā'k
thou wilt cross
river | ē'sa-
thou | |
| 6 | doñgo'dā'
wilt pass on | o'nī'."
also." | Tho'ge'
At that
(time) | ne'
the | eksā'go'nā'
she
maiden | wā'ā'hēñ':
she it said: |
| 7 | o'nē ⁿ ·
now | wā'ga'dēñ'diā'."
I depart." | "Nio'.
"So be it. | Djia'kē ⁿ
Do thou
take courage, | dī',
more-
over," | ni'ha'wēñ' ne'
so he said
in reply |
| 8 | hawē ⁿ ·ho'io ⁿ ·
he is dead. | O'nē ⁿ
Now | doñdāio ⁿ ·kwe'ne ⁿ ·dā',
thence she descended, | gano ⁿ ·sgoñ'wā'
it lodge in | | |
| 9 | niho sa'ie'.
thither again
she went. | | | | | |
| 10 | O'nē ⁿ
Now | ne'tho'
there | go'ā'sā'
her
basket | ne'
the | o'hā'·gwā'
it bread | wā'oñtge'dat.
she bore it by the fore-
head-strap on her back. |
| 11 | He'ge' djik
Early in the
morning | o'nē'
now | go'dēñ'dioñ'.
she departed. | Gaiñ'gwa'
Some
(time) | nwā'oñni's'ho'
so (long) it lasted | oñtha'-
she is |
| 12 | hi'ne'
travel-
ing | o'nē ⁿ
now | wā'oñdiēñ'hā'
she was
surprised | gwā'
seemingly | oñ'gwe'
man-
ling | gothoñ'de' tea'
she it heard
the
where |
| 13 | da'hadā'diā',
thence he spoke, | i'ha'do ⁿ ·k:
he kept
saying: | "Desdā'nhā' hi'ia'.
"Do thou stand
verily," | Hiia'
Not
(it is) | da'deiagodā'i'.
she did stop. | |
| 14 | Hodoñni'ā'.
He Aurora
Borealis | nā'ie'
that
(it is) | thot'hā'.
thence he is
talking. | Gaiñ'gwā'
Somewhat | niio'we'
so it is
distant | godoñgo'di'
she passed on |

on some distance when she heard another man-being talking to her, saying: "I am thankful that thou hast now again returned home, my child. I am hungry, desiring to eat food." She did not stop. It was Fire Dragon of the Storm who was speaking to her. Sometime after she was again at the place where people customarily crossed the river. Now, at that place, he, the chief himself, stood, desiring to try her mind, saying: "Verily, thou shouldst stop here; verily, thou shouldst rest thyself." She did not stop. She only kept right on, and, moreover, she at once crossed the river there.

She traveled on for some time, and when the sun was at yonder height she was surprised that there was spread out there a large field. At that time, verily, she stopped beside the field. Now she looked, and there in the distance she saw a lodge—the lodge of the

o'ně ⁿ ⁴	he'	o'ia'	gothon'de'	oñ'gwe'	tho'thā'	i'ha'do ⁿ k:	1
now		it is	she it heard	man-being	thence he is talking	he kept saying:	
..Niawē' 'ha'	o'ně ⁿ	sa'sio ⁿ .	gon'ha'wā'	Aksi's.	gō'he'		2
"I am thankful (so let it come)	now	again thou hast returned,	I am thy parent	I am hungry,	I it desire		
agadekhoñ'niā'.	Hiia'	dā'deiagoda'i.	Hadawine'thā'	ne'	nā'		3
I should eat."	Not (it is)	she did stop.	He Fire-Dragon of Storm	the	that one		
tho'thā'.	Gaiñ'wā'	nwā'oñni'she'	o'ně ⁿ	ne'tho'	doñsäedā'nha'		4
thence he is talking.	Somewhat	so long it lasted	now	there	there again she stood		
tea'	noñ'we'	deieia'hia'kthā'.	O'ně ⁿ	ne'tho'	ne'	ha'o ⁿ 'hwā'	5
the where	the place	one it uses to ford stream.	Now	there	the	he himself	
ne'	ha'sēñnowa'ne ⁿ	ne'tho'	he'ha'dā'	he'he'	dā'shago'ni-		6
the	he chief (is)	there	there he stands,	he desires	he trouble should give		
go ⁿ 'hā'ēñ'	ne'	eksä'go'nā'	i'ha'do ⁿ k:	"Tho'ně ⁿ	hi'ia'	dā'sdā'nha';	7
to her mind	the	she maiden (is).	he kept saying:	"Here (it is)	verily,	thou shouldst stand;	
a'sadoñwī'shēñ'	hi'ia'.	Hiia'	dā'deiagoda'i.	Nā'ie'	gēñ'gwa'		8
thou thyself shouldst rest	verily."	Not (it is)	she did stop.	That (it is)	only		
go'dēñdioñ'ha'die'.	iogoñda'die'	dī'	wā'dieia'hia'k	tea'	ne'tho'		9
she walked right on,	without stopping	more-over	she river crossed	the where	there		
tge'ñ'ho'hwēdā'die'.							10
there it river has its course.							
Gaiñ'gwā'	nwā'oñni'she'	oñtha'hi'ne'	o'ně ⁿ	dī'	sī'	gwā'	11
Somewhat	so long it last	she travels on	now	more-over	yonder	seemingly	
hegaiñ'gwā'hā'	o'ně ⁿ	wā'oñdiēñ'hā'	gwā'	ne'tho'	gwā'		12
there it orb of light (sun) rests	now	she was surprised	seemingly	there	seemingly		
ga'heñklade'ne'dā'	ga'heñdowa'ne'.	Tho'ge'	o'ně ⁿ	hi'ia'	ga'		13
it plain is spread out	it plain large (is).	At that (time)	now	verily	it		
hēñdāk'dā'	ne'tho'	wā'diedā'nha'.	O'ně ⁿ	ne'tho'	wā'oñtgat'		14
plain beside	there	she stood.	Now	there	she looked		
hwā'	sī'	tgañ'o'sā'ie ⁿ	tea'	hono ⁿ 'sā'ie ⁿ	ne'	ha'sēñnowa'ne ⁿ .	15
yonder	there it lodge lies	the where	his lodge lies	the	he chief (is).		

chief. Verily, she went thither. When she arrived there, she looked, and saw that it was true that beside the lodge stood the tree Tooth, whose flowers were the source of the light of the earth there present, and also of the man-beings dwelling there. Verily, she then entered the lodge. Then she looked, and saw that in the middle of the lodge a mat was spread, and that thereon, moreover, lay the chief. Now, at that time, she removed her pack-strap burden, and then she also set the basket before him, and then, moreover, she said: "Thou and I marry," and then, moreover, she handed the basket to him. He said nothing. When it became night, he spread a mat for her at the foot of his mat, and then, moreover, he said: "Verily, here thou wilt stay overnight." Moreover, it thus came to pass. Now, verily, they laid their bodies down and they slept.

- 1 Ne'tho^{*} hi'ia^{*} heiagawe'noñ^{*}. Ne' o'nēⁿ ne'tho^{*} hwā'e'ioⁿ
There verily thither she went. The now there there she arrived
- 2 o'nēⁿ wā'ontgat'hwā^{*} ne'tho^{*} do'gēⁿs gā'he' tea' ganoⁿsā'k'dā'
now she looked there it is true it tree stands the it lodge beside where
- 3 ne' Ono'djā^{*} nwā'gaēndo'dēⁿ, nā'ie' ne' tea' deiawēⁿhā'hā'gī'
the It Tooth such it tree kind of is, that (it is) the the it full-blown flowers has where
- 4 nā'io' deio'hathe'da'gwi' tea' ne'tho^{*} diio'hwēndjā'de' ne'tho^{*}
that (it is) it uses it to cause it to be light the where there there it earth is present, there
- 5 gwā' o' ne' ne'tho^{*} enā'gee' ne' oñ'gwe'. O'nēⁿ hi'ia^{*}
seemingly, too the there they (indef.) dwell the man-being. Now verily
- 6 hwā'e'ioⁿ ne' ganoⁿs'goñ'wā'. O'nēⁿ ne'tho^{*} wā'ontga'thwa'
there she entered the it lodge in Now there she it saw
- 7 tea' deganoⁿ'shēⁿ ne'tho^{*} ganāk'doⁿ ne'tho^{*} dī' hēndā'gā'
the where it lodge center of there it mat (bed) is spread there more-over he lay
- 8 ne' ba'sēñnowa'nēⁿ. Tho'ge^s o'nēⁿ wā'ontge'da'siā', o'nēⁿ
the he chief (is), At that (time) now she removed her fore-head-band now
- 9 o'mi' wā'hoñwā'ā'sāteñ'thas, o'nēⁿ dī' wā'a'heñ': "Wā'ongindak'
also she him set basket for, now more-over she it said: "We two marry,"
- 10 he', o'nēⁿ dī' wā'hoñwā'ā'set'hās. Hiia' stēⁿ de'ha'wēñ. Ne'
now more-over she him handed basket. Not (it is) any-thing he it said, The
- 11 o'nēⁿ wā'o'gak o'nēⁿ wā'shago'so'has tea' noñ'we' hā'de'hā'-
now it became night now he for her a mat spread the the place just his (where)
- 12 sī'dāge'hēñ', o'nēⁿ dī' wā'hēñ'hēñ': "Tho'nēⁿ hi'ia^{*}
feet lie, now more-over he it said: "Here (it is) verily
- 13 ēⁿsēñnoⁿ'hwet." Ne'tho^{*} dī' nwā'awēⁿ'hā'. O'nēⁿ hi'ia^{*}
thou wilt stay over night. Thus more-over, so it came to pass, Now verily
- 14 wā'hoñdiā'dāge'hēñ'. wā'hoñmā'gak.
they their bodies laid down (to sleep), they went to sleep.

When day came to them, the chief then said: "Do thou arise. Do thou work, moreover. It is customary for one to work who is living in the family of her spouse. Thou must soak corn. Thou must set a pot on the fire. And when it boils, then thou must put the corn therein. Moreover, when it boils, then thou must again remove the pot, and thou must wash the corn. As soon as thou finishest the task thou must then, moreover, pound it so that it will become meal. Now, moreover, thou must make mush. And during the time that it is boiling thou must continue to stir it; thou must do so without interruption after thou hast begun it. Moreover, do not allow thy body to shrink back when the mush spatters. That, moreover, will come to pass. Thou must undress thyself when thou workest. I, as to the rest, will say: 'Now it is cooked.'"

At that time he laid down there a string of corn ears, and the corn was white. So now, verily, she began her work. She undressed her-

Ne'	o'ne ⁿ	wā'hodī'hē ⁿ 'nhā'	o'ne ⁿ	wā'hē ⁿ 'hēn'	ne'	ha'	1
The	now	it them became day for	now	he it said	the	he-	
sēnnowa'ne ⁿ :	''	Satge ⁿ 'hā.	Sāio'dē ⁿ 'hā	dī'.	Goio'de'	ge ⁿ 's	2
chief (is):		"Do thou arise.	Do thou labor	more-over.	She labors	custom-arily	
ne'	tea'	e'hne ⁿ 'hwās'hē ⁿ .	Ē'sne ⁿ 'hānawē ⁿ 'dā.	Ē'snā'djā'hēn'			3
the	the	she family of her spouse abides with.	Thou wilt soak corn.	Thou wilt set a kettle			
odjisdā'ge.	Ne'	o'ne ⁿ	e ⁿ 'diowiiā'hē ⁿ 'hā	o'ne ⁿ	ne' ⁿ 'tho'		4
it fire on.	The	now	it will up-boil	then	there		
hē ⁿ 'sne ⁿ 'hok.	Ne'	o'ne ⁿ	dī'	e ⁿ 'diowiiā'hē ⁿ 'hā	o'ne ⁿ	ē'tenā'djā	5
there thou corn wilt immerse.	The	now	more-over	it will up-boil	now	thou wilt again	
'hā'gwā.	ē ⁿ 'sne ⁿ 'ho'hā'e.	Ganio'	ē ⁿ 'seiēnnēndā'nhā	o'ne ⁿ	dī'		6
remove the kettle,	thou corn wilt wash.	So soon as	thou task wilt finis-h	now	more-over		
ē ⁿ 'sethe'dā.	othe' ⁿ 'tchā	ē ⁿ 'wa'do ⁿ .	O'ne ⁿ	hī'ā	ē ⁿ 'sdjigoñ'niā.		7
thou it wilt pound,	it meal	it will be-come.	Now	verily	thou mush wilt make.		
Nā'ie'	ne'	tea'	niga'ha'wī	ne'	ē ⁿ 'diowiiā'hē ⁿ 'sek	diiot'goñt	8
That the (it is)	the	the	there it bears it (time)	the	it will be up-boiling	without stop-ping	
dē ⁿ 'sawēñ'iek,	heiotgoñdā'gwī	ne'	nā'ie'	ne'	o'ne ⁿ	dē'tca'	9
thou wilt keep stirring it,	hence it will be with-out interruption	the	that (it is)	the	now	there thou it	
sa'wē ⁿ .	Ā'gwī	dī'	doñdā'sado ⁿ 'tkā	ne'	o'ne ⁿ	ē ⁿ 'wasdjisgwa-	10
wilt begin	Do it not	more-over	thence thou shouldst finch	the	now	it mush will	
doñ'gwā.	Nā'ie'	dī'	tea'	ne ⁿ 'iawē ⁿ 'hā.	Ē'sa'sēñniā'siā	tea'	11
spatter.	That (it is)	more-over	the	so it will come to pass.	Thou thyself wilt undress	the where	
o'ne ⁿ	ē ⁿ 'sūo'dē ⁿ 'hā.	I'	ne'	nā'	ē ⁿ 'gī'hēn'	'O'ne ⁿ	12
time	thou wilt work.	I	the	that one	I it will say,	'Now it is cooked.'	
Tho'ge'	o'ne ⁿ	ne' ⁿ 'tho'	wā'ha'stē ⁿ 'sā'ieñ	ne'	onē ⁿ 'hā	nā'ie'	13
At that (time)	now	there	he laid corn-string	the	it corn	that (it is)	
ne'	ganē ⁿ 'bāgēñ'ādā.	Da'	o'ne ⁿ	hī'ā	wā'o ⁿ 'sā'wē ⁿ .	Wā'ondīā-	14
the	it corn white (is).	So	now	verily	she it began.	She undressed herself.	

self, and now, verily, she was naked. She soaked the corn, and she also washed the corn, and also pounded it, and she also made meal of it, and, now, moreover, in the pot she had set on the fire she made mush. She stirred it without interruption. But, nevertheless, it was so that she was suffering, for, verily, now there was nothing anywhere on her body. And now, moreover, it was evident that it was hot, as the mush spattered repeatedly. Some time after she was surprised that the chief said: "Now, verily, the mush which thou art making is cooked." At that time he arose to a standing position, and also removed the pot, and also set it on yonder side. At that time he said: "Do thou sit here." Now he went forward, and, taking up the basket, he took the bread therefrom, out of her basket. At that time

- 1 dawī'dā'siā', o'nēⁿ hī'ia' go'nesda'goⁿ. Wā'enēⁿhanawēⁿdā',
now verily she is fully naked. She the corn soaked,
- 2 wā'enēⁿho'ha'e' o'mī'. wā'ethē'dā' o'mī'. wā'ethe'tehi'sā' o'mī'.
she the corn washed also she it pounded also she meal finished also
- 3 o'nēⁿ dī' tea' gonā'djā'hā' tea' odjisdā'ge^s deiidenoⁿhia-
now more- the she had set kettle the it fire on it is terrifying
over where up where
- 4 nī'dī' diiowīā'hē^s, o'nēⁿ hī'ia' ne'tho' wā'edjisgon'niā'.
it is up-boiling, now verily there she mush made.
- 5 Heiotgoṇdā'gwī' deiagowēn'ie'. Ne'tho' ne' nā'ie' nī'io't tea'
Hence it is without she it stirred. There the that so it is the
interruption where (it is) where
- 6 goe'hia'ge^s, o'nēⁿ hī'ia' hīia' gat'ka' dā'detga'de' ne'
she is suffering, now verily not anywhere it it is shielding the
(it is)
- 7 eia'dī'ge^s. O'nēⁿ dī' ne'tho' nī'io't otgēⁿi' o'dai'hēⁿ tea'
her body on. Now more- thus so it is it is plain it is hot the
over where
- 8 wasdjisgwadoṇ'gwas. Gaiṇ'gwā' nwa'oṇmis'he' o'nēⁿ wā'ōndien'hā'
it mush is spattering. Some (time) so it lasted now she was surprised
- 9 gwā' o'nēⁿ ne' ha'sēṇnowa'nēⁿ wā'hēⁿhēn': "O'nēⁿ hī'ia'
seem- now the he chief is he it said: "Now verily
ingly
- 10 wā'gadjis'gwaik tea' sadjisgoṇ'ni' Tho'ge^s o'nēⁿ doṇdā'ha-
it mush is cooked the thou mush art At that now thence he
where (time)
- 11 dā'nba', wā'hanā'djā'hā'gwā' o'nī', si' hāgwā'dī' wā'hā'ieⁿ
arose, he kettle removed also, yon- side of it he it set
der
- 12 o'nī'. Tho'ge^s o'nēⁿ wā'hēⁿhēn': "Tho'nēⁿ sadiēⁿ," O'nēⁿ
also, At that he it said: Here do thou seat
(time) thyself." Now
- 13 wā'ha'dēn'diā', wā'thā'sū'gwā', wā'ha'hā'gwāda'gwā' ne'
he departed, he basket took up he bread took out of it the
- 14 go'ā'sigoṇ'wā' wāda'gwā'. Tho'ge^s o'nēⁿ ha'wēn': "O'nēⁿ
her basket in it had been At that now he it has
contained. (time) said: "Now

he said: "Now, thou and I marry. Verily, so it seems, thou wert able to do it. Hitherto, no one from anywhere has been able to do it."

Now, at that time he shouted, saying: "My slaves, ye two dogs, do ye two come hither. It is necessary for me that ye two should lick this person abiding here clean of the mush that has fallen on her." Verily, she now looked and saw come forth two dogs, pure white in color and terrifying in size. So now, they two arrived at the place where she was. Now, verily, they two licked her entire body. The tongues of these two were like rough bark. So now, moreover, in whatsoever places they two licked over and along her body blood exuded therefrom. And the maiden did fortify her mind against it, and so she did not flinch from it. As soon as they two completed the task, then he himself took up sunflower oil, and with that, moreover,

wā'ōnginia'khe'. thou and I marry.	Wā'sgwe'niā' Thou wast able to do it	hi'ia' verily	nige'-khē ⁿ . forsooth is it.	Hiia' Not (it is)	gat'kā' any- where	1		
de'agogwe'nio ⁿ one has been able to do it	tea' the where	nwā'ōnnis'he'. so long it has lasted."				2		
Tho'go' At that time	o'ne ⁿ now	wā'tho'hēne'dā' he called aloud	wā'hē ⁿ hēn': he it said:	Agetcho- "My several		3		
nē ⁿ 'sho ⁿ slaves,	dji'ha', dogs,	ga'e' hither	doñde'sne'. thence do ye two come.	Dewagado ⁿ hwēñdjo'niks It is necessary to me		4		
aetchika'nēnt ye two her should lick	tho'ne ⁿ here	e'dēn' she abides	godjigwā'hi'so ⁿ . it mush on her has fallen iteratively."	O'ne ⁿ Now	hi'ia' verily	5		
wā'ōntgat'hwā' she it saw	dagnia ⁿ gē ⁿ 'nhā' thence they (z.) two came forth	owā'he'sdo'go ⁿ it white pure (is)	thā'tgñiā'do'dē ⁿ such their (z.) two bod- ies are in kind			6		
dji'ha' dogs	deiodeno ⁿ 'hiani ⁿ 'dī' it is terrifying	degnigowa'nē ⁿ . they (z.) two (are) large.	Da', So	o'ne ⁿ now		7		
ne'tho' there	wā'tgñi'o ⁿ they two arrived	tea' the where	noñ'we' the place	e'dēn'. she abides.	O'ne ⁿ Now	hi'ia' verily	8	
wā'tgnika'nēnt they (z.) it two licked	gagwe'gī' it all	ciā'dī'ge'sho ⁿ . her body on along.	Nā'ie' That (it is)	ne' the	gñi'nā'si'ge', their (z.) two tongues on		9	
ne'tho' there	ni'io't so it is	tea' the where	ga'ēñ'wā'. it rough bark (is).	Da', So	o'ne ⁿ now	dī' more- over	dagatkwe ⁿ 'so- thence it blood oozed out	10
doñ'nion' plurally	tea' the where	noñ'we' the place	wā'tgnika'nēnt they (z.) two licked	ciā'dī'ge'sho ⁿ . her body on along.	Nā'ie' That (it is)			11
ne' the	eksā'go'nā' she maiden (is)	godat'nigo ⁿ 'hā'ni'dī', she has fortified her mind,	hiia' not (it is)	dā'dñioñdo'tkā'. thence she should flinch.				12
Ganio' So soon as	wā'tgñi'sā' they (z.) two it finished	o'ne ⁿ now	ne' the	ha'o ⁿ 'hwā' he himself	wā'tha'gwā' he it took up	ne' the		13
oā'wē ⁿ 'sā' it sunflower	o'hañ' it oil	nā'ie' that (it is)	dī' more- over	ne' the	wā'has'dā' he it used	wā'shago'hno'gā'k. he her skin smeared.		14

he anointed her body. As soon as he had finished this task he said: "Now, verily, do thou again dress thyself." Now she redressed herself entirely, and she was again clothed with raiment.

When it became night, he spread a mat for her at the foot of his mat. There they two passed two more nights. And the third day that came to them the chief said to her: "Now thou must again depart. Thou must go again to the place whence thou didst start." Then he took up the basket of the maiden and went then to the place where he kept meat of all kinds hanging in quarters. Now, verily, he took up the dried meat of the spotted fawn and put it into her basket. All the various kinds of meat he placed therein. As soon as the basket was full, he shook the basket to cause its contents to settle down. When he did shake it, there was seemingly just a little room left in it. Seven times, it is said, he shook the basket before he completely

1	Ganio'' So soon as	wā'hāiēññēndā''nhā' he task completed	wā'hē''hēñ''; he it said:	"O'ne'' Now	hī'ia' verily
2	sasadia'dawi''dā'' again do thou thyself dress."	O'ne'' Now	sāio''sēñ''niā' again she herself dressed	gagwe'gi', it all	sāio''sei''sā'. again she herself rearranged.
3	Ne'' The	o'ne'' time	wā'o''gak it became dark	tea'' the where	de'ha'si'dage''hēñ'' two his feet lie there
4	wā'shago'so''hās. he for her a mat spread.	Ne'tho'' There	de'gni'' two (it is)	wā'diēñno''hwe't. they two stayed over night.	Nā'ie'' That (it is)
5	ā'sō'' three	wado''thā'' it became the	tea'' where	wā'hodi'hēñ''nhā' it day became for them	o'ne'' now
6	ne'' the	hā'sēñnowa'nē''; he chief is:	"O'ne'' Now	e'tea'dēñ'diā'. again thou wilt depart.	Ne'tho'' There
7	tea'' the where	noñ'we'' the place	nidisa'dēñ'diōñ'' there whence thou hast departed.	O'ne'' Now	wā'thā'ā'sā''gwā'' he (the) basket took up
8	go'ā''sā'' her basket	ne'' the	eksā'go'na'' she (is) maiden	ne'tho'' there	nhwā'he'' thither he went
9	ni'hā'wā'hāiēñdāk'hwā'. there he uses it to keep meat.	nā'ie'' that (it is)	ne'' the	hā'diio'wā'hāgo'' every it meat is in number (in kind)	ne'tho'' there
10	gā'wā'hāniioñ'do''. it meat hangs plurally.	O'ne'' Now	hī'ia'' verily	ne'tho'' there	wā'thā''gwā'' he it took up
11	teisda'thiēñ'hā'' spotted fawn	o'wā'hāthēñ'' it meat dry (is),	o'ne'' now	o'ni'' also	go'ā'sāgoñ'wā'' her basket in
12	wā'hoñ'dak. he it placed.	Gagwe'gi'' It all	hā'diio'wā'hāgo'' every it meat is in number (in kind)	ne'tho'' there	wā'hoñ'dak. he it placed in.
13	Ganio'' So soon as	wā'gā'ā'seik'' it basket was filled	o'ne'' now	wā'howāk'dā'' he it shook	ne'' the
14	niga'ha'wī'' there it bears it (time)	wā'howā'kdā'' he it shook	nē'' this, here	'gwā'' seem- ingly	nā'detgā'ā'. just there it is contained.

filled it. At that time he said: "Now thou must again depart. Do not, moreover, stand anywhere in the course of thy path homeward. And, moreover, when thou dost arrive there, thou must tell the people dwelling there that they, one and all, must remove the roofs from their several lodges. By and by it will become night and I will send that which is called corn. In so far as that thing is concerned, that is what man-beings will next in time live upon. This kind of thing will continue to be in existence for all time." At that time he took up the basket and also said: "Now, verily, thou shouldst bear it on thy back by means of the forehead strap." Now, at that time she departed.

Now again, as she traveled, she heard a man-being talking, saying: "Come, do thou stand." She did not stand. It was Aurora Borealis who was talking to her. She traveled on for some time, when she again

iā'kē ⁿ , it is said,	nwā'howāk'dā' so many he it shook	o'nē ⁿ , now	hā'sā' not before	wā'hā'ā'seik. he basket filled.	Tho'ge' At that (time)	1		
wā'he ⁿ 'hēn': he it said:	"O'nē ⁿ , "Now	ē'tca'dēn'diā'. again thou wilt depart.	'Ā'gwi' Do it not	dī' more- over	dēn'sdā'nhā' thou wilt stand	2		
tea' the where	nīo'we' there it is distant	heiotha'hī'noñ'. thither it path has course.	Nā'ie' That (it is)	dī' more- over	ne' the	ē'sheiotha'ic ⁿ thou them wilt tell	3	
tea' the where	ne'tho' there	thadina'gee' there they (m.) dwell	ne' the	o'nē ⁿ , now	ne'tho' there	hē'ne'sio ⁿ , there thou wilt arrive.	tea' the where	4
gagwe'gī' it all	ē'iegā'teioñgwā'ho ⁿ they will undo them severally	ne' the	gano ⁿ 'sū'ge' it lodge on	nā'ie' that (it is)	ne' the			5
ē'hōñsgwā'hēn'gwā'ho ⁿ they (m.) will remove the bark roofs severally	tea' the where	hodino ⁿ 'sāiēn'do ⁿ . they (m.) have lodges severally.	Ge'n'djīk By and by					6
ē'io'gak it will be- come night	ē'gadēñmie'dā' I it will send	ne' the	onē ⁿ 'hā' it corn	gāia'djī'. it is called.	Nā'ie' That (it is)	ne' the that		7
nā' that one	ne' the	o'nē ⁿ 'kē ⁿ , next in time	ē'iagon'he'gwik they it will use to live	ne' the	on'gwe'. man-being.	Ē'ioi'hwāda'die' It matter will be con- tinuing		8
ē'gaiēn'dāk it will remain	ne' the	neñ'gē' this one	noñwā'ho'dē ⁿ . kind of thing."	Tho'ge' At that (time)	o'nē ⁿ , now			9
wā'thā'ā'sū'gwā' he (the) basket took up	wā'hēn'hēn' he it said	o'nī': also:	"O'nē ⁿ , "Now	hī'ā' verily	ā'satge'dat." thou shouldst bear it on thy back by the forehead strap."			10
O'nē ⁿ , Now	tho'go' at that (time)	go'dēn'dioñ'. she departed.						11
O'nē ⁿ , Now	he' again	tea' the where	oñtha'hī'ne' she travels onward	ne'tho' there	gothoñ'de' she it heard	on'gwe', a man- being		12
i'ha'do'k: he kept saying:	"Hau', "Come,	o'nē ⁿ , now	desdā'nhā'. do thou stand."	Hīiā' Not (it is)	dā'deigiada'i'. she did stop.			13
Hodoñni'ā' He Aurora Borealis	nā'ie' that (it is)	thot'hā'. thence he is speaking.	Gaiñ'gwā' Some (time)	nwā'oñni'she' so (long) it lasted	oñtha'hī'ne' she travels onward			14

heard a man-being talking, saying: "Verily, do thou stand. Now, verily, thou hast returned home. I am hungry. My child, I desire to eat food." She did not stop. In so far as he is concerned, it was White Fire Dragon who was talking to her. Now, she again arrived where she had crossed the river, and there again, beside the river, she stood. Now, moreover, she heard again a man-being saying: "Do thou stand. I desire that thou and I should converse together." She did not stop. It was the chief who was standing here seeking to tempt her mind. At once she crossed the river on the floating maple log. It was just midday when she again arrived at the place whence she departed, and she went directly into the lodge. As soon as she laid her burden down, she said: "Oh, my mother, now, hither I have returned." She, the elder one, spoke, saying: "I am thankful that

1	o'nē ⁿ now	he' again	gothoñ'de', she it heard	i'ha'do ⁿ k: he kept saying:	"Desdä'nhä' "Do thou stand,	hi'ia'. verily.	O'nē ⁿ Now,		
2	hi'ia' verily,	sa'sio". again thou hast returned.	Agsi's' I am hun- gry,	ge'he' I it desire	agadekhoñ'niä', I food should eat,	goñ'ha'wä'."	I am thy parent."		
3	Hiia' Not (it is)	dä'deiagoda'i'. she did stand.		Ga'ha'sēñdie'thä' Fire-Dragon (it casts fire)	owä'he'wä' it white (is)	ni'häi'do'. thus his body (is)			
4	dē ⁿ in kind	nä'ie' that (it is)	ne' that	nä' that one	tho'thä'. thence he is talking.	O'nē ⁿ Now	ne'tho' there	säie'io" again she arrived	tea' the where
5	noñ'we' the place	deiagioa'hiä'gī', she river crossed,		ne'tho' there	he' again	doñsäiedä'nhä' there again she stood	ne' the		
6	ge ⁿ hio ⁿ hwäk'dä'. it river beside.	O'nē ⁿ Now,	dī' more- over,	he' again	gothoñ'de' she it heard	ne' the	oñ'gwe', man-be- ing		
7	i'ha'do ⁿ k: he kept saying:	"Desdä'nhä'. "Do thou stand.		Dewagado ⁿ hwēñdjioñ'niks It me is necessary to		daedithä'ēñ'. thou should con- verse."			
8	Hiia' Not (it is)	dä'deiagoda'i'. she did stand.		Ha'sēñnowa'ne ⁿ He chief is	ne' the that	nä' that one	ne'tho' there		
9	he'ha'dä', there he stands,	he'he' he it desires,	hi'ia' he it verily,	dē'shago'nigo ⁿ hä'ēñ'. he her mind will give trouble to.		Gōñdadie' At once	wä'- she		
10	dieia'hiä'k river crossed	tea' the where	o'hwä'dä' it maple	gaēñ'do'. it log floats.	Agwä's Just	gae ⁿ hiä'he ⁿ it sky center (is) (noontide)			
11	ne' the	o'nē ⁿ now	hoñsäie'io" there again she arrived	tea' the where	noñ'we' the place	diiago'dēñ'dio ⁿ , thence she de- parted,	ciä'dä' her body went		
12	goñda'die' right on	ne' the	gano ⁿ sgoñ'wä' it lodge in	hoñsäie'io". there again she reentered.	Ganio' So soon as	wä'onthe' she her burden laid			
13	nä'ie ⁿ down	wä'ä'hēñ': she it said:	"Agno'hä', "My mother,	o'nē ⁿ now	ne' the	ne ⁿ is' this (is)	sagio". again I have returned."	Ne' The	
14	gokstēñ'ä' she elder one	o'nē ⁿ now	däiewēñnitgē ⁿ nä' thence she word spoke		wä'ä'hēñ': she it said:	"Niäwe ⁿ hä' "I am thankful			

thou hast arrived in peace." Then the maiden again spoke and said: "Ye severally must make preparations by severally removing the roofs from your lodges. There is an abundance of meat and corn also coming, as animals do come, when it becomes night, by and by." And at that time she at once went to the place where lay the burial-case of her dead father, and now, moreover, she again climbed up there. As soon as she reached the place, she said: "Oh, my father, I have now returned home." He said, in replying: "How fared it? Was he willing to do it?" She said: "He was willing." Now, again, he spoke, saying: "I am thankful that thou wast able to do it, as it seems. Thou art fortunate in this matter. And it seems, moreover, good, that thou shouldst, perhaps, at once return home, for the reason, verily, that the chief is immune to magic potency, that nothing can affect the orenda of Chief-who-has-the-standing-tree-called-Tooth, and whom some call He-holds-the-earth."

tea'	skēn'no"	wā'sio'."	O'nē"	teieda'diā'	ne'	eksā'go'nā'	1	
the	well (it is)	thou hast	Now	again she	the	she maiden		
where		arrived."		spoke		(is)		
wā'a'hēn':	Ē"s-wadoge"s'dā'	ē"s-wasgwā'hēn'gwā'ho'	tea'				2	
she it said:	"Ye it will prepare	ye bark roof will take off	the			where		
	well	plurally						
swano"sāiēn'do"	Odo'hēn'do"	O'wā'hā'	o'nē'n'hā'	o'nī'			3	
ye lodges have plurally.	It is abundant	it meat,	it corn	also,				
dagoñ'ne' ne'	o'nē"	gē'djī'k	ē'nio'gak."	Tho'ge'	o'nē"	goñda-	4	
thence they the	now	by and by	will it become	At that	now	at once		
(z.) are coming			night."	(time)				
die'	ne'tho'	nhwā'ēn'	tea'	noñ'we'	tga'ho'sā'hā'	ne'	go'ni'hā'-	5
there	thither she	the	the	the place	there it case	the	her father	
	went	where		up-lies				
gē'n'hā'	o'nē"	dī'	ne'tho'	hoñsälei'thē"	Ganio'	hwā'e'io"	6	
it was,	now	more-	there	thither again she	So soon	there she		
		over		climbed.	as	arrived		
o'nē"	wā'a'hēn':	G'ni'hā'	o'nē"	sagio'n'."	Ni'ha'wēñ'	tea'	7	
now	she it said:	"My father,	now	again I have	Thence he it	the		
				returned."	said	where		
dā'hāi'hwā'sā'gwā':	Hate'gwi'	wā'hokāiē'n'hā'-khē'n'."	Wā'a'hēn':				8	
he answered:	"How is it,	he was willing, was he?"	She it said:					
Wā'hokāiē'n'hā'."	O'nē"	he'	da'hawēñnitgē'n'nhā'	wā'hē'n'hēn':			9	
"He was willing."	Now	again	thence he word spoke	he it said:				
Niawē'n'hā'	tea'	wā'sgwe'niā'	nige'khē'n'."	We'swadāi'shwiios'-			10	
"I am thankful	the	thou wast able	it would seem,	It prospers your (pl.)				
	where	to do it	does it not (forsooth),	fortune,				
dā'	Nā'ie'	dī'	oiā'ne'	oñ'	ne'	goñdadie'	hoñsa'sa'dēñ'diā'	11
That	more-	it is	proba-	the	at once	hence again thou		
(it is)	over	good	bly			shouldst depart,		
swā'djī'k	hi'ia'	hiā'	stē"	noñwā'ho'dēn'	de'honā'gō'wās	ne'	12	
because	verily,	not	any-	kind of thing	it affects him (he is	ne'		
(too much)		(it is)	thing		immune to orenda)			
nē'gē"	ne'	Ha'sēñinowa'nē"	ne'	Hodā'i'he'	nā'ie'	ne'	Ono'-	13
this one	the	He chief (is)	the	He has a	that	the	It	
				standing tree	(it is)			
djī'	nwā'gaēñdo'dēn'	nā'ie'	ne'	o'diā'k	I'ao'hwēñdjāwā'grī'		14	
tooth	such it tree kind of	that	the	some	He-earth-holds			
	(is);	(it is)						
hoñwanā'do'khwā'."							15	
they it use to designate him."								

At that time all those who dwelt there undid their lodges by removing the roofs from all severally. Then, verily, when it became night, as soon as the darkness became settled, they heard the sounds made by the raining of corn, which fell in the lodges. Then they went to sleep. When it became day, they looked and saw that in the lodges corn lay piled up, quite filling them. Now, moreover, their chief said: "Do ye severally repair your lodges. And, moreover, ye must care for it and greatly esteem it; the thing has visited our village which He-who-has-the-standing-tree-called-Tooth has given you to share with him."

In a short time they were surprised, seemingly, that the maiden was nowhere to be found. She had again departed. They knew that she had again gone to the place where stood the lodge of the chief

- 1 Tho'ge' o'nēⁿ ne' hadina'gee' gagwe'gri' wā'hadigā'tciā'hoⁿ
 At that time now the they (m.) are dwelling it all they (m.) then undid plurally
- 2 tea' hodinoⁿsāiēn'doⁿ. wā'hoṁsgwā'hēngwā'hoⁿ gagwe'gri'.
 the they (m.) plurally lodges they (m.) bark roofs removed plurally it all.
 where have,
- 3 O'nēⁿ hi'ia' ne' o'nēⁿ wā'o'gak, gano'io' wā'dwa'soṁdāiēndā'nhā'
 Now verily the now it became so soon as it night became settled
- 4 o'nēⁿ hoṁnathoṁ'de' o'nēⁿ wā'o'kā'e'hā' tea' wā'o'staiṁ'di'
 now they (m.) it heard now it noise made the where it showered
- 5 ne' onēⁿ'hā' ne' tea' ganoⁿsgoṁwā'shoⁿ ēⁿsēⁿ'nhā'. O'nēⁿ
 the it corn the the where it lodge in along it fell. Now
- 6 wā'hoṁnā'gak. Ne' o'nēⁿ wā'o'hēⁿ'nhā' wā'hoṁgat'hwā', wā'ha-
 they (m.) slept. The now it day became they (m.) it looked they (m.)
- 7 di'gēⁿ tea' ganoⁿsgoṁwā'shoⁿ dega'hēn' gage'heⁿ ne' onēⁿ'hā'.
 saw it the where it lodge in along it is full it is heaped the it corn.
- 8 O'nēⁿ di' ne' hoṁwa'sēn'noⁿ wā'hēⁿ'hēn': "O'nēⁿ sasni'soṁ-
 Now more-over the their (m.) chief he it said: "Now again do ye them repair
- 9 niā'hoṁ' (saswa'soṁniā'hēn') tea' swanoⁿsāiēn'doⁿ. Nā'ie' dī'
 plurally (again do ye them the where ye (pl.) lodges have plurally That more-over
 plurally repair)
- 10 ne' ēⁿswadeiēnoṁ'niā', ēⁿswanoⁿsdek', hi'ia' tea' noṁwa'ho'dēⁿ
 the ye it good care ye will continue to verily, the where kind of thing
 will give, esteem it greatly,
- 11 wā'oṁgwanadowēⁿ'nhā' ne' tea' wā'etchinoṁ'dā' ne' Ono'djā'
 it has found (visited) our the the one it has shared with you the It tooth
 village where
- 12 Hodā'he'.
 He has stand-
 ing tree."
- 13 Niio'hwagwa'ha' o'nēⁿ wā'hoṁdiēn'hā' gwa' hiia' ga'tkā'
 Just it is short matter now they (m.) were seem- ingly not anywhere
 (time) surprised
- 14 de'tciēⁿ's ne' eksā'go'na'. Tciago'dēn'dioṁ'. Hoṁnēnoⁿ'doⁿ,
 she goes the she (is) maiden. Again she had departed. They (m.) it knew,
 about
- 15 iā'kēⁿ, tea' ne'tho' hētiagawe'noṁ' tea' noṁ'we' thonoⁿsā'iēⁿ
 it is said, the there thither again she the the place there his lodge
 said, where has gone where lies

who was her consort. Now, verily, in reference to him he himself in turn was surprised to see her return home. When it became day again, the chief noticed that seemingly it appeared that the life of the maiden, his spouse, had changed.^a Thus it was that, day after day and night after night, he still considered the matter. The conditions were such that he did not know what thing was the cause that it [his spouse's condition] was thus, so he merely marveled that it had thus come to pass.

It is certain, it is said, that it formed itself there where they two conversed, where they two breathed together; that, verily, his breath is what the maiden caught, and it is that which was the cause of the change in the life of the maiden. And, moreover, that is the child to which she gave birth. And since then, from the time that he [her

ne'	ha'señnowa ne'	ne'	gado'ge'	de'hia'di'	O'ne'	hi'ia'	1		
the	he chief is	the	it is certain (place)	they (m.) two are one.	Now	verily			
ne'	nā' ha'o'nhwā'	o'ne'kē'	wā'hadiēñ'hā'	gwā'	o'nē'	sāie'io'	2		
the	that one	he himself	next in turn	he was surprised	seem- ingly	now again she returned.			
Ne'	o'ne'	wa'o'he'nhā'	o'ne'	wā'hatdo'gā'	ne'	ha'señmo-	3		
The	now	it day became	now	he it noticed	the	he			
wa'nē'	tea'	ne'tho'	ni'io't	tea'	āiēñ'a'	tea'	o'nē'	o'ia'	4
chief is	the where	there	so it is	the where	one would think	the where	now	it is other	
ni'io't	tea'	ago'n'he'	ne'	eksā'go'nā'	ne'	he'nā'	Ne'tho'	5	
so it is	the where	she is living	the	she maiden	the	his spouse.	There		
ni'io't	tea'	wēñdade'nio'	wā'soñdade'nio'	o'nī'	de'hoiā'dowe'di'	6			
so it is	the where	day after day	night after night	also	he it is considering.				
Ne'tho'	ni'io't	hiā'	de'hono'do'	ho't	noñwa'ho'dē'	dāioi'-	7		
There	so it is	not (it is)	he it knows	what	kind of thing	thence it is			
hwā'khe'	tea'	ne'tho'	ni'io't,	nā'ie'	gēñ'gwā'	hoi'hwane'hā'gwās	8		
reason	the where	there	so it is,	that (it is)	only	he matter marvels at			
tea'	nwā'awē'hā'	9							
the	so it came to where pass.								
Ne'tho'	gāi'hwado'gē'	iā'kē'	wā'wadoñ'niā'	tea'	de'hodi'thā'	10			
There	it is definite matter,	it is said,	it itself formed	the where	they conversed together				
tea'	hiādoñ'ie's	ne'	aoñwi'sā'	nā'ie'	hi'ia'	wā'cie'nā'	ne'	11	
the	they two (m.) where breathed	the	it breath (is)	that (it is)	verily	she it caught	the		
eksā'go'nā'	nā'ie'	hi'ia'	dagāi'hoñ'niā'	tea'	o'ia'	nwā'awē'hā'	12		
she maiden (is),	that (it is)	verily	thence it matter caused	the where	it is other one	so it came to pass			
tea'	ago'n'he'	ne'	eksā'go'nā'	Nā'ie'	ne'	nā'	dī'	wā'ago-	13
the	she is living	the	she maiden. (is)	That (it is)	the that	that one	more- over	she became	
ksā'daiēñā'nā'	Nā'ie'	ne'	tea'	gā'e'	daga'hawi'dā'	tea'	14		
possessed of a child (gave birth to it).	That (it is)	the	the where	the hither	thence it it bore (the time)	the where			

^aThe expression "life has changed" is employed usually as a euphemism for "is pregnant."

spouse] let man-beings go here on the earth, the manner in which man-beings are paired has transformed itself. This is the manner in which it will continue to be; this will be its manner of being done, whereby it will be possible for the man-beings dwelling on the earth to produce ohwachiras of posterity. Thus, too, it seems, it came to pass in regard to the beast-world, their bodies all shared in the change of the manner in which they would be able to produce ohwachiras of offspring here on the earth.

Thus it was that, without interruption, it became more and more evident that the maiden would give birth to a child. At that time the chief became convinced of it, and he said: "What is the matter that thy life has changed? Verily, thou art about to have a child. Never, moreover, have thou and I shared the same mat. I believe that it is not I who is the cause that thy life has changed. Dost thou thyself

- | | | | | | | |
|----|--|--|--|---|--|---|
| 1 | niga'ha'wī
there it it bore
(the time) | o ⁿ hwēndjia'ge ^s
it earth on | wā'shagot'gā'k
he them let go | ne'
the | oñ'gwe ^s
man-
being | o'ne ⁿ
now |
| 2 | deiote'niōn ^s
it itself changed | tea'
the
where | nigāiēno' dē ⁿ
there its kind of doing
(its method of action) | tea'
the
where | wā'shagoāne'gē ⁿ
he them places
together | ne'
the |
| 3 | oñ'gwe ^s
man-
being, | Tho'ne ⁿ
Here | hi'ia'
verily | o ⁿ 'kē ⁿ
next in
time | ne'io' dīk,
so it will con-
tinue to be, | ne ⁿ gāiēno' dē ⁿ k,
such its method of
being done will be, |
| 4 | nā'ie'
that
(it is) | ne'
the | ē ⁿ gagwe'niā'
it will be able
to do it | ē ⁿ ioñhwadjiē'ni'
they will produce
ohwachiras (families) | ne'
the | oñ'gwe ^s tea'
man-
being the
where |
| 5 | o ⁿ hwēndjia'ge ^s
it earth on | ena'gee'
they dwell. | Ne'tho'
There | gwā'
seem-
ingly | o'
too | nwā'awē ⁿ 'hā'
so it came to
pass |
| 6 | goñdī'io',
they (z.)
animals, | gagwe'gi'
it all | wa'odiia'dadiio'ās
their bodies shared
its fate | tea'
the
where | nwā'gaiēno' dē ⁿ
such its manner of
being done became | |
| 7 | ne' tea'
the
where | dē ⁿ goñhwadji'ia'k
they (z.) will produce
ohwachiras | ne' tho'ne ⁿ
the here | o ⁿ hwēndjia'de'
it earth is present. | | |
| 8 | Ne'tho'
There | ni'io't
so it is | heiotgoñda'gwī ^s
hence it is unceasing | dāiotgē ⁿ 'i'hā'die'
it became more and
more manifest | tea'
the
where | ē ⁿ ia-
she |
| 9 | gowāiēndā'nha'
will have a child | ne'
the | eksā'go'nā'.
(is) | Tho'go ^s o'ne ⁿ
At that
(time) now | do'gē ⁿ s
it is true | wā'
he |
| 10 | hatdo'kā'
it noticed | ne'
the | ha'sēñnowa'ne ⁿ
he chief (is), | wā'hē ⁿ 'hē ⁿ
he it said, | dī':
more-
over: | "Ho't
"What |
| 11 | noñwa'ho'dē ⁿ
kind of thing | ni'io't
so it is | tea'
the
where | o'ā'
it is
other | ni'io't
so it is | tea'
the
where |
| 12 | Saksā'dāiēndā'se'
Thou art about to have
a child | hi'ia'.
verily. | Hiia'
Not
(it is) | hwēn'do ⁿ
ever | dī'
more-
over | de'oñgāiā'dī'.
thou I have lain
together. |
| 13 | Ge'he'
I it think | hiia'
not
(it is) | i'
I
(am) | dē'gē ⁿ
it is | ne'
the | tea'
the
where |
| 14 | Sēñno ⁿ 'do ⁿ -khē ⁿ
Thou it knowest, dost
thou | soñ'
who
(it is), | ne'
the | i's?
thou ⁿ ?" | Hiia'
Not
(it is) | stē ⁿ
any-
thing |
| | | | | | | de'ago'nigo ⁿ
she it under- |

know who it is?" She did not understand the meaning of what he said.

Now, at that time, the chief began to be ill. Suddenly, it seems, she herself now became aware that her life had changed. Then she said, addressing the chief: "I believe that there is, perhaps, something the matter, as my life at the present time is not at all pleasant." He did not make any reply. Not long thereafter she again said: "My thoughts are not at all pleasant." Again he said nothing. So it continued thus that she did nothing but consider the matter, believing that something must be the matter, perhaps, that the condition of her body was such as it was. It became more and more evident that she was pregnant. Now it was evident that she was big with child.

Sometime afterward she again resolved to ask him still once more. She said: "As a matter of fact, there must be something the matter,

hāiēnda'ir	ho't	noīwa'ho'dē"	gēn'da'	tea'	noīwa'ho'dē"	1
stood	what (it is)	kind of thing	it means	the where	kind of thing	
wā'hada'diā'						2
he it spoke.						
Tho'ge'	o'nē"	wā'wa'sa'wē"	wā'hono'hwāk'dē"	ne'	ha'	3
At that (time)	now	it began	he became ill	the	he	
sēñnowa'nē"	Diēn'ha'	gwā'	o'nē"	wā'ōntdo'gā'	ga'o'hwa'	4
chief [is].	After a while	seem- ingly	now	she it noticed	she herself	
tea' o'ia'	ni'io't	tea'	ago'n'he'.	O'nē"	tho'ge'	5
the it is where other	so it is	the where	she is living.	Now	at that (time)	
wā'hawē'ha's	ne'	ha'sēñnowa'ne'.	"Ge'he'	ste"	gwā'	6
she him addressed	the	he chief [is].	"I it think	some- thing	seem- ingly	
noīwa'ho'dē"	oñ'	ni'io't,	tea'	hiā'	de'awēntga'de'	7
kind of thing	perhaps	so it is,	the where	not	it is pleasant	
go'n'he'	ne'	o'n'kē'."	Hiā'	stē"	de'ha'wēn'.	8
I am living	the	at present?"	Not (it is)	any- thing	he it has said.	
aoñni'she'i'	o'nē"	he'	wā'ā'hēn'.	"Hiā'	skēn'no"	9
lasted (long)	now	again	she it said:	"Not (it is)	peaceful (it is)	
doñ'niok."	Hiā'	he'	stē"	de'ha'wēn'.	O'nē"	10
ing repeatedly."	Not (it is)	again	any- thing	he it has said.	Now	
ni'io't	deiagioā'dowe'di'	gēn'gwā',	ēn'he'	stē"	gwā'	11
so it is	she it is considering	only,	she it thinks	some- thing	seem- ingly	
ho'dē"	oñ'	ni'io't,	tea'	tho'nē"	ni'io't	12
thing	prob- ably	so it is,	the where	here, this way	tea'	
Dāiotgē'i'hā'die'	tea'	ene'io'.	O'nē"	otgē'i'	egowa'nē"	13
It became more and more manifest	the where	she is pregnant.	Now	it is evi- dent	she large (is).	
Gaiñ'gwā'	nwā'ōñni'she'	o'nē"	he'	wā'ēñ'ā'	ē'sheia'hēn'do"	14
Some (time)	so long it lasted	now	again	she it thought	again I him will ask	
ā'so"	Wā'ā'hēn'.	"Ho't	noīwa'ho'dē"	oñ'	se'	15
once more.	she it said:	"What	kind of thing	prob- ably	it is mat- ter of fact	
				so it is	the where	

perhaps, that my body is in this condition. And the thoughts of my mind are not at all pleasant. One would think that there can be no doubt that, seemingly, something is about to happen, because my life is so exceedingly unpleasant." Again he said nothing. When it became night, then, verily, they laid their bodies down and they slept. So now, verily, he there repeatedly considered the matter. Now, in so far as the maiden was concerned, she still did not understand what was about to take place from the changed condition of her body. Sometime afterward the chief spoke to her, saying: "As a matter of fact, a man-being (or rather woman-being) will arrive, and she is a man-being child, and thou must care for her. She will grow in size rapidly, and her name is Zephyrs."^a The maiden said nothing, for the reason that she did not understand what her spouse told her.

- 1 tho'ně^{ns} ni'io't ne' giă'di'ge', nă'ie' ne' g'nigo^{ns}hă'ge' hî'ia'
here so it is the my body on, that (it is) the my mind on not (it is)
- 2 skēn^{ns}no' de'gēnno^{ns}doñ'nio^{ns}k! Găi'hwado'gē^{ns} aiēn'a' stē^{ns} gwă'
peaceful (it is) I am thinking repeatedly? It matter certain (is) it seems some- thing seem- ingly
- 3 niiawē^{ns}se', swă'djik' dē^{ns}gi' hîă' de'awēntga'de' tea'
so it is going to happen, because exceed- ingly not (it is) it is pleasant the where
- 4 go'ne'." Hîă' he' stē^{ns} de'ha'wēn'. Ne' o'ně^{ns} wă'o'gak
I am living." Not (it is) again any- thing he it has said. The now it became night
- 5 o'ně^{ns} hî'ia' wă'hoñdiă'dage'hēn', wă'hoñnă'gak. Da', o'ně^{ns}
now verily they (m.) laid their several they (m.) went to So, now
bodies sleep,
- 6 hî'ia' ne'tho' hēnno^{ns}doñ'nio^{ns}k. O'ně^{ns} ne' nă' eksă'go'nă' hîă'
verily there he is thinking repeatedly. Now the that she maiden not (it is)
- 7 'ă'so^{ns} de'ăiago'nigo^{ns}hăiēndă'nă' bo't noñwa'ho'dē^{ns} niiawē^{ns}se'
still she it comes to understand what (it is) kind of thing so it is about to happen
- 8 tea' o'ia' ni'io't eiă'di'ge'. Găi'gwă' nwă'oñni'she' ne'tho'
the where it is so it is her body on. Some (time) so it lasted there
- 9 ni'io't o'ně^{ns} ne' ha'sēñnowa'ně^{ns} da'hada'diă', wă'hē'hēn':
so it is now the he chief (is) thence he spoke, he it said:
- 10 "Ē'ie'io^{ns} se' oñ'gwe', eksă'ă', nă'ie' ne' nă'ie' dē'she'
"She will arrive it is mat- a man- she child that the that wilt thou
ter of fact being, (is), (it is) (it is)
- 11 snie'nă'. Gode'sno'we' dî', Gaēnde'so^{ns}k eiă'dji'." Hîă'
care well for she grows rapidly more It-wind-goes-plurally she is Not
her, over, (Gusts-of-wind) named, (it is)
- 12 stē^{ns} de'aga'wēn' ne' eksă'go'nă' nă'ie' ne' daioi'hwă'khe'
any- thing she it said the she maiden (is) that the thence it is reason
- 13 tea' hîă' de'ago'nigo^{ns}hăiēndă'i' ne' noñwa'ho'dē^{ns} gēn'dă'
the where not (it is) she it understood the kind of thing it means

^aThis name Zephyrs merely approximates the meaning of the original, which signifies the warm springtide zephyrs that sometimes take the form of small whirlwinds or eddies of warm air.

Not long afterward, then, verily, she gave birth to a child. She paid no attention to it. The only thing she did was to lay it on the place where the chief customarily passed the night. After ten days' time she again took it up therefrom.

Sometime afterward the chief became aware that he began to be ill. His suffering became more and more severe. All the persons dwelling in the village came to visit him. There he lay, and sang, saying: "Ye must pull up this standing tree that is called Tooth. The earth will be torn open, and there beside the abyss ye must lay me down. And, moreover, there where my head lies, there must sit my spouse." That is what he, the Ancient One, sang. Then the man-beings dwelling there became aware that their chief was ill.

tea'	wāshagotho'ie ⁿ	ne'	de'hia'di ^s .	Hiiā'	de'oi'hwishe'ī'	1		
the where	he her told	the	they (m.) two are one,	Not (it is)	it long matter became			
o'ne ⁿ	hi'ia'	wā'agoksā daiēndā'nhā'.	Hiiā'	de'agosde'isdī.		2		
now	verily	she became possessed of a child.	Not (it is)	she it paid attention to.				
Nā'ie'	gēn'gwā'	ne'tho'	hwā'e'hēn'	tea'	noñ'we'	ni'hēnmo ⁿ	3	
That (it is)	only	there	there she it laid	the where	the place	there he it uses		
hwe'sthā'	ne'	ha'sēñnowa'nē ⁿ .	Wāshē ⁿ	niwēndage'	nwā'oñ-		4	
to sleep on	the	he chief (is).	Ten (it is)	so it day (is) in number	so it			
nī'she'	o'ne ⁿ	hā'dōñsāie'gwā'.					5	
lasted	now	thence again she it took.						
Gaiñ'gwā'	nwā'oñnī'she'	o'ne ⁿ	ne'	ha'sēñnowa'nē ⁿ	wā'hat-		6	
Some (time)	so (long)	it lasted	now	the he chief (is)	he it noticed			
do'gā'	ne'	tea'	o'ne ⁿ	wā'wa'sa'wē ⁿ	o'ne ⁿ	wā'hono ⁿ hwāk'dē ⁿ .	7	
	the that	the where	now	it began	now	he became ill.		
Dāiotgē ⁿ i'hā'die'	tea'	nī'hoē ⁿ hia'gē ⁿ .	Gagwe'gī'	tea'	gana-		8	
It became more and more manifest (severe)	the where	so he is suffering.	It all	the where	it vill- lage			
dā'ie'	ena'ge'e'	hadik'do'k.	Ne'tho'	hēnda'gā'.	hodeñno'da'.		9	
lies	they dwell	they (m.) come to see (him).	There	he lay,	he is singing.			
i'ha'do'k:	É ⁿ swaēñdodā'gwā'	nēñ'gē ⁿ	gā'he'.	ono'dja'	gata'dja'.		10	
he kept saying:	"Ye standing tree will pull up	this one (it is)	it tree stands,	it tooth	it is called.			
Ē ⁿ wado ⁿ hwēñdjiadet'hā'.	ne'tho'	o'sadāgē ⁿ hia'dā'	hēñ'gēwēñ-				11	
Will it earth open,	there	it abyss edge of	there will ye					
dā'gāñ.	Nā'ie'	dī'	ne'	tea'	noñ'we'	hā'degno ⁿ hā'ie ⁿ	ne'tho'	12
me lay.	That (it is)	more- over	the	the where	the place	just my head (scalp) where	there	
ē'ietgo'dak	ne'	deiagnī'dēñ."	Nā'ie'	hodēñnō'dā'	ne'		13	
she will sit	the	one I abide together."	That (it is)	he is singing	the			
hokstēñ'ā.	O'ne ⁿ	ne'	oñ'gwe'	ne'	ne'tho'	hadina'gee'	14	
he elder one.	Now	the	man-beings	the	there	they (m.) dwell		
wā'hoñtdo'gā'	tea'	hono ⁿ hwāk'dāñi'	ne'	ha'sēñnowa'nē ⁿ .			15	
they it noticed	the where	he is ill	the	he chief (is).				

Now, verily, all came to visit him. They questioned him repeatedly, seeking to divine his Word, what thing, seemingly, was needful for him, what kind of thing, seemingly, he expected through a dream. Thus, day after day, it continued that they sought to find his Word. After a time the female man-being child was of fair size. She was then able to run about from place to place. But it thus continued that they kept on seeking to divine his Word. After a while, seemingly, one of the persons succeeded in finding his Word, and he said: "Now, perhaps, I myself have divined the Word of him, the ordure, our chief." He who is called Aurora Borealis said this. And when he told the chief what manner of thing his soul craved, the chief was very pleased. And when he divined his Word, he said: "Is it not this that thy dream is saying, namely, that it is direful, if it so be that no person should divine thy Word, and that it will become still more

1	O'ne ⁿ Now	hi'ia' verily	gagwe'gi' it all	hadigwa'thwa's. they (m.) visit severally.	Hoñwa'hēn'do ⁿ k They him question
2	hoñwawēñni'saks they his Word seek to divine	ste' any- thing	gwā' seem- ingly	noñwa'ho'do ⁿ kind of thing	de'hodo' h'weñd- it is necessary
3	jioñ'niks, for him,	ste' any- thing	gwā' seem- ingly	noñwa'ho'dē ⁿ kind of thing	hotgāie ⁿ 'dī. he desires through a dream.
4	ni'io't so it is	hoñwawēñni'saks they seek his Word repeatedly	o'hē ⁿ 'sēñk. day after day.	Diēñ'hā' After a while,	gwā' seem- ingly, o'ne ⁿ now
5	gañ'gwā' somewhat	niia'gā' so she is large	ne' the	eksā'ā'. she child. (is)	O'ne ⁿ Now
6	edāk'he's. she runs about.	Ne'tho ⁿ There	ni'io't so it is	hegagoñdā'gwī' hence it is unceasing	hā'degaie'i' just it is suf- ficient ne'tho ⁿ there
7	Diēñ'hā' After a while	gwā' seem- ingly,	o'ne ⁿ now	shāñ'dat he person one is	o'ne ⁿ now
8	wā'hē ⁿ 'hēñ': he it said:	"O'ne ⁿ Now	hoñ' prob- ably	ni'ā' I person- ally	wā'he'dawēñnowē ⁿ 'nhā' I his, ordure's, Word have found ne' the
9	shedwa'sēñ'no ⁿ . he our chief (is)."	Hodoñni'ā' He Aurora Borealis	hoñwana'do ⁿ 'khwa' they (m.) designate him thereby	nā' that one	wa'hē' he it
10	hēñ'. said.	Nā'ie' That (it is)	ne' the	o'ne ⁿ now	wā'hoñwatho'ie ⁿ he him told ne' the
11	tea' the where	noñwa'ho'dē ⁿ kind of thing	wadādjis'thā' it it craves	ne' the	hothwā'i' his soul wā'hateēñ- he was
12	noñ'niā'. pleased.	Nā'ie' That (it is)	ne' the	o'ne ⁿ now	wā'hoñwawēñnowē ⁿ 'nhā' he his Word divined wā'hē ⁿ 'hēñ': he it said:
13	"Nā'ie' That it is,	khē ⁿ ' is it	iwa'do ⁿ it it says	ne' the	sadā'ā'shwā' thy dream (luck)
14	ēñ'ganowē ⁿ 'khe'. it direful will become	nā'ie' that it is)	gi'she ⁿ it may be (that)	ne' the	hiñ' not (it is)
					thadesawēñnowē ⁿ 'nhā'. they thy Word should divine

direful! And yet, moreover, it is not certain that this is what thy soul craves; that its eyes may have seen thy standing tree, Tooth as to kind, pulled up, in order that the earth be torn open, and that there be an abyss that pierces the earth, and, moreover, that there beside the abyss one shall lay thee, and at thy head thy spouse shall be seated with her legs hanging down into the abyss." At that time the chief said: "Ku",^a I am thankful! Now, verily, the whole matter has been fulfilled by thy divining my Word."

During this time [the duration of the dream feast], a large body of man-beings,^b paid a visit there. He, the Deer, paid a visit there. He, the Great-horned Deer [the Buck], paid a visit there. He, the Spotted Fawn, paid a visit, and was there seeking to divine the Word of the

Nā'ie'	dī'	ne'	hiä'	de'oi'hwado'gē"	nā'ie'	wadādjis'thā'	ne'	1
That (it is)	more- over	the	not (it is)	it matter certain (is)	that (it is)	it it craves	the	
sathwā'ī'	nā'ie'	dāioga'hā'ik	ne'	tea'	agaēndoda'gwēnk	ne'	2	
thy soul,	that (it is)	its two eyes should have fallen on it	the	the where	one should uproot standing tree	the		
sadēndo'dā'	ne'	ono'djā'	nwā'gaēndo'dē"	nā'ie'	dūioi'hwa'	3		
thou thyself tree hast set for	the	it tooth	such it tree (is) kind of,	that (it is)	thence it is reason			
awado" ⁴ hwēndjiadet'hā'	āio'sadē" ⁴ hā'	hā'daiao" ⁴ hwēndjioŋgo'dā'	4					
it itself earth should cause to gape	it cave should come to be	just it earth should tran-pierce,						
Nā'ie'	ne'	ne'tho'	dī'	o'sadagē" ⁴ hia'dā'	hē'iesēndā'gān'	ne'tho'	5	
That (it is)	the	there	more- over	it cave edge of	there they thee will lay	there		
dī'	tea'	hesno" ⁴ hā'ie"	ne'tho'	o'sadagoŋ'wā'	hā'dē'iago'si'dē"	6		
more- over	the where	there thy scalp lies	there	it cave in	just her two feet will			
doŋ'niō" ⁴ k	ne'	dedjia'dī'."	Tho'ge'	ne'	ha'sēŋnowa'nē" ⁴	7		
severally hang	the	one thou are one."	At that (time)	the	he chief (is)			
wā'hē'heŋ'."	"Ku'."	Niāwē'g'hā'."	O'ne"	hi'ia'	wā'gai'hwaiei'khe'	8		
he it said;	"Ku'."	I am thankful.	Now	verily	it matter is fulfilled			
hegagwe'gī'	ne'	tea'	wā'sgwawēŋnowē" ⁴ nhā'."	9				
entirely (it all)	the	the where	ye my Word have divined."					
Nā'ie'	ne'	gēndio'gowa'nē" ⁴	bodigwat'hwī'	tea'	nwā'oŋni'she'.	10		
That it is	the	it body of persons large (is)	they (m.) visited the where		so long it lasted,			
Skēŋmoŋdo'"	wā'hagwat'hwa'.	Onā'gaeŋdo" ⁴ go'na'	Skēŋmoŋdo'"	11				
Deer	he visited (there).	It has great horns	Deer					
wā'hagwat'hwa'.	Teis-dā'thiēŋ'hā'	wā'hagwat'hwa',	ne'tho'	12				
he visited (there).	Spotted Fawn	he visited (there)	there					
hoŋwawēŋni'saks	ne'	ha'sēŋnowa'nē" ⁴ .	O'gwāi'	o'ni'	wā'ha-	13		
he sought to divine his Word	the	He chief (is).	Bear	also	he			

^aThis is an exclamation expressing gratification at having one's dream or vision divined and satisfied.

^bThe relator of this version stated that there was a reputed connection between the visits of these different personages and the presence of their kinds in the new world beneath the sky land, but he had forgotten it.

chief. He, the Bear, also paid a visit. Now, he also, the Beaver, paid a visit. And he, the Wind-who-moves-about-from-place-to-place, paid a visit also. And now, also, he, the Daylight, paid a visit. Now she also, the Night, the Thick Night, paid a visit. Now also she, the Star, paid a visit. Now, also, he, the Light-orb [the sun] paid a visit. And, too, the Water-of-springs, she paid a visit. Now, also, she, the Corn, paid a visit. Now, also, she, the Bean, paid a visit. Now, also, she, the Squash, paid a visit. Now, also, she, the Sunflower, paid a visit. Now, also, the Fire Dragon with the body of pure white color, he paid a visit. Now, also, the Rattle paid a visit. Now, also, he, the Red Meteor, paid a visit. Now, also, he, the Spring Wind, paid a visit. Now, also, he, the Great Turtle, paid a visit. Now, also, he, the Otter, paid a visit. Now, also, he, the Wolf, paid

1	gwa'thwa'. (there). visited	O'ne ^{ns} Now	o'ni' also	Nagaia'gi' Beaver	wa'hagwat'hwä'. he visited (there).	Tca' The where
2	Gaen'de's It Wind Goes About	o'ni' also	wa'hagwat'hwä'. he visited (there).	O'ne ^{ns} Now	o'ni' ne' also the	Ha'deio'- It
3	hat'hek Light of Day	wa'hagwat'hwä'. he visited (there).	O'ne ^{ns} Now	o'ni' ne' also the	A'son'he', It Night,	Deioda'- It
4	sonda'igi' Black Darkness	wa'egwat'hwä'. she visited (there).	O'ne ^{ns} Now	o'ni' ne' also the	Odjisdano'gwä' It Star (spot)	
5	wa'egwat'hwä'. she visited (there).	O'ne ^{ns} Now	o'ni' tca' also the where	Gaa'gwä' It Orb of Light (Sun)	wa'hagwat'hwä'. he visited (there).	
6	Nä'ie That (it is)	o' tca' too the where	Ga'hne'go' It Embedded Water	wa'egwat'hwä'. she visited (there).	O'ne ^{ns} Now	o'ni' ne' also the
7	Onē ^{ns} hä' It Corn	wa'egwat'hwä'. she visited (there).	O'ne ^{ns} Now	o'ni' ne' also the	O'sa'he'da' It Bean	wa'egwat'- she visited (there).
8	hwä'. Now	O'ne ^{ns} Now	o'ni' ne' also the	O'hnio ^{ns} sä' It Squash	wa'egwat'hwä'. she visited (there).	O'ne ^{ns} Now
9	o'ni' ne' also the	Oä'wē ^{ns} sä' It Sunflower	wa'egwat'hwä'. she visited (there).	O'ne ^{ns} Now	o'ni' ne' also the	Ga'ha'sēn- It
10	die'thä' Fire-dragon	owä'he'sdo'go ^{ns} it white pure (is)	ni'haia'do'de' such his body kind of (is)	wa'hagwat'hwä'. he visited (there).	O'ne ^{ns} Now	
11	o'ni' ne' also the	Ga'stawē ^{ns} sä' It Rattle	wa'hagwat'hwä'. he visited (there).	O'ne ^{ns} Now	o'ni' ne' also the	
12	Hadawine'thä' He (Red) Meteor	wa'hagwat'hwä'. he visited (there).	O'ne ^{ns} Now	o'ni' ne' also the	Daga'shwi- It Spring Wind	
13	ne'dä' he visited (there).	wa'hagwat'hwä'. he visited (there).	O'ne ^{ns} Now	o'ni' ne' also the	Hania'dē ^{ns} go'nä' He Great Turtle	
14	wa'hagwat'hwä'. he visited (there).	O'ne ^{ns} Now	o'ni' ne' also the	Skwä'ie ^{ns} Otter	wa'hagwat'hwä'. he visited (there).	

a visit. Now, also, he, the Duck, paid a visit. Now, also, he, the Fresh Water, paid a visit. Now, also, he, the Yellowhammer, paid a visit. Now, also, he, the Medicine, paid a visit. Moreover, all things that are produced by themselves, that produce themselves, that is, the animals, and, next to them, the small animals, the flying things, of every species, all paid a visit. Now, sometime afterward, he, the Aurora Borealis, paid a visit. And, verily, he it was who divined the Word of the chief. Verily, he said: "The great standing tree, the Tooth, must be uprooted. And wherever it has a root there severally they must stand, and they must severally lay hold of each several root. And just then, and not before, shall they be able to uproot the standing tree. The earth will be torn open. Moreover, all persons must look therein. And there, beside the abyss, they

O'ne ⁿ	o'ni ⁿ	ne'	Tha'hioñ'ni ⁿ	wā'hagwat'hwā'.	O'ne ⁿ	o'ni ⁿ	1	
Now	also	the	Wolf	he visited (there).	Now	also		
ne'	So'wek	wā'hagwat'hwā'.	O'ne ⁿ	o'ni ⁿ	ne'	O'hne'ganos	2	
the	Duck	he visited (there).	Now	also	the	It Fresh Water		
wā'hagwat'hwā'.	O'ne ⁿ	o'ni ⁿ	ne'	Gwe ⁿ /gwe ⁿ	wā'hagwat'hwā'.		3	
he visited (there).	Now	also	the	Yellow-hammer	he visited (there).			
O'ne ⁿ	o'ni ⁿ	ne'	Ono ⁿ gwā'tchā'	wā'hagwat'hwā'.	Gagwe'gi ⁿ		4	
Now	also	the	It Medicine	he visited (there).	It all			
dī'	ne'	stē ⁿ	gwā'	noñwa'ho'dē ⁿ	ne'	odadoñ'ni ⁿ , wadoñ'ni-	5	
more-over	that	any-thing	seem-ingly	kind of thing	the	it has grown (it has produced itself), it grows (it pro-		
ā'hā',	nā'ie'	ne'	goñdi'io',	nā'ie'	gwā'tho'	ne'	goñdiio'sho ⁿ ā'	6
duces itself),	that (it is)	the	they (z.) are animals,	that (it is)	next in order	the	they (z.) are small animals (birds)	
ne'	goñdi'dē ⁿ ,	nhwā'diiodi'se'āge ⁿ ,	gagwe'gi ⁿ	wā'goñdigwat'hwā'.			7	
the	they (z.) fly habitually,	every they (z.) are species in number,	it all	they (z.) visited (there).				
O'ne ⁿ	gain'gwā'	nwā'ohñi'she'	o'ne ⁿ	wā'hagwat'hwā'	ne'		8	
Now	some (time)	so (long) it lasted	now	he visited (there),	the			
Hodoñni'ā'.	Nā'ie'	hi'ia'	wā'hoñwawēñnowē ⁿ nhā'	ne'	Ha'-		9	
He Aurora Borealis,	That (it is)	verily	he his word divined	the	he			
sēñnowa'ne ⁿ .	Nā'ie'	ne'	hiia'	wā'hē ⁿ hēñ'.	E ⁿ gaēñdoda'-		10	
chief (is).	That (it is)	the	verily	he it said;	"It tree will be uprooted			
gwē ⁿ k	ne'	gā'he'gowa'ne ⁿ	ne'	Ono'djā'.	Nā'ie'	ne'	tea'	11
the	it tree standing great (is)	the	It Tooth.	That (it is)	the	the	where	
noñ'we ⁿ	niioke'hāde'ni ⁿ	ne'tho ⁿ	dē ⁿ hadida'nhā'.	dē ⁿ hadiē-			12	
the place	there it roots project plurally	there	they (m.) will stand,	they (m.) will plurally				
nau ⁿ ho ⁿ	ne'	djokde'hāt'sho ⁿ .	O'ne ⁿ	ha'sā'	ē ⁿ hadi'ge'niā'		13	
lay hold of it	the	each it root is one.	Now	just then, (not before)	they (m.) will be able to do it			
ē ⁿ hadiēñdoda'gwā'.	E ⁿ wado ⁿ hwēñdjiaadet'hā'.	Gagwe'gi ⁿ	dī'				14	
they (m.) tree will uproot,	It itself earth will open roughly.	It all	more-over					
ne'tho ⁿ	he'ioñt'gāt'hwā'.	O'sadage ⁿ hiā'dā'	ne'tho ⁿ	he'ies-ñ			15	
there	hence will one look,	It abyss edge of	there	hence one there will				

must lay thee. Now, moreover, there at thy head she with whom thou dost abide must sit with her legs hanging down into the abyss." Then, verily, the chief replied, saying: "Ku'. I am thankful that ye have divined my word. Now all things have been fulfilled."

Verily, it did thus come to pass that they did uproot the standing tree, Tooth, that grew beside the lodge of the chief. And all the inhabitants of that place came thither with the intention of looking into the abyss. It did thus come to pass that everyone that dwelt there did look therein. At that time the chief then said, addressing his spouse: "Now, too, let us two look into the abyss. Thou must bear her, Zephyrs, on thy back. Thou must wrap thyself with care." Now, moreover, he gave to her three ears of corn, and, next in

- 1 dā'gān'. O'nēⁿ dī' tca' noñweⁿ nisoⁿhā'ieⁿ ne'tho^s ē'iet-
lay, Now more-over where the place there thy scalp there she will
- 2 gō'dak ne' desnī'dēn', o'sadagon'wā^s hā'dēn'ago'si'dēn'doñioⁿ-
sit the ye two abide together, it abyss in just her two feet will severally hang."
- 3 'hek," O'nēⁿ hī'ia' ne' ha'sēñowanēⁿ nī'ha'wēñ: "Ku', nīa-
Now verily the he chief (is) thence he replied: "Ku', I am
- 4 wēñ'hā' wā'sgweñnowēⁿnhā'. O'nēⁿ gagwe'gī' wā'gāi'hwā-
thankful thou my word hast divined. Now it all it matter has been
- 5 iei'khe'."
intended
- 6 Ne'tho^s hī'ia' nīawēⁿ'i' ne' tca' hodiēñdodā'gwēⁿ ne'
There verily so it came to pass the the where they (m.) tree the uprooted
- 7 Ono'djā' tca' gā'he' ne' honoⁿsā'kdā' ne' ha'sēñowā'nēⁿ.
it tooth the where it tree stands the his lodge be-side it the he chief (is).
- 8 O'nēⁿ tca' ena'gee' gagwe'gī' ne'tho^s dā'ieⁿ gaweī'hā'die'
Now the they dwell it all there hither one (they) came one came desiring it (for the purpose of it)
- 9 ne'tho^s hegatgat'hwā' tca' o'sadagon'wā^s. Ne'tho^s nwā-
there thither let me look the where it abyss in. There so it
- 10 awēⁿ'hā' tca' hwā'hodi'he'g tca' nī'ioⁿ ena'gee' ne'tho^s
came to pass the where it exhausted their number the where so it is much they (indef.) dwell there
- 11 hwā'hoñgat'hwā'. Tho'ge' o'nēⁿ ne' ha'sēñowanēⁿ, wā-
thither they (m.) looked, At that (time) now the he chief (is) he
- 12 shagawēⁿhās ne' he'nā' wā'hēⁿhēñ': "O'nēⁿ o' nī'
her addressed the his spouse he it said: "Now too the we
- 13 hēñdiatgat'hwā' tca' o'sa'de'. Dēñ'sadāksa'dēñ ne' ēñsheiñ'dēñ-
thither we two will look where it abyss is present. Thou wilt bear on thy back the thou her person wilt bear
- 14 'hāwā' ne' Gaēñde'so'k. Eñ'sa'gwas ēñ'satdogēⁿsda' O'nēⁿ
the Gasts-of-wind, Zephyrs. Thou thyself wilt wrap thou thyself wilt make ready." Now
- 15 dī' dashagā'oñ ne' onēⁿ'hā', ā'sēñ nīionoⁿkweⁿ'i'äge', nā'ie
more-over, he it to her gave the it corn, three so it ear is in number, that (it is)

order, the dried meat of the spotted fawn, and now, moreover, he said: "This ye two will have for provision." Now he also broke off three fagots of wood, which, moreover, he gave to her. She put them into her bosom, under her garments. Then, verily, they went thither to the place. They arrived at the spot where the earth was torn up, and then he said: "Do thou sit here." There, verily, she sat where the earth was broken off. There she hung both legs severally into the abyss. Now, in so far as he was concerned, he, the chief, was looking into the abyss, and there his spouse sat. Now, at that time he upraised himself, and said: "Do thou look hence into the abyss." Then she did in this manner, holding with her teeth her robe with its burden. Moreover, there along the edge of the abyss she seized with her hands, and, now, moreover, she bent over to look. He said: "Do

gwā'tho,	teisdā'thiēn'ä'	o'wa'hāt'hēn ^a ,	o'nē ^a dī'	wā'hēn'hēn':	1
next in or- der,	spotted fawn	it meat dry (is),	now more- over	he it said:	
"Na'ie'	nēn'gō ^a ,	ē'djadēnā'dā'."	O'nē ^a o'ni'	wā'thāia'kho'	2
"That (it is)	this one	ye two will take for provisions."	Now also	he iteratively broke them	
'ä'sēn ^a	niioko ^a 'kho'nage ^a	ne' oieñ'dä',	nā'ie' dī'	shago'wī'. Ena's-	3
three	so many	it wood sticks are in number	the that more- (fuel), it is over	he gave (them) to her,	
gwagoñ'wā'	heigo'sō' ^a dī'.	O'nē ^a hī'ia'	ne'tho'	nho'hoñme'noñ'.	4
Her bosom in	thither she them slipped,	Now, verily,	there	thither they (m.) went.	
Wā'hni'io ^a	tea' noñ'we'	iodo ^a 'hwēñdjiadethā'ēñ',	o'nē ^a wā'hēn ^a .		5
They two (m.) arrived	the the place where	it earth is roughly opened,	now he it said:		
hēn':	"Tho'nē ^a sadiēn'."	Ne'tho' hī'ia'	wā'on'diēn' tea' noñ'we'		6
	"Here do thou sit down."	There, verily,	she sat down the where the place		
odo ^a 'hwēñdjiā'gī'.	Ne'tho'	wā'diōñdno ^a dē ^a doñ'gwā'	ne' o'sa-		7
it earth is Sundered.	There	she hung her legs thereby	the it		
dagoñ'wā',	o'sadagoñ'wā'	heiacono ^a dē ^a doñ'nio ^a k.	O'nē ^a ne'		8
abyss in,	it abyss in	thither her leg is hanging severally.	Now the that		
nā'	o'sadagoñ'wā'	hā'de'haga'hā'	ne' ha'sēñnowa'nē ^a ,	ne'tho'	9
that one	it abyss in	hence he his eyes has fixed on it	the he chief (is),	there	
ne'	nā' etgo'dā'	ne' he'nā'.	O'nē ^a tho'ge'	wā'hatgetc'gwā'	10
the that one	she sat	the his wife.	Now at that time	he himself raised up	
wā'hēn'hēn':	"Hwā'satgat'hwā'	o'sadagoñ'wā'."	O'nē ^a doñdāie'ä'		11
he it said:	"Hence do thou look	it abyss in."	Now just she did it		
nē ^a '	ne' goleñ'si'	wā'o ^a 'tco'hik tea'	deioñdā'kse'.	Ne'tho'	12
this way	her robe	she took it in the her mouth where	she bore it on her back.	There	
dī'	o'sadagē ^a hiadā'sho ^a	wā'eienauñ'gwā',	o'nē ^a dī'	wā'diōñ-	13
more- over	it abyss edge of it along	she it laid hold of severally,	now more- over	she bent	
tea'k'dā'	hwa'oiñgat'hwā'.	Wā'hēn'hēn':	"Otgē ^a 'i'	i'sowā'	14
forward	hence she looked,	He it said:	"It is plain	it (is) much	

thou bend much and plainly over." So she did do thus. As soon as she bent forward very much he seized the nape of her neck and pushed her into the abyss. Verily, now at that time she fell down thence. Now, verily, the man-being child and the man-being mother of it became one again. When she arrived on earth, the child was again born. At that time the chief himself arose and said, moreover: "Now, verily, I have become myself again; I am well again. Now, moreover, do ye again set up the tree."

And the chief was jealous, and that was the cause that he became ill. He was jealous of Aurora Borealis, and, in the next place, of the Fire Dragon with the pure white body. This latter gave him much mental trouble during the time that he, the chief, whom some call He-holds-the-earth, was married.

- 1 hwa'desattea'k'dā'. " O'nē^{ns} ne'tho' nwā'eie'ā'. Ganio' i'sowā'
hence do thou bend forward." Now there thus she it did. So soon as it (is) much
- 2 wā'dioñtēa'kdā' o'nē^{ns} wā'hāie'nā' ne' e'se'dā'ge' hwa'shago-
she bent forward now he it took hold of the her nape of the neck on hence he
- 3 tēa'ā^{ns} o'sadagon'wā'. Tho'ge' hī'ia' o'nē^{ns} diagōia'dē^{ns}i'.
showed her it abyss in. At that (time) verily now thence her body fell down.
- 4 O'nē^{ns} hī'ia' hā'doñsagiadies'dā' ne' eksā'ā' o'ni' ne'
Now verily just again they two (z.) became commingled the she child also the
- 5 ono'hā'. O'nē^{ns} tēa' e'io' ne' o'nē^{ns}hwēñdjia'ge' o'nē^{ns} he'
its mother. Now the she the it earth on now again
- 6 sāioñna'gāt ne' eksā'ā'. Tho'ge' o'nē^{ns} ne' ha'o'nē^{ns}hwa' ne'
again she is the she child. At that (is) time now the he himself the
- 7 ha'sēñnowa'nē^{ns} sa'hatgē^{ns}hā' o'nē^{ns} dī' wā'hē^{ns}hēñ'; " O'nē^{ns}
he chief (is) again he arose now more-over he it said: " Now
- 8 sagā'do^{ns} hī'ia'. O'nē^{ns} dī' sadjiēñdo'dē^{ns}.
again I am well, verily. Now more-over do ye reset tree."
- 9 Na'ie' ne' ha'sēñnowa'nē^{ns} ho'ga'hē^{ns} na'ie' gai'hoñnia'hā'
That (it is) the he chief (is) he is jealous that (it is) it it causes
- 10 tēa' wā'hono^{ns}hwāk'dē^{ns}. Nā'ie' ne' ho'ga'hā'sek' ne' Hodoñ-
the where he became ill. That (it is) the he him is jealous of the He Aurora
- 11 nī'ā', nā'ie' gwā'tho' ne' Ga'ha'sēñdie'thā' owā'he'sdo'go^{ns}
Bore- that next in the It Fire-dragon it white pure (is)
alis, (it is) order
- 12 nī'hāia'do'dē^{ns}, nā'ie' gwā'tho' ne' Hadawine'thā'. Nā'ie'
so his body (is) that next in the He Red Meteor. That (it is)
kind of, (it is) order
- 13 de'hā'nigo^{ns}hā'ā'hā' tēa' nwā'oñni'she' o'nē^{ns} tēa' wā'thadāne'gē^{ns}
he gave trouble to the the long so it lasted now the he was married
mind where
- 14 ne' ha'sēñnowa'nē^{ns}. Hao^{ns}hwēñdjiawā'gī' o'diā'k hoñwana'do^{ns}khwā'.
the he chief (is). He-it-earth-holds some (persons) they him designate thereby.

So now, verily, her body continued to fall. Her body was falling some time before it emerged. Now, she was surprised, seemingly, that there was light below, of a blue color. She looked, and there seemed to be a lake at the spot toward which she was falling. There was nowhere any earth. There she saw many ducks on the lake [sea], whereon they, being waterfowl of all their kinds, floated severally about. Without interruption the body of the woman-being continued to fall.

Now, at that time the waterfowl, called the Loon shouted, saying: "Do ye look, a woman-being is coming in the depths of the water. her body is floating up hither." They said: "Verily, it is even so." Now, verily, in a short time the waterfowl [duck] called Bittern [Whose eyes-are-ever-gazing-upward], said: "It is true that ye believe that her body is floating up from the depths of the water. Do ye,

Da', So,	o'ně ⁿ now,	hi'ia' verily,	hwa'eia'don'die' thither her body falls onward	ne' the	agon'gwe'. she man- being.	Gaiñ'gwa' Somewhat	1
nwā'oñi'she' so it long lasted	eiā'don'die' her body was falling	o'ně ⁿ now	hwā'gaiage ⁿ 'nhā'. thence it emerged.	O'ně ⁿ Now			2
wā'oñdiēn'hā' she was surprised	gwā' seem- ingly	deio'hā'thek it is light	ne' the	e'dā'ge' below	oē ⁿ 'hiā' it (sky) blue (is)	nī'io't. so it is.	3
Wā'oñtgat'hwā' She it looked at	nā'ie' that (it is)	gwā' seem- ingly	ganiā'dae' it lake is present	tca' the where	hagwā' direction	nhwā'aga- whither she	4
wenon'hā'die'. was continuing to go.	Hiā' Not (it is)	gat'kā' any- where	de'o ⁿ 'hwēndjia'de'. it earth is present.	Ne'tho' There	wā'e'gō ⁿ ' she it saw		5
oñnatgā'de' they (z.) are numerous	ne' the	so'wek duck(s)	ganiadae'ge' it lake is present on	ne'tho' there	goñdi'sgo'gā'hā' they (z.) float about		6
nhwā'tga'sowā'tchāge'. every it duck kind in number (waterfowl).		Heiotgoñdā'gwī' Hence it continues	tca' the where	eiā'don'die' her body is falling	ne' the		7
agon'gwe'. she man- being (is).							8
Tho'ge' At that time	o'ně ⁿ now	wā'tho'hēne'dā' he shouted	ne' the	so'wek, duck,	Ha'ho'wē ⁿ ' Loon		9
hiā'dji' he is named,	wā'hē ⁿ 'hēn': he it said:	"Tciatgat'hwā' "Do ye look	ganonwagōn'wā' it depths of water in	on'gwe' man- being,			10
tdā'io ⁿ , thence she s coming,	dāieia'don'die'. thence her body is flying."	Wā'hēni'hēn': They (m.) it said:	"Do'ge ⁿ s "It is true	hi'ia'. verily."			11
Niioi'hwāgwā'hā' So it matter is short (in a short time)	o'ně ⁿ now,	hi'ia' verily,	wā'tho'hēne'dā' he shouted	ne' the	so'wek, duck (?), waterfowl,		12
Go'ga'hwā' Bittern	hiā'dji' he is named	(diiotgoñ't (at all times	he'tge ⁿ ' up above	hā'de'haga'hā' thither his two eyes are fixed)			13
wā'hē'hēn': he it said:	"Swa'hē' "Ye it do think	do'ge ⁿ : it is true	ganonwagōn'wā' it water depths in	dāieia'don'die'. thence her body is approching.			14

however, look upward." All looked upward, and all, moreover, said: "Verily, it is true." They next said: "What manner of thing shall we do?" One of the persons said: "It seems, then, that there must be land in the depths of the water." At that time the Loon said: "Moreover, let us first seek to find someone who will be able to bear, the earth on his back by means of the forehead pack strap." All said, seemingly: "I shall be able to bear the earth by means of the forehead pack strap." He replied: "Let us just try; it seems best." Otter, it seems, was the first to make the attempt. As soon, then, as a large bulk of them mounted on his back, verily, he sank. In so far as he was concerned, he was not able to do anything. And they said: "Thou canst do nothing." Now many of them made the attempt. All failed to do it. Then he, the Carapace, the Great Turtle,

- | | | | | |
|----|---|---|--|--|
| 1 | He'tgē ^u
Up high | hwā'tiatgat'hwā'."
thither do ye look." | Gagwe'gī ^s
It all | hwā'hoñtgat'hwā'
thither they (m.)
looked, |
| 2 | gagwe'gī ^s
it all | dī' wa'hēñni'hēñ':
more-
over they (m.) it said: | Do'ge ^u s hi'ia'."
"It is true verily." | Wa'hēñni'hēñ'
They it said |
| 3 | gwā'tho':
next in order: | Ho't noñwa'ho'dē ⁿ
"What kind of thing
(is it)" | nē'dwāie'ā'?"
so will we it do?" | Wā'hēñ'hēñ' ne'
He it said the |
| 4 | shāū'dādā':
he one person: | Diō ⁿ hwēñdjā'de'
"There it earth is present
so it must be," | nige'-khē ^u
is it (not) | ne' ganoñwa-
the it depths of |
| 5 | goñ'wā'?"
water in?" | Tho'ge ^s wā'hēñ'hēñ'
At that (time) he it said | ne' Ha'ho'wē ⁿ :
the Loon: | Nā'ie' dī'
"That more-
it is over |
| 6 | dwadieē ⁿ /dā' dwe'sak
let us it first do, let us it seek | soñ ^u noñwa'ho'dē ⁿ
who kind of person | ē ⁿ hagwe'niā' ē ⁿ ha-
he will be able he will | |
| 7 | do ⁿ hwēñdjage'dat."
bear earth on his back by
means of the forehead strap." | Gwā' thigagwe'gī ^s
Seem-
ingly just it whole
(is) | wā'hēñni'hēñ':
they it said: | I'
"I |
| 8 | ē'kgwe'niā'
I will be able
to do it | ē'gado ⁿ hwēñdjage'dat."
I will bear the earth on my back
(by means of the forehead strap)." | Wā'hēñ'hēñ':
He it said: | Gwā'
"Just, |
| 9 | gi'shē ^u
perhaps,
(I think) | dwade'niēñ'dē ⁿ :
let us it try." | Skwā'ie ^u gi'shē ^u
Otter I think | da'hadieē ^u /dā'
he first was |
| 10 | tea' wā'hade'niēñ'dē ⁿ .
the where he it attempted to do. | Ganio' So soon
as | iawe'dowa'nē ⁿ hwā'hoñdawē ⁿ /hāt
it bulk large is thither they (m.) it got
upon | |
| 11 | hā'nowā'ge ^s o'nē ⁿ
his back on now | hi'ia' wa'honowie'ā'.
he sank into the
water. | Hīā'
Not
(it is) | stē ⁿ
any-
thing |
| 12 | de'hogwe'nioñ ^s ne'
he it was able to do the
that | nā'. Wā'hēñni'hēñ':
that one, They it said: | Hīā'
"Not
(it is) | stē ⁿ
any-
thing |
| 13 | thasgwe'niā'.
thou it art able to do." | O'nē ⁿ hoñnatgā'de'
Now they (m.) are
numerous | wā'hoñde'niēñ'dē ⁿ .
they (m.) it attempted. | Gagwe'gī ^s
It all |
| 14 | wā'hodino'wē ⁿ .
they it failed to do. | Tho'ge ^s o'nē ⁿ ne'
At that time now the | Hania'dē ⁿ go'nā',
He Turtle Great,
(is) | Hā'no'wā',
He Carapace (is) |

said: "Next in turn, let me make the attempt." Then, verily, a large bulk of them mounted on his back. He was able to bear them all on his back. Then they said: "He it is who will be able to bear the earth on his back." Now, at that time, they said: "Do ye go to seek earth in the depths of the water." There were many of them who were not able to obtain earth. After a while it seems that he, the Muskrat, also made the attempt. He was able to get the ground thence. Muskrat is he who found earth. When he came up again, he rose dead, holding earth in his paws, and earth was also in his mouth. They placed all of it upon the carapace of the Turtle. Now their chief said: "Do ye hurry, and hasten yourselves in your work." Now a large number of muskrats continued to dive into the depths of the water. As fast as they floated to the surface they placed the earth on the

wā'hē ⁿ hēn':	"I'	o ⁿ 'kē ⁿ	agade'niēn'dē ⁿ ."	O'nē ⁿ	hī'ia'	1	
he it said:	"I	next in turn	let me it attempt to do."	Now	verily		
hwā'hoṇdawē ⁿ hāt'	hawe'dowa'nē ⁿ ."	Wā'hagwe'niā'	gagwe'gi'			2	
thither they (m.) got upon it (his back)	it bulk large (is).	He it was able to do	it all				
wā'hatge'dat.	O'nē ⁿ	wā'hēnni'hēn':	"Nā'ie' ne'	ē ⁿ 'hagwe'niā'		3	
he it bore on the back by the forehead strap.	Now	they (m.) it said:	"That (it is)	the	he it will be able to do		
ē ⁿ 'hado ⁿ hwēndjiage'dat."	Tho'ge'	o'nē ⁿ	wā'hēnni'hēn':	"Sue'		4	
he will bear earth on the back by the forehead strap."	At that time	now	they it said:	"Do ye two it			
sak'hā' ^a	(swesak'hā' ?)	ne'	ganoṇwagoṇ'wā'	ne'	o'he'dā'."	5	
go to seek	(do ye it go to seek?)	the	it water depths in	the	it earth (ground)."		
Oṇnatgā'de'	hiia' ^c	de'hodigwe'nioṇ'	a'hadihe'dā'gwā'.	Diēn'ha'		6	
They (z.) are numerous	not (it is)	they it were able to do	could they earth get.	After a while,			
gwā'?	o'nē ⁿ	ne'	Hano'gie'	o'nē ⁿ	o'nī'	wā'hade'niēn'dē ⁿ ."	7
seem- ingly,	now	the	He Muskrat	now	also	he it attempted to do.	
Nā'ie'	wā'hagwe'niā'	hwā'ha'he'dā'gwā'.	Hano'gie'	wā'ha'he'dā-			8
That (it is)	he it was able to do	thither he earth (ground) fetched.	He Muskrat	he found ground.			
teēn'nī'.	Sawēndā'gā'gwā'	hāwē ⁿ heio ⁿ hā'die'.	ho'tciagwe'noṇni-			9	
	Again it floated	he came up dead,	he came with his paws closed				
hā'die'	ne'	o'he'dā'.	ha'sagoṇ'wā'	o'nī'	wadak'he'.	Gagwe'gi'	10
(on it)	the	it ground,	his mouth in	also	it came con- tained in it.	It all	
ga'nowa'ge'	wā'hadi'hēn'.	O'nē ⁿ	ne'	hoṇwa'sēn'no ⁿ	wā'hē ⁿ hēn':		11
it carapace on	they (m.) laid it.	Now	the	their chief	he it said:		
..Teiasno'wē ⁿ ?	deswā'nowaiā'hē ⁿ ha'	swaio'dē ⁿ hā'."	O'nē ⁿ			12	
"Do ye two make haste,	do ye hurry yourselves	do ye work."	Now				
gē'dio'gowa'nē ⁿ	hano'gie'	hoṇna'doñe'hwī'	ganoṇwagoṇ'wā'.			13	
it body of persons large (is)	muskrat	they (m.) continued to dive	it depths of water in.				
Ganio' ^c	swē ⁿ dā'gā'gwā'	nā'ie'	nīio'sno'we'	ga'nowa'ge'	hadi'he'		14
So soon as	again it floated habitually	that (it is)	so it is rapid	it carapace on	they (m.) are laying the		

^aThis is a dual form employed in the place of a plural, which follows it in parentheses.

^bThis is a dual form used for a plural.

back of the Turtle. Sometime thereafter then, verily, they finished covering the carapace with earth. Now, at that time, the carapace began to grow, and the earth with which they had covered it became the Earth.

Now, also, they said: "Now, moreover, do ye go to see and to meet this woman-being whose body is falling hither." At once a great number of the large waterfowl flew hence, joining their bodies together, and there on their joined bodies her person impinged. Then slowly the large waterfowl descended, and also they placed the woman-being there on the carapace. Moreover, the carapace had now grown much in size. Now, moreover, they said: "Now, verily, we are pleased that we have attended to the female man-being who has appeared in the same place with us."

- 1 da'hä' 'hä. Gain'gwä' nwä'oñni'she' o'nē^{ns} hi'ia' wä'hadi'sä'
earth on it. Some (time) so (long) it lasted now verily they (m.) it finished
- 2 ga'nowä'ge' wä'hadi'he'do'gä'. Tho'ge' o'nē^{ns} wä'wadodia'gä'
it carapace on they (m.) it with earth At that now it grew in size
created.
- 3 ne' ga'no'wä' nä'ie' ne' o'hwēn'djia' wä'wa'do' ne'
the it carapace that the it earth it it became the
(it is)
- 4 hodi'he'do'hwi'.
they (m.) it with earth
had covered.
- 5 O'nē^{ns} di' wä'hēñni'hēñ': "O'nē^{ns} di' swakdo'nä', deie-
Now more-over they it said: "Now more-over do ye go to see it, do ye
- 6 teiia'diä'dä'nä' ne' nēñ'gē^{ns} agoñ'gwe'ä'äieia'don'die'." Goñ-
her body to meet go the this (it is) she man-being thence her body is At
falling.'
- 7 dä'die' o'nē^{ns} wä'tgoñdi'dēñ' nä'ie' ne' goñdigo'wänē^{ns}
once now they (z.) flew that (it is) the they (z.) large ones
- 8 oñnatgä'de' nä'ie' ne' wä'tgoñdidiä'däik'ho', ne'tho' hi'ia'
they (z.) are that the they (z.) their bodies there verily
many (it is) conjoined severally,
- 9 he'tgē^{ns}äieia'da'hä'nhä'. O'nē^{ns} skēñno'ä' dagoñdä'sē^{ns}dä' ne'
up high there her body Now slowly thence they let them- the
alighted, selves down
- 10 so'wek goñdigo'wänē^{ns}s, nä'ie' di' ne'tho' ga'nowä'ge'
duck(s) they (z.) large ones, that more-over there it turtle on
(it is)
- 11 wä'shagoni'dēñ' ne' agoñ'gwe'. O'nē^{ns} di' ne' ga'no'wä'
they her placed the she man-being. Now more-over the it turtle
- 12 gowa'ne^{ns} iodo'di'. O'nē^{ns} di' wä'hēñni'hēñ': "O'nē^{ns} hi'ia'
it much it has Now more-over they (m.) it said: "Now verily,
grown.
- 13 we'dwatcēñnoñ'niä' ne' tei' wä'dioñkhi'snie'nhä' ne' oñ'gwe'
we are glad the where we her have cared for the man-being
- 14 nä'ie' ne' gado'gē^{ns} wä'oñgwago'no'so'dä'.
that the in a certain we (and she) have appeared."
(it is) place

The next day came, and she looked and saw lying there a deer, also fire and firebrands, and also a heap of wood, all of which had been brought thither. At that time she kindled a fire, using for this purpose the three fagots which she had slipt into the bosom of her garment, and of which he [the chief] had said: "Ye two will have this for a provision." At that time she laid hands on the body of the deer. She broke up its body, some of which she roasted for food. She passed three nights there, when she again gave birth, again becoming possessed of a child. The child was a female. That, verily, was the rebirth of Zephyrs. Now the elder woman-being erected a booth, thatching it with grasses. There the mother and daughter remained, one being the parent of the other.

Now the earth was large and was continually increasing in size. It was now plain where the river courses would be. There they two remained, the mother attending to the child, who increased in size

Wa'o'hē ^{n'} nhā',	wā'ontgat'hwā	ne'tho ^s	gēnda'gā'	ne'	skēn-	1
It became day,	she it saw	there	it lay	the	deer	
noñdo''	odjis'dā'	o'ni'	ne'tho ^s	gago''hetchāge'hēn',	oiēn'dā'	2
	it fire	also	there	it brands lay heaped,	it fuel	
o'ni'	o'sotcio'dā'	ne'tho ^s	ga'hā.	Tho'ge	o'nē ^s	3
also	it heap stands	there	one it has brought.	At that (time)	now	
nā'ie'	wā'ontē'dā'	ne''	enā'sgwagon'wā'	'ā'sē ^s	niioko'kho'nāge ^s	4
that (it is)	she it used	the	her bosom in	three	so many it fagot in number (is)	
heigo'sē ^{n'} dī',	nā'ie'	ne'	ha'wēn':	“Ē'tciadē ⁿ ā'dā'.”	Tho'ge	5
there she them had dropped,	that (it is)	the	he it said:	“Ye two will take provision.”	At that (time)	
o'nē ^s	wā'dio'n'niā'hēn'	gāiā'di'ge ^s	ne''	skēnnoñdo''.	Wā'dieiā-	6
now	she her two hands to it put	its body on	the	deer.	She its body	
da'hi'dā',	nā'ie'	wā'onde'skoñ'dē ⁿ	ne''	ē'iondekhoñ'niā'.	'Ā'sē ^s	7
broke up,	that (it is)	she it roasted for herself	the	she it will eat.	Three	
niiagono ⁿ hwe'dī'	o'nē ^s	he''	sāioñde'doñ',	wā'agowiāiēndā'nhā'.		8
so many she remained over night	now	again	again she was confined	she infant became possessed of,		
e'hē ⁿ	ne''	eksā'ā'.	Nā'ie'	hī'ā'	ne''	9
she female (is)	the	she child.	That (it is)	verily	the	
Gaēnde'so ⁿ k.	O'nē ^s	ne''	gokstēn'ā'	wā'eno'shē ⁿ ,	wā'die ^s	10
It-winds-go-about (Gusts-of-wind)	Now	the	she ancient one	she set up a bower	she	
sthoñdā'do ⁿ .	Ne'tho ^s	degni'dēn',	oñdat'hawā'.			11
thatched it with grass,	There	they (z.) abode,	one parent of the other (was).			
O'nē ^s	gowa'nē ^s	ododi'hā'die'	ne''	o ⁿ hweñ'djiā'.	O'nē ^s	12
Now	it much (is)	it continues to grow	the	it earth.	Now	
oiēn'det	tea'	noñ'we ^s	ē'gē ⁿ hio ⁿ hwāde'nioñk.	Ne'tho ^s	degni'dēn''	13
it is cogni- zable	the where	the place	it river will have its course severally.	There	they (z.) two abode.	
deioñdade'snie ^s	ne''	eksā'ā'.	Agwa's	ne''	nā'ie'	14
she her cared for	the	she child.	Exceed- ingly	the	that (it is)	
					she grew rapidly	

very rapidly. Some time afterward she then became a maiden. And they two continued to remain there.

After a while, seemingly, the elder woman-being heard her offspring talking with someone. Now, verily, the elder woman-being was thinking about this matter, wondering: "Whence may it be that a man-being could come to talk with her." She addressed her, saying: "Who is it, moreover, who visits thee?" The maiden said nothing in reply. As soon as it became night and the darkness was complete, he, the man-being, again arrived. And just as the day dawned the elder woman-being heard him say: "I will not come again." Verily he then departed.

Not long after this the life of the maiden was changed. Moreover, it became evident that she was about to give birth to a child. After

- | | | | | | | | |
|----|--|---|---|---|--|---|---|
| 1 | gododī'ha'dīe'.
she continues to
grow. | Gaiñ'gwā'
Some (time)
so
long | nwā'oñni'she'
it lasted | o'nē"
now | eksā'dāse'ā'
she small
maiden (is) | | |
| 2 | wā'wā'do"
it it became. | Ne'tho'
There | nī'io't
so it is
the
where | tea'
they (z.) two
ahode. | degnī'dēñ'.
the | | |
| 3 | Diēñ'hā'
After a
while, | gwā'
seem-
ingly, | o'nē"
now | gwā'
seem-
ingly | othoñ'de' ne'
she (z.)
heard it
the | gok'stēñ'ā'
she ancient
one | ne'
the |
| 4 | deiaгот'hā'
she is talking
with one | ne'
the | dat'hawā'.
her offspring. | O'nē"
Now | hi'īā'.
verily | wā'wēñno"
she (z.) it thought about
repeatedly | doñ'niō"
repeatedly |
| 5 | ne'
the | gok'stēñ'ā'
she ancient
one | wā'we'ā':
she (z.) it
thought: | Gaiñ'
Where | hoñ'
prob-
ably | noñ'we'
the place | noñda'ie"
thence one
should come |
| 6 | ne'
the | oñ'gwe'
man-
being | deiaгот'hā'.
she is talking
with one, | Wā'agowēñnā'nhā'.
She addressed words to
her, | wā'gē"
she (z.) it said: | hēñ'
she (z.) it said: | hēñ'
she (z.) it said: |
| 7 | Gōñ'ha'wā',
I am thy parent, | soñ'
who
(is it) | dī'
more-
over | noñwa'ho'dē"
kind of person | hiianada'hēñ'sek?
he thy mat visits?" | | |
| 8 | Hiā'
Not
(it is) | stēñ'
any-
thing | de'aga'wēñ'.
she it said | ne'
the | eksā'go'nā'.
she maiden. | Ganio'
So soon
as | wā'o'gak,
it became
night, |
| 9 | nā'ie'
that
(it is) | ne'
the | wā'dwa'soñdāiēñdā'nhā'
it thick night became | o'nē"
now | ne'
the | sa'ha'io'.
again he
arrived. | Agwa's
Just as |
| 10 | o'nē"
now | dāio'hēñ'ī'hā'dīe'
there it is coming
to be day | o'nē"
now | ne'
the | gok'stēñ'ā'
she ancient
one | gothoñ'de'
she it heard | |
| 11 | tea'
the
where | wā'hēñ'hēñ':
he it said: | Hiā'
Not
(it is) | he'
again | dā'doñda'ge'.
again I will
come." | O'nē"
Now | hi'īā'
verily |
| 12 | sho'dēñ'dioñ'.
again he departed. | | | | | | |
| 13 | Hiā'
Not
(it is) | de'oī'hwishe'ī'.
it matter long (is) | o'nē"
now | o'īā'
it other
(is) | nī'io't
so it is | tea'
the
where | ago'n'he' ne'
she living
(is) the |
| 14 | eksā'go'nā'.
she maiden.
(is) | O'nē"
Now | dī'
more-
over | oiēñ'det
it is recog-
nizable | tea'
the
where | ēñ'agoksa'dāiēñdā'nhā'.
she will become pos-
sessed of a child. | |

a time, when, seemingly, the maiden had only a few more days to go, she was surprised, seemingly, to hear two male man-beings talking in her body. One of the persons said: "There is no doubt that the time when man-beings will emerge to be born has now arrived." The other person replied: "Where, moreover, does it seem that thou and I should emerge?" He replied, saying: "This way, moreover, thou and I will go." Now, again, one of them spoke, saying: "It is too far. This way, right here, is near, and, seemingly, quite transparent." At that time he added, saying: "Do thou go then; so be it." Now, he started and was born. The child was a male. Then, so far as the other was concerned, he came out here through her armpit. And now, verily, he killed his mother. The grandmother saw that the child that was born first was unsurpassedly fine-looking.

Diēn' 'hā'	gwa''	o'ne ⁿ	gwa''	dogā' 'ā'	ē'ne'ciago'hēn''sēn'	o'ne ⁿ	1	
After a while	seem- ingly,	now	seem- ingly,	a few in number	will it her days dawn on	now		
ne''	eksā'go'nā'	wā'ōndiēn' 'hā'	gwa''	o'ne ⁿ	gothon'de'	de'bodi'	2	
the	she maiden	she was surprised	seem- ingly	now	she it heard	they (two) were con-		
thā'	tea''	ciā'dagon'wā'.	I'ha'do'k	ne''	shāiā'dādā':	"O'ne ⁿ	3	
yes- ing	the where	her body in.	He said re- peatedly	the	he one per- son is:	"Now		
gāi'hwado'gē ⁿ	ne''	tea''	hwā'ga'he'g	tea''	noñ'we'	ē'ieia-	4	
it is a matter of certainty	the	the where	it (time) has arrived	the	the place	one will		
gēn''nhā'	ne''	oñ'gwe'	nā'ie'	ne''	ē'ioñnagāt'.	Ni'ha'wēn'	5	
emerge	the	man- being	that (it is)	the	will one be born."	Thence he it said		
ne''	shāiā'dādā':	"Gaiñ'	gwa''	dī'	noñ'we'	hē'n'dene'?	Da'.	6
the	he one per- son is:	"Where,	seem- ingly,	more- over,	the place	hence we two will go?"	He	
hāi'hwā'sā'gwa'	wā'hēn'hēn'':	"Tho'ne ⁿ	dī'	hē'n'dene'.	O'ne ⁿ		7	
answered	he it said:	"Here (it is)	more- over	hence we two will go."	Now			
he''	ne''	shāiā'dādā'	wā'hawēñnitgē ⁿ nhā',	wā'hēn'hēn'':			8	
again	the	he one per- son is	he spoke (uttered word),	he it said:				
"Swā'djik'	i'no''.	Tho'ne ⁿ	gwa''tho'	dosgē''hā',	gwa''		9	
"Excessively	far (it is).	This way	just here	(it is) near,	seem- ingly,			
deio'hat'hek."	Tho''ge'	wā'hēn'hēn'':	"Wā'se'',	nio''.	O'ne ⁿ		10	
it is light (i. e., transparent)."	At that (time)	he it said:	"Thither do thou go,	so be it."	Now			
wā'ha'dēn'diā',	wā'hēnnagāt'	ne''	shāiā'dādā'.	Hadji'na'	ne''		11	
he started,	he was born	the	he one per- son is,	He male (is)	the			
haksū'ā'.	Tho''ge'	nā''	ne''	shāiā'dādā'	tho'ne ⁿ	e'sio'ndā'ge'	12	
he child.	At that (time)	that one	the that	he one per- son is	here	her side at		
da'hāiagē ⁿ nhā'.	O'ne ⁿ	hi'ia'	wā'shago'io'	ne''	hono' 'hā'.		13	
thence he came forth.	Now	verily	he her killed	the	his mother.			
Heiawēngo'dī'	haksū'dī'io	ne''	tea''	wā'watgat'hwā'	ne''	ho'sodā'hā'	14	
Unsurpassedly (thoroughly)	he fine child (is)	the	the where	she (z.) it looked at	the	his grand- mother		

At that time she asked, saying: "Who, moreover, killed your mother, now dead?" Now, he who did it replied, saying: "This one here." Verily, he told a falsehood. Now, the elder woman-being seized the other one by the arm and cast his body far beyond, where he fell among grasses. Now, she there attended to the other one. It is said that they grew rapidly in size. After a while, seemingly, he was in the habit of going out, and there running about from place to place. In like manner they two grew very rapidly.

Now the child who lived out of doors kept saying: "Do thou tell thy grandmother, who, verily, is grandmother to us two, that she should make me a bow, and also an arrow." Now, verily, he told her what manner of thing the other person desired. The only

	ne'	da'hadiee ⁿ 'dā'	wā'hēnagāt'.	Tho'ge ^s	o'ne ⁿ	wā'ei'hwa-
	the	there he did it (first) was the	he was born.	At that (time)	now	she asked ques- tions repeat- edly
1	nēn'do ⁿ	wā'ā'hēn':	"Soñ"	noñwa'ho'dē ⁿ	dī'	wā'shago'io' ne'
		she it said:	"Who	kind of person, more- over,	he	her killed the
	etchino'ha'-gē ⁿ 'hā'?	"Da'hē ⁿ 'hēn"	ne'	ne'tho ^s	ni'hoie ⁿ 'ē ⁿ :	
	she your two mother—it was?"	Thence he it said	the	there	so he it did:	
3	"Nēn'gē ⁿ ."	Wā'hēnoie ⁿ 'dā'	hi'ia'.	O'ne ⁿ	ne'	gok'sten'ā'
	"This (one) it is."	He told a falsehood	verily.	Now	the	she ancient one,
4	da'honēntchā'	ne'	shāiā'dādā'	si'	ia'hoiā'don'dī'	awēñnu'gā-
	thence she his arm seized	the	he one per- son is	yonder (far)	hence she cast his body,	it grass (weeds)
5	gon'wā'	hwa'hēndāgā'nhā'.	O'ne ⁿ	ne'tho ^s	de'ho'snie ^s	ne'
	among	there he fell on his back,	Now	there	she him cared for	the
6	shāiā'dādā'.	Agwa's,	iā'kē ⁿ ,	de'hodisno'we'.	Diēñ'hā'	gwā'
	he one per- son is,	Very,	it issaid,	they two grew rap- idly,	After a while,	seem- ingly
7	o'ne ⁿ	he'hāia'gē ⁿ 's.	ne'tho'	hadak'he's.	Hiie ⁿ 'noie ⁿ 'hā'	ne'
	now	hence he goes out of doors,	there	he ran about habitually,	They two played together	the
8	deiadē ⁿ 'hnoñ'dā'.	Shā'dē'io't	hoñnadisno'we'.			
	they two are brothers.	It two is alike	they (m.) grew rapidly,			
9	O'ne ⁿ	i'ha'do'k	ne'	haksā'ā'	nā'ie'	ne'
	Now	he it kept saying	the	he child	that (it is)	the
10	āsde ^s	hāgwā'				
	out of doors	toward, side of it				
11	hana'gee':	"Sheiatho'ie ⁿ "	ne'	sa'sodā'hā'	nā'ie'	ne'
	he dwells:	"Do thou her tell	the	thy grand- mother	that (it is)	the
12	shedi'sodā'hā'	ne'	āioñge'sēñ'niē ⁿ	ne'	a'ēñ'nā'	ga'hes'ga'
	she our two grand- mother is	the	she me should it make for	the	it bow	it arrow
13	o'mi'.	O'ne ⁿ	hi'ia'	wā'shagotho'ie ⁿ	tea'	noñwa'ho'do ⁿ
	also,	Now,	verily,	he her it told the where	kind of thing	the
14	de'hodo ⁿ 'hwēñdijon'niks	ne'	shāiā'dādā'.	Nā'ie'	ne'	daionā-
	it him is necessary for	the	he one person is,	That (it is)	the	there she

result was that she got angry, saying: "Never will I make him a bow and also an arrow. It is he, verily, who killed her who was the mother of you two."

It continued thus that the two brothers played together. They were in the habit of making a circuit of the island^a floating there. And, as rapidly as they made a circuit of it, so rapidly did the earth increase in size. When, it is said, the island had grown to a great size, then he who had been cast out of doors kept saying: "Man-beings^b are about to dwell here." The other person kept saying: "What manner of thing is the reason that thou dost keep saying, 'Man-beings are about to dwell here?'" He said: "The reason that I say that is that it is a matter of fact that man-beings are about to

khwě ^{n'} 'hă	gěŋ'gwă,	iiōŋ'do ⁿ k.	"Hiiă'	hwěŋ'do ⁿ "	thakhe'sēn'niē ⁿ		1		
became angry	only.	she it kept saying:	"Not (it is)	ever	I him it will make for				
ne'	a'ēŋ'nă	ga'hes'ga'	o'ni'.	Nă'ie'	hī'ia'	shago'io'	ne'	2	
the	it bow	it arrow	also.	That (it is),	verily,	he her killed	the		
she'snino'hă'."								3	
she (is) your two mother."									
Ne'tho'	ni'io't	hiie ⁿ 'noie ⁿ 'hă	de'hiadō' ⁿ hnoŋ'dă.	De'hiathwă-				4	
There	so it is	they (m.) two played together	they (m.) two are brothers.	The (m.) two made customarily a					
da'ses	tca'	ga'hwe'no'.	Nă'ie'	ne'	tca'	niio'sno'we'	ne'	5	
circuit of it	the where	it island floats.	That (it is)	the	the where	so it is rapid	the		
wă'hiathwăda'se'	gě ⁿ 's	he'	niio'sno'we'	wă'wadodia'gă'	tca'			6	
they two made a circuit of it	custom- arily	so	so it is rapid	it grew in size	the where				
o ⁿ 'hwēŋdjia'de'.	O ⁿ ē ⁿ ,	iă'kē ⁿ ,	gowa'nē ⁿ	wă'ododi'ha'die'	ne'			7	
it earth is present.	Now,	it is said,	it much (is)	hence it continued to grow in size					
tca'	ga'hwe'no'	tho'ge'	o'nē ⁿ	i'ha'do ⁿ k	nēŋ'gē ⁿ	ă'wet	ă'sde'	8	
the where	it island floats	at that time	now	he it kept saying	this one (it is)	it can be	out of doors		
hoia'doŋ'dio ⁿ :"	"Oŋ'gwe'	oŋnagăt'he'	ne'	tho'nē ⁿ ."	I'ha'do ⁿ k			9	
she his body cast:	"Man-being	they are about to dwell	the	here."	He it kept saying				
ne'	shaiă'dădă:	"Ho't	noŋwa'ho'do ⁿ "	diioi'hwă'	tca'			10	
the	he one person is:	"What	kind of thing	(there its matter (is) (=is the reason)	the where				
i'sa'do ⁿ k:	"Oŋ'gwe'	oŋnagăt'he'	ne'	tho'nē ⁿ ?"	Wă'hē ⁿ 'hēŋ:			11	
thou art saying:	"Man-being	they are about to dwell	the	here?"	He it said:				
"Nă'ie'	ne'	diioi'hwă'	ne'	nă'ie'	igă'do ⁿ k	ne'	do'gē ⁿ 'se'	12	
"That (it is)	the	there its matter (is) (=is the reason)	the	that (it is)	I keep say- ing it	the	it is true asa mat- ter of fact		
oŋ'gwe'	ē'ioŋnagăt'	ne'	tho'nē ⁿ .	I'	nă'	igă'do ⁿ k	ne'	Odēŋdoŋ-	13
man-being	they (indef.) will dwell	the	here.	I	that one	I keep say- ing it	the	It Sap-	

^aHence arose the idea so prevalent among Amerindian peoples that the earth is an island, floating on the primal sea.

^bHere man-being means human being.

dwell here. And it is I, the Sapling, who say it." So then, this other person began to say: "I shall be called Flint."

When they two had nearly grown to maturity, it is said, then he, the Sapling, made himself a lodge, erecting a booth. And when he had completed it, he departed. He went to hunt. He shot at a bird, but he missed it, and his arrow fell into the water. Verily, he then resolved: "I will take it out of the water again." Now, there into the water he cast himself, plunging into the water. He was surprised that, seemingly, he fell there beside a doorway. Then, moreover, from the inside of the lodge a man-being spoke to him, saying: "Do thou come in, my child; I am thankful that thou hast visited my lodge. I purposely caused thee to visit the place where my lodge stands. And the reason that it has thus come to pass is that my mind was so affected by what thy grandmother keeps saying. And, moreover, I

- | | | | | | | | |
|----|---------------|---------------------------|--------------------|------------------|---------------------|---------------------|-----------------|
| 1 | ni'ä' | e'gia'djik." | Da'. | o'nē' | neñ'ge' | -häia'dada' | wä'ha'sä'we' |
| | ling | will I be named." | So, | now | this one
(it is) | he one
person is | he it began |
| 2 | tea' | i'ha'do'k: | "O'ha'ä' | nä' | ne' | i' | e'gia'djik." |
| | the | he it kept | "It Flint | that | the | I | will I be |
| | where | saying: | | one | that | | named." |
| 3 | O'ne' | tho'hä' | ä'kä' | a'hiadodia'gä' | o'nē' | | hotno'soñ'ni' |
| | Now | nearly | it is said, | they two would | now | | he himself made |
| | | | | grow up | | | a lodge |
| 4 | wä'hanos'hē' | ne' | Odēndōñi'ä'. | Nä'ie' | ne' | o'nē' | wä'badieñ- |
| | he made a | the | It Sapling. | That | the | now | he com- |
| | bower | | | (it is) | | | pleted his |
| 5 | no'kdē' | o'nē' | ho'dēñ'dioñ'. | Wä'hadowät'hä'. | Wä'hä'a'gwä' | | |
| | task | now | he departed. | He went to hunt. | | | He (it) shot |
| 6 | ne' | goñdiio'sho'ä' | sa'hat'wä'dä' | awē'ge' | hwä'o'nhä' | ie' | |
| | the | they (z.) birds (are) | he it missed | it water in | thither it was | the | |
| | | (-small animals) | | | immersed | | |
| 7 | ho'hes'gä'. | O'nē' | hi'ä' | wä'he'ä': | "E'ngō'gwä'. | O'nē' | ne'tho' |
| | his arrow. | Now, | verily, | he it thought: | "will I take out | Now | there |
| | | | | | of the water." | | |
| 8 | awē'ge' | wä'hadia'do'ä' | wä'hade's'gok. | Wä'hadieñ'hä' | gwä' | | |
| | it water on | he cast his body | he plunged himself | He was surprised | seem- | | |
| | (in) | | in it. | | ingly, | | |
| 9 | ne'tho' | hwä'hēñdagä'nha' | ganho'hwä'kä'. | O'nē' | dä' | gano's- | |
| | there | there he fell on his back | it doorway beside. | Now | more- | it lodge | |
| | | | | | over | | |
| 10 | goñ'wä' | oñ'gwe' | da'hada'dia' | wä'hē'hēñ': | "Dädjio'ä', | goñ'ha'wä'. | |
| | in | man-being | thence he spoke | he it said: | "Do thou come | I am thy | |
| | | | | | in, | parent. | |
| 11 | Niiawē'ä' | wä'sgno'sowe'nhä'. | Tea' | ge'qdä' | tea' | wä'sgwät'hwä' | |
| | I am thankful | thou my lodge | The | I it did | the | thou dost pay | |
| | | hast found. | where | purposely | where | a visit | |
| 12 | tea' | noñ'we' | agēno'sä'ie' | Nä'e' | ne' | diiio'hwä' | tea' |
| | the | the | I lodge have. | That | the | there its reason | the |
| | where | place | | (it is) | | (is) | where |
| 13 | nwä'awē'ä' | ne' | ak'nigo'ä' | ne' | tea' | noñwa'ho'dē' | iiioñ- |
| | so it came to | the | my mind | the | the | kind of thing | she it kept |
| | pass | | | | where | | saying |
| 14 | do'k | ne' | etehi'so'dä'hä'. | Nä'ie' | dä' | age'ä' | ne' |
| | the | your two grand- | | That | more- | I it intend- | the |
| | | mother. | | (it is) | over | ed | I thee it will |
| | | | | | | | give |

desired to give thee a bow and also an arrow which thou dost need, and which, by and by, thy brother will see, and then he will ask, saying: 'Whence didst thou get this?' Thou must say: 'My father has given it to me.' Now, furthermore, he gave both to him. At this time he bestowed another thing; it was corn. At that time he said: "This corn, as soon as thou arrivest at home, thou must at once roast for food for thyself; and at that time thou must continue to say: 'In this manner will it continue to be that man-beings, who are about to dwell here on the earth, will be in the habit of eating it.' Thy brother will visit thy lodge, and at that time Flint will ask, saying: 'Whence didst thou get this kind of thing?' Thou must say, moreover: 'My father has given it to me.'"

Moreover, it did thus come to pass when he arrived at his home. At that time he husked the ear of corn and also laid it beside the fire:

a'ēñ'nā'	ga'hes'ga'	o'ni'	nā'ie'	ne'	de'sado ⁿ hwēñdjio'niks.	1	
(it) bow	it arrow	also,	that (it is)	the	it thee is necessary for.		
Nā'ie'	ne'	gē ⁿ /djik	ē ⁿ hatgat'hwā'	ne'	detcia ⁿ ē ⁿ hnoñ'dā'	2	
That (it is)	the	by and by	he it will see	the	thou he are brothers		
ē ⁿ hē ⁿ hēñ':	“Gain'	noñ'we'	dās'hawā'?	Ē ⁿ si'hēñ':	“G'ni'hā'	3	
he will say:	“Where	the place	thence thou it didst bring?”	Thou it wilt say:	“My father		
haga'wi'."	O'nē ⁿ	dī'	dāshagao ⁿ	dedjia'o ⁿ .	O'nē ⁿ dī' he'	4	
he it gave to me."	Now	more- over	he it gave to him	both.	Now, more- over,		
o'ia'	doñda'bat'gā'k,	nā'	ne'	onē ⁿ hā'.	Tho'ge' o'nē ⁿ	5	
it is other one	thence again he be- stowed it	that one that	the that	it corn.	At that (time)		
wa'hē ⁿ hēñ':	“Nēñ'gē ⁿ	o'nē ⁿ hā'	ganio'	hēñ'tcio ⁿ	goñdadie'	6	
he it said:	“This one (it is)	it corn	so soon as	there thou wilt again arrive	at once		
ē ⁿ sadade'skoñt'hās	ē ⁿ sadekhoñ'niā',	o'nē ⁿ	ne'tho'ge'	ē ⁿ sado ⁿ		7	
thou wilt roast it for thyself	thou it wilt eat,	now	the at that (time)	thou wilt continue			
'hek:	“Tho'ne ⁿ	nē ⁿ io'dik	ē ⁿ iek'sek	ne'	oñ'gwe' gē ⁿ /djik	8	
to say:	“Here	so it will con- tinue to be	they (indef.) will continue to eat it	the man- being	by and by		
tho'ne ⁿ	oñnagāt'he'	tea'	o ⁿ hwēñdjia'de'."	Ē ⁿ hiano ⁿ sowē ⁿ nha'		9	
here	they are about to (dwell)	the where	it earth is present."	Will he thy lodge visit			
ne'	detcia ⁿ ē ⁿ hnoñ'dā'	O'ha'ā'.	Tho'ge'	o'nē ⁿ ē ⁿ hā'hwaneñ'		10	
the	thou he are brothers	It Flint.	At that (time)	now will he ask questions			
do ⁿ :	ē ⁿ hē ⁿ hēñ':	“Gain'	noñ'we', dī'	das'hawā'	nēñ'gē ⁿ	11	
	will he it say:	“Where (is)	the place more- over	thence thou didst bring it	this one (it is)		
noñwa'ho'do'."	Ē ⁿ si'hēñ'	dī':	“G'ni'hā'	thagawī'."		12	
kind of thing?"	Thou it wilt say	more- over:	“My father	thence he me it gave."			
Ne'tho'	dī'	niiawē ⁿ i'	ne'	o'nē ⁿ	hesho'io ⁿ .	Tho'ge'	13
There	more- over	so it came to pass	the	now	there again he had arrived.	At that (time)	
o'nē ⁿ	wā'hanoio'sā'	ne'	onē ⁿ hā',	odjisdāk'dā'	wā'hā'ie'	o'ni'	14
now	he it ear husked	the	it corn,	it fire beside	he it laid	also	

he roasted the ear. So soon as it became hot, it emitted an odor which was exceedingly appetizing. They, his grandmother's people, smelled it. She said: "Flint, do thou go to see what the Sapling is roasting for himself, moreover." He, the Flint, arose at once, and he ran thither. When he arrived there, he said: "Whence didst thou get that which thou art roasting for thyself?" He said in reply: "It is a matter of fact that my father gave it to me. And it is this that the man-beings who are about to dwell here on the earth will be in the habit of eating." Then Flint said: "My grandmother has said that thou shouldst share some with her." The Sapling replied, saying: "I am not able to do it, and the reason is that she desires to spoil it all. I desire, as a matter of fact, that man-beings, who are about to dwell here on the earth shall continue to eat it, and that it shall continue to be good." Then, verily, the lad returned home. When

1	wā'hade'tciēn' hē ⁿ . he it roasted.	Ganio' So soon as	wā'o'dāi'hē ⁿ 'hā' it became hot	o'nē ⁿ now	wā'wade ⁿ 'sā'ē ⁿ it scent emitted	
2	nā'ie' that (it is)	ne' the	heiodoŋgo'di' it is exceeding	wē ⁿ 'sāgā'wī'. it odor is appeti- zing.	Wā'odis'hwā' They (z.) it smelled	ne' the
3	ho'sodā'hā'. his grandmother.	Wā'gē ⁿ 'hē ⁿ ': She (z.) it said:	"O'ha'ā', "It Flint,	sekdo ⁿ 'nā' do thou it go to see	dī' more- over	ho't what (it is)
4	noŋwa'ho'dē ⁿ kind of thing	hode'skoŋ'dā' he himself is roast- ing for	ne' the	Odēdoŋni' ⁿ 'ā'. It Sapling."	Dā'hadē ⁿ 'sdā'tei', He arose at once,	
5	o'nē ⁿ now	ne'tho' there	ā'ha'ā'dat hence he ran	ne' the	O'ha'ā'. It Flint.	Ne' The
6	hwā'hā'io' thither he ar- rived	wā'hē ⁿ 'hē ⁿ ': he it said:	"Gaiŋ' Where	noŋ'we' the place	das'hawā' thence thou it didst bring	tea' the where
7	noŋwa'ho'dē ⁿ kind of thing	sade'skoŋ'dā'?' thou it art roasting for thyself?"	Da'hāi'hwā'sā'gwā' Thence he replied	ni'ha'wē ⁿ ': there he it has said:		
8	"G'ni'ha' "My father	se' as a mat- ter of fact	thagawi'. thence he gave it to me.	Nā'ie' That (it is)	ē'ie'ksek they (indef.) will habitually eat it	oŋ'gwe' the man- being(s)
9	oŋnagāt'he' they (indef.) are about to dwell	ne' the	tho'nē ⁿ here (it is)	o ⁿ 'hwē ⁿ djiā'de'. it earth is present."	Now	ne' the
10	wā'hē ⁿ 'hē ⁿ ': He it said:	"Gawē ⁿ ' "She it has said	ksodā'hā' my grand- father	a'shenō ⁿ 'dā'?' thou it shouldst share with her?"	Da'hāi'hwā'- Thence he	
11	sā'gwā' answered	ne' the	Odēdoŋni' ⁿ 'ā' It Sapling	wā'hē ⁿ 'hē ⁿ ': he it said:	"Hiā' "Not (it is)	thakgwe'niā', I it am able to do,
12	nā'ie' that (it is)	ne' the	diioi'hwā' so its reason is	ne' the	tea' the where	ē ⁿ 'khetgē ⁿ 'dā' she it de- sires
13	gagwe'gi'. it entire.	Ge'he' I it desire	se' as a mat- ter of fact	ne' the	ē ⁿ 'iek'sek they (indef.) it will habitually eat	oŋnagāt'he' it will continue to be good
14	ne' the	oŋ'gwe' man-being(s)	ne' the	tho'nē ⁿ here (it is)	o ⁿ 'hwē ⁿ djiā'ge'. it earth on."	O'nē ⁿ Now
						hi'ia' verily

he arrived there, he told what he had learned, saying: "The Sapling did not consent to it." She arose at once and went thither to the place where the booth of the Sapling stood. Arriving there, she said: "What kind of thing is it that thou art roasting for thyself?" He replied, saying: "It is corn." She demanded: "Where is the place whence thou didst get it?" He said: "My father gave it to me. And it is this which the man-beings who are about to dwell here on this earth will continue to eat." She said: "Thou shouldst give a share, verily, to me." He answered and said: "I can not do it, and the reason is that thou desirest to spoil it." At that time she said: "It is but a small matter, and thou shouldst pluck off a single grain of corn and give it to me." He said: "I can not do it." She said: "It is a small matter, if thou shouldst give me the nubbin end of the corn ear." He said: "I can not do it. I desire that it shall all be

sho'dēn'dioṇ'	ne'	haksā'ā'.	Ne'	o'nē ^{ns}	hoṇsa'hā'ioṇ'	wā'-	1
again he departed	the	he child. (is)	The	now	there again he arrived	he	
hatho'ia'	wa'ho'hēn':	Hiia'	thogaic'ni	ne'	Odēndoṇni'ā.		2
it told	he it said:	"Not (it is)	there he was willing	the	It Sapling.		
Doṇdagadē's'dā'	ne'	ho'sodā'hā'	ne'tho'	nhwā'ē ^{ns}	tea'	noṇ'we'	3
Thence she (z.) sprang up at once	the	his grandmother	there	thither she went	the where	the place	
ni'hodē'nos'hē'	ne'	Odēndoṇni'ā.	Hwā'e'ioṇ'	wā'ā'hēn':		"Ho't (it is)	4
there his thatched bower (is)	the	It Sapling.	There she ar- rived	she it said:		'What (it is)	
noṇwa'ho'dē'	sade'skoṇ'dā'?	Da'hada'diā'	wā'hē'hēn':	Onē ^{ns}			5
kind of thing	thou thyself art roast- ing for?	He spoke in reply	he it said:	"It corn."			
hā'.	Wā'gē ^{ns} hēn':	Gaiṇ'	noṇ'we'	dās'hawā'?	Wā'hē'hēn':		6
she (z.) it said:	"Where (it is)	the place	thence thou it didst bring?"	He it said:			
G'ni'hā'	thagawi'.	Nā'ie'	ē'iek'sek	ne'	oṇ'gwe'	oṇnagāt'he'	7
"My father	there he it gave it to me.	That (it is)	they (indef.) will continue to eat it	the	man-being(s)	they (indef.) are about to dwell	
ne'	tho'nē'	o'hwēndjia'ge'.	Wā'gē'hēn':	Ā'sgenon'dā'			8
the	here (it is)	it earth on."	She (z.) it said:	"Thou shouldst share it with me			
hi'ia'.	Da'hāi'hwā'sā'gwā'	wā'hē'hēn':	Hiia'	thākgwe'niā.			9
verily."	Thence he answered	he it said:	"Not (it is)	I it am able to do.			
Nā'ie'	diioi'hwa'	tea'	se'he'	ē'khetgē ^{ns} dā'.	Tho'ge'	o'nē'	10
That (it is)	there its rea- son (is)	the where	thou it in- tendest	I it will spoil."	At that (time)	now	
wā'gē'hēn':	Nigāi'hwā'ā'	ne'	teionē'hādā'	ā'se'niōdā'gwā'			11
she (z.) it said:	"Just it matter small (is)	the	it grain of corn single	thou it shouldst pluck out			
nā'ie'	doṇdas'gwē ^{ns} ."	Wā'hē'hēn':	Hiia'	thākgwe'niā."			12
that (it is)	thou it shouldst give to me."	He it said:	"Not	I it am able to do."			
Wā'gē'hēn':	Nigāi'hwā'ā'	ne'	doṇdas'gwē ^{ns}	ne'	oko ^{ns}		13
She (z.) it said:	"Just it matter small (is)	the	thence thou it shouldst give to me	the	it imma- ture end		
seē ^{ns} dā'.	Wā'hē'hēn':	Hiia'	thākgwe'niā.	Ge'he'	gagwe'gi'		14
(of the corn- ear)."	He it said:	"Not (it is)	I it am able to do.	I it desire.	it whole		

good, so that the man-beings shall continue to eat it." At that time she became angry and she came forward, and, taking up some ashes, cast them on what he was roasting, and that was now spoiled. She said: "Thou desirest that that which they will continue to eat shall continue to be good. There, it will now be different." Thrice did she repeat the act that spoiled it. Then the Sapling said: "Why hast thou done that deed?"

Now again, another thing: he had a pot wherein he heated water. Then from the ear of corn he plucked a single grain of corn, and he put it therein, saying: "Thus shall man-beings be in the habit of doing when they prepare food for eating." Then he placed the corn in a mortar, and also said: "In this manner also shall man-beings, who are about to dwell here on the earth, continue to do." Then he took from its stand the pounder and brought it down once, and it became

- | | | | | | | | |
|----|---|---|--|---|--|---------------------------|----------------------|
| 1 | ẽ"ioia'nek
it will be good | ẽ"iek'sek
they (indef.) it
will continue
to eat | ne'
the | oñ'gwe'."
man-being(s)." | Tho'ge'
At that
(time) | o'nẽ ^{nc}
now | wā'onā'-
she (z.) |
| 2 | khwẽ ⁿ 'hā',
became angry, | dawa'dẽñ'diā'
thence she (z.)
started forward | wā'tga'g'wā'
she (z.) it took up | ne'
the | o'gẽ ⁿ 'hā'
it ashes | ne'tho'
there | |
| 3 | wā'gāiẽ ⁿ 'dā'
she (z.) it dashed
against | tea' hode'skoñ'dā'
the he it is roasting
where himself so | o'nẽ ^{nc}
now | ne' nā'
the that one | wā'ga'hetgẽ ⁿ 'dā'.
she (z.) it spoiled. | | |
| 4 | Wā'gẽ ⁿ 'hẽñ':
She (z.) it said: | "Se'he' ẽ"ioia'nek
"Thou it
intendest | ẽ"iek'sek.
it will be ever
good | tea' ẽ"iek'sek.
the they (indef.) will
where habitually eat it. | Tho' o'nẽ ⁿ
There, now | | |
| 5 | o'ia' ne'io'rik'.
it is so it will con-
other tinue to be." | Three
so many | nwā'wadiet'a'
she (z.) it re-
peated | tea' wa'ga'hetge ⁿ 'dā'
the where she (z.) it spoiled. | | | |
| 6 | O'nẽ ^{nc} ne'
Now the | Odẽñdoñni'a'
It Sapling | wā'hẽ ^{nc} 'hẽñ':
he it said: | "Ho't nā' ne'tho'
What that one there
(why) | | | |
| 7 | nwā'sie'ā' / "
so thou it didst
do?" | | | | | | |
| 8 | O'nẽ ⁿ he'
Now again | o'ia' hotnā'djā'iẽ ⁿ
it is he has a kettle set
other for himself | ne'tho'
there | wā'ha'hnekadai'hā'dā'.
he water heated. | | | |
| 9 | Tho'ge' o'nẽ ⁿ
At that now
(time) | ono'kwẽ ⁿ 'iā'ge'
it ear of corn on | teionẽ ⁿ 'hādā'
it grain of corn one
(is) | wā'ha'nioda'g'wā'.
he plucked it off, | | | |
| 10 | ne'tho' hwā'hok',
there thither he it
immersed, | wā'hẽ ⁿ 'hẽñ':
he it said: | "Ne'tho' oñ'gwe' ne'ieieñño-
Thus man-being(s) such their method
of doing kind of will | | | | |
| 11 | dẽ ⁿ 'k ne'ieie' hāk
continue to be so they it will
continue to do | ne' ẽ"iekhoñ'niā'
the one food will
prepare | ne' ẽ"iõndekhoñ'niā'.
the one food will eat." | | | | |
| 12 | Tho'ge' ga'niga'dagon'wā'
At that it mortar in
(time) | wā'ha'ẽ ⁿ
he it put in | ne' oñ'gwe' hā'
the it corn, | wā'hẽ ⁿ 'hẽñ'
he it said | | | |
| 13 | o'mĩ: "Tho'ne ⁿ
also: "This way | ne'ieie' hāk
so one it will
continue to do | ne' oñ'gwe' oñnagāt'he'
the man-being(s) they (indef.) are
about to dwell | ne'
the | | | |
| 14 | tho'nẽ ^{nc} o'hwẽñdjā'de'.
here it curth is present." | O'nẽ ⁿ
Now | wā'ha'nioda'g'wā' ne' iõthẽ-
he it took from standing, the one it uses
to pound | | | | |

finished perfect meal. He said: "Thus it shall continue to be; thus shall be the manner of preparing meal among the man-beings who are about to dwell here on the earth." At that time she, his grandmother, came forward and heard what he was saying. She arrived there, and said: "Sapling, thou desirest that the man-beings shall be exceedingly happy." She went forward, and, taking off the pot from the fire, put ashes into the hot water. Now, moreover, she took the ear of corn, shell'd it, and put the corn into the hot water. She said: "This, moreover, shall be their manner of doing, the method of the man-beings." At that time the Sapling said: "Thou shouldst not do thus." His grandmother did not obey him. Thence, it is said, originated the evil that causes persons customarily to speak ill when

dā'gwā'	sga'dā'	da'hā'sē ⁿ 'dā'	gāiēnnēndā'ī'	gathe'tchi'sā'ī'	1
	one it is	he it brought down	it is finished	one it meal has finished	
wā'wa'do'.	Wā'hē'hēn':	"Ne'tho'	nē'io'dik,	ne'tho'	2
it became,	He it said:	"There	so it will continue to be,	thus	
nē'gāiēnno'dē ⁿ 'k	ne'	ē'iethe'tchoñ'niā'	ne'	oñ'gwe'	3
so its method of doing will continue to be	the	one it meal will make	the	man-being(s) the	
tho'nē'	oñnagāt'he'	o ⁿ 'hwēñdjiā'ge."	Tho'ge'	o'nē ⁿ '	4
here	they (indef.) are about to dwell	it earth on."	At that (time)	now	
diā',	da'we'	ne'	ho'sodā'hā'	gothoñ'de'	5
forward,	thence she (z.) came	the	his grandmother	she it heard	
Ne'tho'	wā'gā'io'	wā'gē ⁿ 'hēn':	"Odēñdoñni'ā'	se'he'	6
There	she (z.) arrived	she (z.) it said:	"It Sapling	thou it intendes	
ē'iagotcēñnoñ'nik	ne'	oñ'gwe'	nā'ie'	ne'	7
they (indef.) will continue to be happy	the	man-being(s)	that (it is)	the	
Wā'wa'dēñ'diā'	wā'ganā'djiōdā'gwā'	ne'	odjisdā'ge'	ganā'djiot	8
She (z.) started forward	she (z.) it kettle took up	the	it fire on	it kettle stands	
o'gē ⁿ 'hā'	wā'ok	tca'	io'hnegadai'hēñ.	O'nē ⁿ '	9
it ashes	she (z.) it im-merged in	the	it water (is) hot.	Now	
wā'tga'gwā'	wā'ganē ⁿ 'hogēñ'īā'	ne'tho'	o'	hwa'ok	10
she (z.) it took up	she (z.) it corn shelled	there	too	thence she (z.) the it immersed where	
noñ'we'	o'hnegadai'hēñ.	Wā'gē ⁿ 'hēn':	"Tho'nē'	di'	11
the place	it water is hot.	She (z.) it said:	"This way	more-over,	
'hāk	nē'ieiēñno'dē ⁿ 'k	ne'	oñ'gwe'."	Tho'ge'	12
continue to do	so their method of doing will be in kind	the	man-being(s)."	At that (time)	
Odēñdoñni'ā'	wā'hē ⁿ 'hēn':	"'Ā'gwi'	ne'tho'	nā'sie'ā'.	13
It sapling	he it said:	"Do it not	thus	so thou it shouldst do."	
de'agogaieñ'ī'	ne'	ho'sodā'hā'.	Tho'ge',	īā'kē ⁿ ,	14
she it consented to	the	his grandmother.	At that (time),	it is said,	
nā'ie'	ne'	wā'hē'tgē ⁿ '	gē ⁿ 's	de'hodi'thā'	15
that (it is)	the	it is evil	customarily	they are talking	

they prepare food. And, it is said, she stated her wish, thus: "This, as a matter of fact, shall be the manner of doing of the man-beings." It so continued to be. The Sapling kept saying: "The way in which thou hast done this is not good, for I desire that the man-beings shall be exceedingly happy, who are about to dwell here on this earth."

Now at that time the Sapling traveled about over the earth. Now there was a large expanse of earth visible. There was a mountain range, visible river courses, and a high clay bank, near which he passed. Now, verily, he there pondered many times. Then he made the bodies of the small game, the bodies of birds. All were in twos, and were mated, in all the clans [kinds] of birds. The volume of the sound made by all the various kinds of bird voices as they talked together was terrifying. And the Sapling kept saying: "Thus this shall continue to be, whereby the man-beings shall habitually be made

- iekhoñniä'hä'. Nā'ie' ne' wā'ā'hēñ': "Nē'tho' se' nē'ieñño'-
 1 they (indef.) pre- That the she it said: "There as a mat- so their method
 pare food. (it is) ter of fact of doing
 dē'k ne' oñ'gwe'." Wā'dwatgon'dē' ne'tho' nī'io't. l'ha'do'k
 2 will be the man-being(s)." It became fixed there so it is. He it kept
 in kind (thus) saying
 ne' Odēñdoñni'ä': "Hiä' de'oiā'ne' tca' nwa'sie'ä'. Ge'he'
 3 the It Sapling: "Not it is good the where so thou it I it desire
 (it is) didst do,
 heiotgon'dä'gwi' skēñ'no' ē'ia'gotceññoñ'nik ne' oñ'gwe'
 4 it will be immeasurably well (it is) they (indef.) will be the man-being(s)
 happy
 tho'ne' oñ'hwēñdjia'de' oñ'agāt'he'."
 5 here (it is) it earth is present they (indef.) are
 about to dwell."
 Tho'ge' o'ne' ne' Odēñdoñni'ä' wā'thadawēñ'ie' tca'
 6 At that now the It Sapling he traveled about the
 (time) where
 oñ'hwēñdjia'de'. O'ne' gowa'ne' tca' oñ'hwēñdjia'de'. Onoñda'-
 7 it earth is present. Now it much (is) the where it earth is present. It mountain
 hi'die'. gō'ñ'bio'hwade'ñio'. degā'daetei'hā'die' ne'tho' wā'ha-
 8 rises extend- it stream stands forth it clay tall extends there he it
 ing along, severally, along
 doñgo'dä'. O'ne' hi'ia' ne'tho' wā'heñño'doñ'ñio'. O'ne'
 9 passed. Now verily there he thought repeatedly. Now
 wā'hāia'doñ'niä' ne' gōñdi'io' nigoñdiio'dā'sä'. Gāgwā'gi'
 10 he its (their) body the they (z.) so they (z.) are small Gāgwā'gi'
 made animal's bodied. It all
 degñi'hā'die', odinia'gi', gāgwē'gi' tca' niiodi'señ'ge' ne'
 11 two they two are they (z.) are it all the so it breed is in the
 each, married, where many number
 gōñdi'io'. Deiodeno'hiani'di' tca' nigāi'sdowa'ne' ne'
 12 they (z.) are It is terrifying the where so it noise large (is) the
 animals.
 gōñdi'io' nbwā'tgōñdiweñmage' odit'ha'. Nā'ie' ne' Odeñ-
 13 they (z.) are every their (z.) language in they (z.) That the It
 animals number (is) are talking. (it is)
 doñni'ä' hot'hā' i'ha'do'k: "Nā'ie' nē'io'dik ne' oñ'gwe'
 14 Sapling he is ne it is saying: "That so it will the man-
 talking (it is) contin- being(s)
 ue to be

happy." And now he made the bodies of the large game animals. He finished the bodies of two deer, and the two were mates. "There, that is sufficient to fill the whole earth," he said. He made all the various kinds of animals severally. All were in twos, and they, each pair, were mates [male and female].

At that time he, the Sapling, again traveled. Now the earth had grown to a very great size, and continued to grow. So now Flint became aware that the animals were ranging about. After a while then Flint concealed all the bodies of the animals. There in the high mountain was a rock cavern whereinto he drove all the animals. And then he closed it with a stone. Then Sapling became aware that the animals no longer roamed from place to place. Now, at this time, he again traveled over the entire earth. He saw on this side a

ě ⁿ iagawěntgade'da'gwik."	Nā'ie'	ne''	nā'ie'	o ⁿ 'kē ⁿ	ne''	goñdi-	1
it them will make happy thereby."	That	the	that	next in	the	they (z.)	
	(it is)		(it is)	time	are		
go'wānē ⁿ s	ne''	goñdi'io'	wā'haia'doñniā'hēn'.	Skēmōido ⁿ '			2
large in size	the	they (z.) are	he their several bodies	Deer			
		animals	formed.				
degiā'dage''	odiniā'gī'	wā'thas'ā'.	Ne'tho'	hā'degaie'ī'			3
they two body in	they (z.) are	he them two	"There (it is)	just it is suf-			
number (are)	married	finished.		ficient			
dē'ga'hēn'nhā'	tea'	niio ⁿ 'hweñ'djiā'."	wā'hē ⁿ 'hēn'.	Gagwe'gī.			4
it will be filled	the	so it earth is large."	he it said.	It all			
	where						
hā'deganiō'dage'	wā'haia'doñniā'hēn'.	Gagwe'gī	degniā'dage'				5
just it animal in	he its body formed severally.	It all	they (z.) two body				
every number is			(is) each in				
hā'die'	odiniā'k'sē ⁿ '.						6
number	they (z.) are						
	severally married.						
Tho'ge'	o'ne ⁿ '	he'	doñsa'hadawēñ'ie'	ne''	Odēñdoñni'ā'.		7
At that	now	again	there again he traveled	the	It Sapling.		
time							
O'ne ⁿ '	gowa'ne ⁿ '	tea'	o ⁿ 'hweñ'djiā'de'	ododi'hā'die'.	Da'.		8
Now	it much (is)	the	it earth is present	it is growing in	So.		
		where		size.			
o'ne ⁿ '	wā'hatdo'gā'	ne''	O'ha'ā'	tea'	deioñnadawēñ'ie'	ne''	9
now	he it noticed	the	It Flint	the	they (z.) are traveling	the	
			where				
goñdi'io'.	Diēñ'hā'	gwā''	o'ne ⁿ '	ne''	O'ha'ā'	wā'haia'da'se'dā'	10
they (z.) are	After a	seem-	now	the	It Flint	he their bodies	
animals (game).	while	ingly				concealed	
gagwe'gī.	Ne'tho'	tea'	onoñda'hā'gowa'ne ⁿ '	ne'tho'	ostē ⁿ 'hā'		11
it all.	There	the	it mountain rises great	there	it rock		
		where					
ga'hēn'dā'	ne'tho'	gagwe'gī	wā'haia'dinio ⁿ 'dā'	ne''	goñdi'io'.		12
cavern has	there	it all	he their bodies	the	they (z.) are		
			imponded		animals.		
O'ne ⁿ '	ne''	ostē ⁿ 'hā'	da'hadji'heda'gwā'.	O'ne ⁿ '	wā'hatdo'gā'		13
Now	the	it rock	there he it used to close it.	Now	he it noticed		
ne''	Odēñdoñni'ā'	tea'	hiā' ⁿ	de'sgoñ'ne's	ne''	goñdi'io'.	14
the	It Sapling	the	(not	again they (z.) go	the	they (z.) are	
		where	(it is)	about habitually		animal.	
Tho'ge'	o'ne ⁿ '	wā'hadawēñ'ie'	tea'	niio ⁿ 'hweñ'djiā'.	Wā'ha		15
At that	now	he traveled	the	so it earth is large.	He looked		
(time)			where				

- 1 tʰat'hwá' nɛ́n˦˥ hágwá' diionóná'dá' hǎ́. Ne'thó' nhwá'hó'
about this way toward there it mountain rises. There thither he went,
hwá'há'io˦˥ ne'thó' gwá' oga'hén'dá' tca' ne'thó' io'sa'dé.
2 there he arrived there seemingly it has an opening the there it cavern present is.
Wá'thā'gwá' ne' gástē'hǎ' gowa'né˦˥ wá'hadji'heda'gwá'. O'né˦˥
3 He it took up the it rock large (is) he it unclosed. Now
ne'thó' wá'hatgat'hwá' wá'ha'gē˦˥ ne'thó' goñni'dén' ne' gǎ'io'.
4 there he looked he it saw there they (z.) abide, the it came (animals).
˦˥ Saswáiaage˦˥ nhǎ́ ne' tho'né˦˥, wá'hē'hén'. Tho'ge' o'né˦˥
5 ˦˥ Again do ye emerge the here, he it said. At that (time) now
sagoñdiage˦˥ nhǎ́. Agwa's tca' niio'sno'we'. Ná'ie' dagoñdi'
6 again they emerged. Just as much the so it is rapid. That (it is) thence they (z.) came
hén't tca' niioñ' degoñdidé˦˥ hǎ́. Gagwe'gǎ́ sagoñdiage˦˥ nhǎ́.
7 ahead where so it is much (many). they (z.) fly. It all again they (z.) emerged
Tho'ge' o'né˦˥ wá'hiatdo'ga' ne' ho'soda'há' ne' O'ha'
8 At that (time) now they two it noticed the his grandmother the It Flint
o'ni' ne' tca' sáioñnatga'dé˦˥ hǎ́ ne' goñdi'io'. O'né˦˥ tho'ge'
9 also the the again they (z.) became numerous the they (z.) are animal. Now at that (time)
wá'thái' dat ne' O'ha' ne'thó' nhwá'badak'he' tca' noñ'we'
10 he ran the It Flint there thither he ran the where the place
diio'stē'hǎ'gá'hén'dá'. Hwá'há'io˦˥ tca' noñ'we' diiodiage˦˥ i'.
11 there it rock opening has. There he arrived the where the place there they (z.) were coming forth
Ná'ie' ne' hǎi'a dagoñda'die' doñda'há'se˦˥ dá' ne' osté˦˥ hǎ'
12 That (it is) the his body kept right on thence again he it the it rock
sá'hadji'he'dé˦˥. Ne'thó' hí'ia' o'diá'k' daiodino'wén'. hí'ia'
13 again he it closed up. There verily they are some there they failed not (it is)
de'tciodiage˦˥ i'. ne'thó' ne' o'ne'kē˦˥ tgoñni'dén'. Ne'thó'
14 again they (z.) emerged, there the at present there they (z.) abide. There

were changed, becoming otgon [malefic], and the reason that it thus came to pass is that some customarily put forth their orenda for the purpose of ending the days of the man-beings; and, moreover, they still haunt the inside of the earth.

At this time Sapling again traveled about. Then he was surprised that, seemingly, a man-being came toward him, and his name was Hadu'i. They two met. The man-being Hadu'i, said: "Where is the place whence thou dost come?" The Sapling said: "I am going about viewing the earth here present. Where is the place whence thou dost come?" Hadu'i said: "From here do I come. I am

nīiawēn ⁿ 'i ^s	tea'	wā'dwatde'nī	o'tgo ⁿ ^a	wā'wa'do ⁿ ,	nā'ie'	dāioi-	1
so it came to pass	the where	it (they) changed themselves	otgon	it (they) became,	that (it is)	it was	
hwā'k'he'	tea'	ne'tho ^s	nwā'awēn ⁿ 'hā'	nā'ie'	ne'	o'diā'k nā'ie'	2
reason	the where	there	so it came to pass	that (it is)	the they (z.) are some	that (it is)	
deioñnadēñnoñdā'gwī ^s		ne'	āiagawēn ⁿ 'nī'sei'kdā'gwēn ⁿ	ne'	oñ'gwe ^s ,		3
they (z.) are emitting orenda for it		the	they (z.) would cause days to end for them		the man- being(s),		
nā'ie'	ne'	dī'	ne'	o ⁿ 'hwēñdjiagon'wā'	tgōñ'ne's.		4
that (it is)	the more- over	the		it earth in (side) there they (z.) go about habitually.			
Ne'tho ^s	nigē ⁿ ^s	o'nē ⁿ	he'	doñsa'hadawēñ'ie'	ne'	Odēñdoñ-	5
There	so it is distant	now	again	there again he trav- eled about	the	It Sapling.	
nī'ā ^s	Tho'ge ^s	o'nē ⁿ	wā'hadiēñ'hā'	gwā'	da'he'	ne' hēñ'gwe ^s ,	6
	At that (time)	now	he was surprised,	seem- ingly,	thence he is coming	the he man-being (is),	
nā'ie'	ne'	Hadu'i ^s	hāia'dji ^s	Wā'thiadā'nhā'	Wā'hēñ'hēñ'	ne'	7
that (it is)	the	Hadu'i ^s	he is called.	They two met.	He said	the	
hēñ'gwe ^s	ne'	Hadu'i ^s	"Gaiñ"	noñ'we ^s	noñda'se'?	Wā'hēñ-	8
he man-being	the	Hadu'i ^s	"Where	the place	thence thou didst come?"	He said	
'hēñ'	ne'	Odēñdoñnī'ā ^s	"Agekdoñnioñ'die's	tea'	io ⁿ 'hwēñdji-		9
the	It Sapling:		"I them am going about viewing	the where	it earth is pres- ent.		
ā'de ^s	Gaiñ"	nī's	noñ'we ^s	noñda'se'?	Wā'hēñ'hēñ'	ne'	10
	Where	the thou	the place	thence thou didst come?"	He it said	the	
Hadu'i ^s	"Tho'nē ⁿ	noñda'ge ^s	dewagadawēñie'hā'die ^s	I'	hī'ia ^s		11
Hadu'i ^s	"Here	thence I did come	I am traveling about.	I	verily		

^aIn English there is no approximately exact equivalent of the term otgon, which is an adjective form denotive of the deadly, malefic, or pernicious use of orenda or magic power reputed to be inherent in all beings and bodies. It usually signifies deadly in deed and monstrous in aspect.

^bThe Onondagas call this personage Hadu'i^s, the Senecas, Shagodiñowe'govā, and the Mohawks, Akoñwā'ā. The Onondaga name is evidently connected with the expression hadu'ā, signifying "he is hunch-backed," in reference to the stooping or crouching posture assumed by the impersonator, to depict old age. The Seneca name means, "He, the Great One, who protects them (= human beings)," and the Mohawk name, "The Mask," or "It, the Mask." All these names are clearly of late origin, for they refer evidently to the being as depicted ceremonially in the festival for the new year. The orenda or magic power of this being was believed to be efficacious in warding off and driving away disease and pestilence, as promised in this legend, and hence the Seneca name. The Mohawk epithet arose from the fact that the impersonator usually wears a mask of wood. But these etymologies do not give a definite suggestion as to what natural object gave rise to this personification, this concept. But from a careful synthesis of the chief characteristics of this personage, it seems very probable that the whirlwind lies at the foundation of the conception.

going about traveling. Verily, it is I who am the master of the earth here present." At that time the Sapling said: "I it is who finished the earth here present. If it so be that thou art the master of the earth here present, art thou able to cause yonder mountain to move itself hither?" Hadu'i said: "I can do it." At that time he said: "Do thou, yonder mountain, come hither." Then they two faced about. Sometime afterward they two now faced back, and, moreover, saw that the mountain had not changed its position. At that time Sapling said: "Verily, thou art not the master of the earth here present. I, as matter of fact, am master of it. Now, next in time, I will speak." He said: "Do thou, yonder mountain, come, hither." Now they two faced about. And as quickly as they two faced about again the mountain stood at their backs, The Sapling said: "What sayst thou? Am I master of it?" Then Hadu'i said: "It

- 1 gi'a'dagwe'ni'io' tea' o'hwe'ndjia'ge'. Tho'ge' wa'he'n'he'n'
I it am master of the where it earth on." At that time he it said
- 2 ne' Odendo'ni'a': "I' aks'i'i' tea' io'hwe'ndjia'de', Tho'
the It Sapling: "I I it finished the where it earth is present. Thus,
- 3 gwa' en'k do'ge'ns i's sia'dagwe'ni'io' tea' io'hwe'ndjia'de',
seem- ingly, be it may it is true thou thou it art master of the where it earth is present,
- 4 sagwenio'n'-khe' ga'e' no'nda'we' tea' sig'e' diiono'nda'ha' ?
thou it art able to do art thou hither thence it would come the yonder it is there it mountain rises?"
- 5 Wa'he'n'he'n' ne' Hadu'i: "E'kgwe'nia'." Tho'ge' o'ne'
He it said the Hadu'i: "I it will be able to do." At that time now
- 6 wa'he'n'he'n': "Ga'e' no'nda'se' sig'e' diiono'nda'ha'." Tho'ge'
he it said: "Hither thence do thou come yonder it is there it mountain rises up." At that (time)
- 7 wa'hiatga'hade'ni'. Gain'gwa' nwa'o'nni'she' o'ne' do'nsa'hiatga'ha-
they two faced about. Some (time) So (long) it lasted now again they two faced back
- 8 de'ni' o'ne' di' ho'nsa'hiatgat'hwä' gadoge' ni'dio't tea' ono'n-
now more-over again hence they two it unchanged (is) so there the it moun-
da'ha'. Tho'ge' ne' Odendo'ni'a' wa'he'n'he'n': "Hia' hi'ia'
tain rises up. At that (time) the It Sapling he it said: "Not (it is) verily,
- 10 de'sia'dagwe'ni'io' tea' o'hwe'ndjia'de'. I' se' gi'a'dagwe'ni'io'.
thou it art master of the where it earth is present. I it is a mat- ter of fact I it am master of.
- 11 O'ne' i' o'ke' de'tgada'dia'. Wa'he'n'he'n': "Ga'e' no'n-
Now I next in turn I will talk out." He it said: "Hither thence do
- 12 da'se' sig'e' di-no'nda'ha'." O'ne' wa'hiatga'hade'ni'. Ne'tho'
thou come yonder it is there thou mountain art rising up." Now they two faced about. There
- 13 niio'sno'we' desho'nnatga'hade'ni'o'n' o'ne' ni'sho'ne' diiono'n-
so it is rapid they two again faced back now there their two backs at there it mountain
- 14 da'ha'. Wa'he'n'he'n' ne' Odendo'ni'a': "Hate'kwi', i' gwe'n-
rises up. He it said the It Sapling: "What sayst thou, I I it am

is true that thou art master of it. Thou hast finished the earth here present. Thou shouldst have pity on me that I may be suffered to live. I will aid thee, moreover. Verily, thou dost keep saying: 'Man-beings are about to dwell here on the earth here present.' In this matter, moreover, will it continue to be that I shall aid and assist thee. Moreover, I will aid the man-beings. Seeing that my body is full of orenda and even otgon, as a matter of fact, by and by the man-beings will be affected with mysterious ills. Moreover, it will be possible for them to recover if they will make an imitation of the form of my body. I, who was the first to travel over the earth here present, infected it with my orenda. And, verily, it will magically conform itself to [be marked by] the lineaments of my body. Moreover, this will come to pass. If it so be that a man-being becomes ill by the contagion of this magic power, it is here that I will aid thee. And the man-beings will then live in contentment. And,

ní'io'."	Tho''ge'	wá'hě''hěh''	ne'	Hadu''i':	"Do'gě's	i's	1
master of."	At that time	he it said	the	Hadu''i':	"It is true	thou	
swěnní'io'.	I's	sáicěnněnda''i'	tea''	io''hwěndjia'de'.	Ā'sgiděn''ā'		2
thou it art mas- ter of.	Thou	thou it hast fin- ished	the where	it earth is present.	Thou shouldst have mercy on me		
ago'n'hek.	Ē'goniā'dage''nhā'	dí'.	I'sa'do'k	hí'ia'	oñ'gwe'		3
I should con- tinue to live.	I thee will aid	more- over.	Thou it art saying	verily	man- beings		
hoñnagāt'he'	ne'	tho'ně''	io''hwěndjia'de'.	Tho'ně''	dí'.		4
they (z.) are about to dwell	the	here	it earth is present.	Here	more- over		
ně''io'dik	ě'goniē'nāwā's	e''goniā'dage''nhā'.	Ē'kheciā'dage''nhā'				5
so it will con- tinue to be	I thee will assist	I thee will aid.	I them will aid				
dí' ne'	oñ'gwe'.	Nā'ie'	ne'	ioěñ'dāe'	o'tgo'n'	dí' se'	6
more- over	the	man- beings.	That (it is)	the	it orenda is possessed of	otgon (it is)	more- over as a mat- ter of fact
ne'	giā'di'ge'.	Gě''djí'k	ě''iagodianěñ''nhā'	ne'	oñ'gwe'.	Ē''wa'do'n'	7
the	my body on.	By and by	they will be affected by mystic ills	the	man- beings.	It will be possible	
dí' ne'	ě''tciōn'do'n'	dogā''t-khě''	dě''ioñde'niēndě's'dā'	tea''			8
more- over	the	again one will recover one's self	if it so be,	is it,	one it will make in the pattern of it	the where	
nigiā'do'de'.	Agadiēntgā''hwī'	dwagadiē''di'	dewagadawoñe''				9
such my body (is) as	My body has affected it (with orenda)	I was the first one	I traveled about				
tea''	o''hwěndjia'de'.	Nā'ie'	ne'	hí'ia'	ě''ionā'gě'ě''	tea''	10
the where	it earth is present.	That (it is)	the	verily	it it will pattern after	the where	
nigiā'do'de'.	Tho'ně''	dí' ne'	ně''iawě''hā'.	Dogā''t	ě''iagodiē''sě''		11
such as my body is in kind.	Here	more- over	so it will come to pass.	If it so be	one will become ill from magic		
gai''nhā'	ne'	oñ'gwe'	nā'ie'	ne'	ne'tho'	noñ'we'	12
potence	the	man- being	that (it is)	the	there	the place	I thee will
nāwā's.	Skě''no'n'	ě''ioñmo''doñnio''he'k	ně'	oñ'gwe'.	Nā'ie'	dí'.	13
assist.	Well (it is)	they will continue to think repeatedly	the	man- beings.	That (it is)	more- over	

moreover, they must customarily greet me by a kinship term, saying: 'my Grandfather.' And when, customarily, the man-beings speak of me they must customarily say: 'our Grandfather'; thereby must they designate me. And I shall call the man-beings on my part by a kinship term, saying: 'my Grandchildren.' And they must make customarily a thing of wood which shall be in my likeness, being wrought thus, that will enable them to go to the several lodges, and, moreover, they who thus personate me shall be *hodu'i*.^a They must employ for this purpose tobacco [native tobacco]. It will be able to cause those who have become ill to recover. There, moreover, I shall take up my abode where the ground is wild and rough, and where, too, there are rock cliffs. Moreover, nothing at all obstructs me [in seeing and hearing or power]. So long as the earth shall be extant so long shall I remain there. I shall

- 1 *dē'ioṅknoⁿhēn'khwāk* *ne'* *ē'ia'hēn'* *gē's:* *'Ksodā'hā.'*
they (indef.) will greet me by the relationship term the one it will say customarily: 'My Grandfather.'
- 2 *Nā'ie' ne' o'nēⁿ* *gē's i'* *ē'ioṅgwatho'ia'* *ē'ia'hēn'* *gē's:*
That (it is) the now customarily I one me will tell of one it will say customarily:
'Shedwa'sodā', *nā'ie'* *ē'ioṅgnā'do'khwāk* *ne'* *oṅ'gwe'.* *O'nēⁿ*
'Our Grandfather,' that (it is) they (indef.) me will use it to designate the man-beings. Now
- 4 *ne' i' ne' oṅ'gwe'.* *'Kheia'de'shoⁿā'* *dē'khenōⁿhēn'khwāk.*
the I the man-being: 'My Grandchildren several,' I them will greet by the relationship term.
- 5 *Nā'ie' dī' ne' ē'ie'sēn'niā'* *gē's ne' tca'* *nigiā'do'dēⁿ* *ne'*
That (it is) more-over the one it will make customarily the the such my body (is) the
o'hwēn'gā' *dē'gaiēndā'gwik,* *nā'ie' ē'ngagwe'niā'* *nā'ie' tca'* *gonoⁿ.*
it wood it it will resemble, that (it is) it it will be able to do that (it is) the they (indef.)
- 7 *sāiēn'doⁿ* *ne'tho' nhēⁿhēn'ne',* *ne'tho' dī' nē'n'hadīe'ā'* *ne'*
lodges have severally there thither they (m.) will go there more-over so they (m.) it the
- 8 *hoṇdu'i'* *ne' i'* *ē'ioṅgadiā'doṇdā'gwā'* *tca'* *nigiā'do'dēⁿ.* *Oiēⁿ.*
are they (m.) the I they (indef.) my person will represent thereby where such my body (is) in kind. It
- 9 *gwā'oṅ'we'* *gē's ē'ioṇdiēā'dā'gwā'.* *Ē'ngagwe'niā'* *ē'djoṇ'doⁿ*
tobacco native customarily one it it will use to do. It it will be able to do again one will be well
- 10 *ne' gonoⁿhwāk'dānik.* *Ne'tho' dī' noṅ'we' nē'ngadiēn' ne' tca'*
the they (indef.) ill are severally. There more-over the place I myself the the
- 11 *noṅ'we'* *odoⁿhwēndjiat'gī's* *tca' o'* *degastēⁿhe'niōⁿ.* *Hiā'*
the place it earth is wild severally where too it rock rises severally. Not (it is)
- 12 *stēⁿ dī' de'wagadawēⁿdas.* *Nā'ie' dī' tca' nē'ioṇi'she'*
any-thing more-over it me obstructs (my sight, hearing, or power). That (it is) more-over the so it will last where long
- 13 *ē'io'hwēndjiā'dek* *ne'tho' ē'ngī'dēn'dak.* *Ē'kheia'dage'nhēⁿk dī'*
it earth will be present there I will continue to abide. I them will continue to aid more over

^a Masculine plural of *hadu'i*.

continue to aid the man-beings for that length of time." There, it is said, is the place wherein all kinds of deadly ills begot themselves—fevers, consumptions, headaches—all were caused by Hadu'í.

Now, at that time the Sapling again traveled. He again arrived at his lodge, and he marveled that his grandmother was angry. She took from its fastening the head, which had been cut off, of his—the Sapling's—dead mother, and she carried it away also. She bore the head away with her. When she had prepared the head, it became the sun, and the body of flesh became the nocturnal light orb. As soon as it became night, the elder woman-being and, next in order, Flint departed, going in an easterly direction. At the end of three days, then said Sapling: "I will go after the diurnal orb of

ne'	oñ'gwe'	ne'tho'	nigāi'hwes."	Ne'tho',	iā'kě ⁿ ,	noñ'we'	1
the	man- beings	there	so it matter is long."	There (it is)	it is said,	the place	
diiodadonni'	ne'	nwā'tgano ⁿ sodā'tchāge ⁿ ;	ē'iago'do ⁿ gwāk.				2
there it formed itself	the	every it disease is in number;	one fever will have,				
dē'iago'hwā'e'sdā',	ēniagono ⁿ wano ⁿ hwāk,	nā'ie'	ne'tho'				3
colic, the gripes (it will pierce one's body),	one pain in the head will have,	that (it is)	there				
nī'hoie'ē ⁿ	ne'	Hadu'í.					4
so he it has done	the	Hadu'í.					
Tho'ge'	o'nē ⁿ	he'	doñsa'hadawēñ'ie'	ne'	Odēñdonni'ā.		5
At that (time)	now	again	again he traveled	the	It Sapling.		
Hoñsa'hā'io ⁿ	tea'	noñ'we'	thono ⁿ sā'ie ⁿ .	O'nē ⁿ	wā'hoi'hwane'		6
There again he arrived	the where	the place	there his lodge lies.	Now	he marveled at the		
hā'gwā'	tea'	o'nē ⁿ	gonā'khwē ⁿ í'	ne'	ho'sodā'hā'.	Wā'e'hā'gwā'	7
matter	the where	now	she is angry	the	his grand- mother.	She it took off	
tea'	ganiioñdā'gwā'	ne'	ono ⁿ wā'	ne'	tea'	oñdat'hniā'djiā'gí'	8
the where	it had been fastened up	the	it head	the	the where	one her head had cut off	
ne'	hono'hā'-gē ⁿ hā'	ne'	Odēñdonni'ā	hwā'e'hwā'	o'ni'.		9
the	his mother	it was	the	It Sapling	hence she it carried away	also.	
Heiigo'hau ⁿ	ne'	ono ⁿ wā'.	Tea'	wā'eiēññēñdā'nhā'	ne'		10
Hence she carried it away	the	it head.	The where of it	she finished the way	the		
ono ⁿ wā'	gai'gwā'	wā'wa'do ⁿ ,	o'nē ⁿ	ne'	oieē ⁿ dā'	ne'	11
it head	it sun (luminary)	it it became,	now	the	it flesh the that one	that	
a'soñek'hā'	guā'gwā'	wā'wa'do ⁿ .	Ganio'	dāio'gak	o'nē ⁿ		12
nocturnal (it is)	it moon (luminary)	it it became.	So soon as	thence it became night	now		
wā'hia'dēñ'diā'	ne'	gok'stēñ'ā'	nāie'	gwa'tho'	ne'	O'hā'ā'	13
they two departed	the	she ancient one (is)	that (it is)	next in place	the	It Flint (is)	
tga'gwi'tgē's	nhwā'huicā'dā'.	Nā'ie'	ne'	ā'sē ⁿ	niwēñdage'		14
there it sun rises	thither they two (m.) directed their course.	That (it is)	the	three	so it day (is) in number		
nwā'oñni'she'	o'nē ⁿ	ne'	Odēñdonni'ā'	wā'hē ⁿ hēñ':	"O'nē ⁿ		15
so long it lasted	now	the	It Sapling	he it said:	"Now		

light. Verily, it is not good that the human beings who are about to dwell here on the earth should continue to go about in darkness. Who, moreover, will accompany me?" A man-being, named Fisher, spoke in reply, saying: "I will accompany thee." A man-being, another person, said: "I, too, will accompany thee." It was the Raccoon who said this. Another man-being, whose name is Fox, said: "I, too, will accompany thee." There were several others, several man-beings, who, one and all, volunteered to aid Sapling. At that time Sapling said: "Moreover, who will work at the canoe?" The Beaver said: "Verily, I will make it." Another man-being, whose name was Yellowhammer, said: "I will make the hollow of it." At that time there were several others who also gave their attention to it. And then they worked at it, making

- 1 *hēs'gegwa'hä' ne' gaä'gwä' ēndek'hä'. Hiiä', hi'ia' de'oiä'ne'*
hence I it will go to the it orb of diurnal Not verily, it is good
being light (it is), (it is),
- 2 *däio'gäs'dik tea' noñ'we' äio'n'sek ne' on'gwe' oñnagäthe'*
it should con- the place they should con- the human they (indef.) are
tinue to be night where tinue to go about being about to dwell
- 3 *ne' tho'nē' oñ'hwēndjā'ge'. Soñ' dī' noñwa'ho'dē' hē'ia'gne'?*
the here it earth on. Who more- kind of person one and I will go
(is it), over, together?"
- 4 *Hēñ'gwe', Sgäia'nis häia'djī', dā'hada'diä' wā'hē'n'hēñ': "I'*
He man- Fisher he is called, he talked in he it said: "I
being, (Long-track) reply
- 5 *hē'dne'?" Hēñ'gwe', thi'häia'da'de' wā'hē'n'hēñ': "I' o'*
thou and I He man- just his body is projecting he it said: "I too
will go." being (is) (he is another person)
- 6 *ē'dwe'." Teokda'gi' ne' nā' wā'hē'n'hēñ'. Hēñ'gwe' thi'hä-*
we will go," Raccoon the that one he it said, He man- just his
being (is) body is
- 7 *ia'da'de', Sgē'n'hmä'ksē' häia'djī' wā'hē'n'hēñ': "I' o' ē'dwe'."*
projecting (he is Fox he is called, he it said: "I too we will go
another person), (It Has Bad Fur) together."
- 8 *Thi'hadia'dade'nio' hēñnoñgwe'sho'o' gagwe'gi' wā'hoñthoñ-*
They (m.) other (are) they (m.) man-being it all they (m.)
severally (are) severally made their
- 9 *gā'ia'k ne' tea' ē'hoñwäie'nāwā's ne' Odēñdoñni'ä'. O'nē'*
scores (vol- the the they (m.) him will assist the It Sapling. Now
unteered) where
- 10 *tho'ge' ne' Odēñdoñni'ä' wā'hē'n'hēñ': "Soñ' dī' noñwa'ho'-*
at that the It Sapling he it said: "Who more- kind of person
(time)
- 11 *dē' ē'n'hoio'dē'n'hä' ne' ga'hoñ'wā'?" Wā'hē'n'hēñ' ne'*
he it will work at the it canoe?" He it said the
- 12 *Nagäia'gi' "I' hi'ia' ē'ge'sēñ'niä'," Hēñ'gwe' thi'häia'da'de',*
Beaver "I verily I it will make." He man- he another
(Stick-cutter): being (is) person is,
- 13 *Kwē'kwē'n nī'ha'sēñno'dē'n' nā'ie' ne' wā'hē'n'hēñ': "I'*
Yellowhammer such his name (is) that the he it said: "I
in kind (it is)
- 14 *ē'ksädoñ'niä'." Tho'ge' o'nē'n' thigondia'dade'nio' o'ni' wā'ha-*
I trough (hol- At that now they (z.) other individuals also they (m.)
low)." will make (time) severally (are)

the canoe. There Sapling kept saying: "Do ye make haste in the work." In a short time, now, verily, they finished it, making a canoe. Quickly, now, they prepared themselves. At that time they launched the canoe into the water. Then Sapling said: "Moreover, who shall steer the canoe?" Beaver said: "I will volunteer to do it." Otter also said: "I, too." Now they went aboard and departed. Then Sapling said: "In steering the canoe, thou must guide it eastward." Now, it ran swiftly as they paddled it onward. It was night; it was in thick darkness; in black night they propelled the canoe onward. After a while, seemingly, they then looked and saw that daylight was approaching. And when they arrived at the place whither they were going it was then daylight. They saw that there

dii'hwasteis'dā'.	Tho'ge'	o'ně ^{ns}	wā'hodii'o'dě ^{ns} 'hā'	wā'hadi'hoñ-	1
the matter gave attention to.	At that (time)	now	they (m.) it worked at	they (m.) made	
ioñ'niā'.	Ne'tho'	i'ha'do ^{nk}	ne'	Odēndoñni'ā':	"Hau",
the canoe.	There	he it kept saying	the	It Sapling:	"Come,
deswā'nowāiā'hē ^{ns} 'hā'.		Niiōi'hwāgwā'hā'	o'ně ^{ns}	hi'ia'	wā'hoñdi-
do ye make haste (make your backs boil!)		So it is a short matter	now	verily	they (m.)
ēñno'k'do ^{ns}	wā'hadi'hoñioñ'niā'.	Wā'dwakdā'ā'	o'ně ^{ns}	wā'hoñde'sā'.	4
it task finished	they (m.) it canoe made.	It is a short space	now	they made them- selves ready.	
Tho'ge'	o'ně ^{ns}	awē ^{ns} 'ge'	hwa'hoñna'di'	ne'	ga'hoñ'wā'.
At that (time)	now	water on (in)	thither they (m.) it cast	the	it canoe.
Tho'ge'	wā'hē ^{ns} 'hēñ'	ne'	Odēndoñni'ā':	"Soñ"	di'
At that (time)	he it said	the	It Sapling:	"Who more- over	
noñwa'ho'dě ^{ns}	ē ^{ns} thēñnidēñwā'dā'!	Nagāiā'gī'	wā'hē ^{ns} 'hēñ'		7
kind of person	he the canoe will guide?"	Beaver (Stick-Cutter)	he it said:		
"I"	ē ^{ns} gathoñgā'ia'k."	Skwa'ie ^{ns}	wā'hē ^{ns} 'hēñ'	"I"	o'm'."
"I"	"I will volunteer."	Otter	he it said:	"I"	also."
Tho'ge'	o'ně ^{ns}	wā'hoñdi'dak,	o'ně ^{ns}	wā'hoñ'dēñ'dia'.	O'ně ^{ns}
At that (time)	now	they (m.) got aboard,	now	they (m.) departed.	Now (it is)
ne'	Odēndoñni'ā'	wā'hē ^{ns} 'hēñ'	"Tgaū'gwi'tgē ^{ns} 's	nē ^{ns} sieñ'dā'	
the	It Sapling	he it said:	"There it sun rises	thither thou it wilt direct	10
tea'	ē ^{ns} señnidēñ'wā'dā'."	O'ně ^{ns}	hi'ia'	deioā'dādi'	tea'
the	thou wilt guide the canoe."	Now	verily	it is running	the they (m.)
we'ha'die'.	Deio'gas,	deiōda'sōñdāi'go ^{ns} ,	o'sōñdagoñwā'sho ^{ns} 'gowa'-		12
go along row- ing.	It is night,	two it darkness to dark- ness (pitch-dark) is joined,	it blackness (night) in along great		
ne'	ne'tho'	hadi'hoñioñ'die'.	Diēñ'hā'	gwā'	o'ně ^{ns}
	there	they (m.) go along propelling the canoe.	Suddenly, seem- ingly,	now	they (m.) looked
o'ně ^{ns}	ēñde'	dāio'do ^{ns} 'hā'die'.	Ne'	o'ně ^{ns}	wā'hadi'io ^{ns}
now	day (day- light),	thence so it is coming along.	The	now	they (m.) arrived
noñ'we'	hwa'hēñ'ne'	ēñde'	o'ně ^{ns} ,	Wā'hoñtga'thwa'	ne'tho'
the place	thither they (m.) are going	daylight (it is)	now,	They (m.) looked at it	there

was there, seemingly, an island, and they saw that the trees standing there were very tall, and that some of them were bent over, inclining far over the sea, and there in the water where the tree tops ended the canoe stopped. Then Sapling said: "Moreover, who will go to unfasten the light orb [the sun] from its bonds yonder on the tree top?" Then Fisher said: "I will volunteer." Then Fox said: "I, too [will volunteer]." At that time Fisher climbed up high, and passed along above [the ground]. He crossed from tree to tree, going along on the branches, making his way to the place where the diurnal light orb was made fast; thither he was making his course. But, in regard to Fox, he ran along below on the ground. In a short time Fisher then arrived at the place where the diurnal light orb was made fast.

	gwā''	tgā'hwe'no',	wā'hadī'gě''	ne'tho'	gā'hī'do''	agwa's
1	seem- ingly,	there it island floats,	they (m.) it saw	there	it tree stands plurally	very (it is)
	gaēn'he'djī's	agwa's	deioteha'kdoñ'nio''	hā'deiodēn'hā'k'doñnioñ'-		
2	it tree trunks (are) long (tall),	very (just)	they (z.) are bent severally,	just it tree trunks are bent over toward it		
	gwě''	ne''	gania'dā'ge''sho''	hā'gwa'dī',	ne'tho'	tca''
3	the		it lake (sea) on along	side of it,	there	the where
	awē''ge''	hegaēn'hade'nio''	ne'tho'	doñdagadā'nhā'	ne''	
4	it water on (in)	there it trees end severally	there	there it stopped	the	
	ga'hon'wā.	Tho'ge'	o'ně''	wā'hě'n'hēn''	ne''	Odēdoñni'ā':
5	it canoe.	At that (time)	now	he it said	the	It Sapling:
	"Soñ''	dī'	noñwa'ho'dēn'	ē''hanioñdagwa'hā'	si''	tganiioñ'dā'
6	"Who (is it)	more- over	kind of person	he it will go to unfasten	yon- der	there it is fas- tened
	ne''	tca''	hegaēn'hagēn'hia'dā'	ne''	gāi''gwā'?	Sgāia'nis
7	the	the where	there it tree top ends	the	it sun (orb of light) "	Fisher
	wā'hě'n'hēn'':	"I',	ē''gathoñgā'ā'k'.	Sgē''hnāk'sē''	wā'hě'n'hēn'':	
8	he it said:	"I,	I will volunteer."	Fox	he it said:	
	"I'	o'nī'.	Tho'ge'	o'ně''	wā'haā'thē''	ne''
9	"I	also."	At that (time)	now	he it climbed	the Fisher
	he'tgē''	nī'hodoñgo'dī'hā'die'.	Wā'haēn'hīā'kho''.	o'sgo'ha'ge''.		
10	up high	there he passed along.	He tree tops crossed over, severally	it bough on along		
	sho''	ne'tho'	nī'hat'ha'hī'ne'	ne'tho'	nhwā'he'	tca''
11	there	there he traveled along,	there	thither he was going	the where	the place
	tganiioñ'dā'	ne''	ēñdek'hā'	gāi''gwā',	ne'tho'	nhwā'hawenon'hā'-
12	there it is fas- tened up	the	diurnal	it sun (orb of light),	there	thither he was making his way.
	die'.	Ne''	nā''	Sgē''hnāk'sē''	e'dā'ge'	nī'hadāk'he'.
13	The that	that one	Fox	down (on the ground)	there he ran.	
	Wā'dwākdā'ā'	o'ně''	ne''	Sgāia'nis	o'ně''	hwā'hā'io''
14	In a short time (it is close apart)	now	the	Fisher	now	there he arrived the where
	noñ'we'	tganiioñ'dā'	ne''	gāi''gwā'.	Goñdadie''	wā'hatcho'hī'-
15	the place	there it is fas- tened up	the	it sun.	At once	he it bit repeatedly

At once he repeatedly bit that by which it was secured, and, severing it, he removed the sun. Now, moreover, he cast it down to his friend, Fox, who stood near beneath him. He caught it, and now, moreover, they two fled. When they two had run half the way across the island, then Flint's grandmother noticed what had taken place. She became angry and wept, saying: "What, moreover, is the reason, O Sapling, that thou hast done this in this manner?" Then she, the elder woman-being, arose at once, and began to run in pursuit of the two persons. Fox ran along on the ground and, in turn, Fisher crossed from tree to tree, running along the branches. Now, the elder woman-being was running close behind, and now she was about to seize Fox, who now, moreover, being wearied, cast the sun up above. Then Fisher caught it. Now, next

'ho ⁿ	ne ^r	tca ^r	ganiioñdā ^r 'gwē ⁿ ,	wā'hā'ia ^r 'k	wā'haniioñdā ^r 'gwā ^r	1	
	the	the	it it fastened by it,	he it severed	he it unfastened		
		where					
ne ^r	gaā ^r 'gwā ^r .	O'nē ⁿ	dī ^r	e'dā ^r 'ge ^r	hwā ^r 'ho'dī ^r	hwā ^r 'hoñwa ^r 'diē ⁿ s	2
the	it sun.	Now	more-over	down below	thither he it threw	thither he it threw to him	
ne ^r	hoñna ^r 'tchī ^r	ne ^r	Sgē ⁿ 'hna ^r 'sē ⁿ	ne ^r 'tho ^r	dosgē ⁿ 'hā ^r	thā ^r 'dā ^r .	3
the	they are friends	the	Fox	there	near by	there he stands.	
Nā ^r 'ie ^r	ne ^r	da ^r 'hāie ^r 'nā ^r	o'nē ⁿ	dī ^r	wā ^r 'hiade ^r 'gwā ^r .	Tca ^r	4
That (it is)	the	there he it caught	now	more-over	they two (m.) fled.	The where	
dewa ^r 'sēñ ⁿ 'no ⁿ	tca ^r	niga ^r 'hwe ^r 'nā ^r	ne ^r 'tho ^r	hā ^r 'doñ ^r 'sa ^r 'hni ^r 'dāk ^r 'he ^r			5
it is the middle (half)	the where	so it island (is) large	there	just there again they two (m.) are running			
o'nē ⁿ	wā ^r 'oñtō ^r 'gā ^r	ne ^r	ho ^r 'sodā ^r 'hā ^r '	ne ^r	O ^r 'hā ^r 'ā ^r .	Wā ^r 'agonā ^r '	6
now	she it noticed	the	his grandmother	the	It Flint.	She became	
khwē ⁿ 'hā ^r .	wā ^r 'dio ⁿ 'shēñ ^r 'hwā ^r .	wā ^r 'ā ^r 'hēñ ^r ':	"Ho ^r 't dī ^r	noñwa ^r 'ho ^r '			7
angry,	she wept,	she it said:	"What (is it) more-over	kind of thing			
dē ⁿ	dāioi ^r 'hwā ^r 'khe ^r	ne ^r	tho ^r 'nē ⁿ	nwā ^r 'sie ^r 'ā ^r	Odēñdoññi ^r 'ā ^r ?'		8
	thence it was the reason	the	thus	so thou it did-st do	It Sapling?"		
O'nē ⁿ	doñdāiedē ⁿ 'sdā ^r 'djī ^r	wā ^r 'dioñā ^r 'dat	ne ^r	gok ^r 'stēñ ^r 'ā ^r	wā ^r 'hoñwa ^r '		9
Now	thence she leapt up	she ran	the	she ancient one	she them pursued.		
dī ^r 'se ^r 'k.	Nā ^r 'ie ^r	ne ^r	Sgē ⁿ 'hna ^r 'ksē ⁿ	e'dā ^r 'ge ^r	nī ^r 'hadāk ^r 'he ^r	nā ^r 'ie ^r	10
	That (it is)	the	Fox	ground on	there he ran	that (it is)	
ne ^r	o ⁿ 'kē ⁿ	ne ^r	Sgāia ^r 'nis	he ^r 'tgē ⁿ '	de ^r 'haēñ ^r 'hiā ^r 'kho ⁿ 'ne ^r		11
the	next in time	the	Fisher	up high	he tree tops is crossing severally		
o ^r 'sgo ^r 'ba ^r 'ge ^r 'sho ⁿ	nī ^r 'hadāk ^r 'he ^r .	O'nē ⁿ	dosgē ⁿ 'hā ^r	dāiedāk ^r 'he ^r			12
it boughs on along	there he is running.	Now	near by	there she came running			
ne ^r	gok ^r 'stēñ ^r 'ā ^r .	o'nē ⁿ	tho ^r 'hā ^r	a ^r 'hoñwāie ^r 'nā ^r	o'nē ⁿ	ne ^r	13
the	she ancient one,	now	almost	she him could seize	now	the	
Sgē ⁿ 'hna ^r 'ksē ^r	wā ^r 'hatchē ⁿ 'dā ^r	o'nē ⁿ	dī ^r	he ^r 'tgē ⁿ '	hwā ^r 'ho'dī ^r		14
Fox	he became wearied	now	more-over	up high	thither he it threw		
ne ^r	gaā ^r 'gwā ^r .	Sgāia ^r 'nis	da ^r 'hāie ^r 'nā ^r .	Nā ^r 'ie ^r	ne ^r	o ⁿ 'kē ⁿ	15
the	it sun.	Fisher	there he it caught.	That (it is)	the	next in time	

in turn, she pursued him. And he, next in turn, when she came running close behind him and was about to seize him, being in his turn wearied, cast the sun down, and then Fox in his turn caught it. Thus, verily, it continued. Fisher was in the lead, and he at once boarded the canoe. And close behind him was Fox, holding the sun in his mouth, and he, too, at once got aboard of the canoe. Now, moreover, the canoe withdrew, and, turning around, it started away. Now, moreover, it was running far away as they paddled it onward when the elder woman-being arrived at the shore of the sea; and she there shouted, saying: "O Sapling, what, moreover, is the reason that thou hast done this thing in this manner! Thou shouldst pity me, verily, in that the sun should continue to pass thence, going thither [in its orbit, giving day and night]." He, Sapling, said noth-

1	wā'hoñwa'se'k.	Nā'ie'	o'n'kē'n'	ne''	o'nē'n'	dosgē'n'hā'
	she him pursued.	That (it is)	next in time	the	now	near by
2	dāiedāk'he'.	o'nē'n'	tho'hā'	a'hoñwāie'nā'	o'nē'n'	ne''
	there she came running,	now	almost	she him could seize	now	the that
3	wā'hatehe''da'	e'da'ge'	hwa'ho'di'.	Sge'n'hna'kse'	o'n'kē'o'	
	he became wearied	down below	thither he it cast.	Fox		next in time
4	da'hāie'nā'.	Nā'ie'	hi'ia'	niio'di'hā'die'.	Ha'hēn'de'	ne''
	there he it caught.	That (it is)	verily	so it continued to be.	He is in the lead	the
5	Sgāia'nis	nā'ie'	hāiā'dagoñdā'die'	sa'hadi'dāk	gā'hoñwāgoñ'wā'.	
	Fisher	that (it is)	his body did not stop	again he got aboard	it canoe in.	
6	O'nē'n'	ne''tho'	gwa'tho'	ne''	Sgē'n'hna'kse'n'	ho'nhoñdā'die' ne''
	Now	there	next in place	the	Fox	he came holding it the in his mouth
7	gaā'gwa'.	nā'ie'	o''	hāiā'dagoñdā'die'	sa'hadi'dāk	ne''
	it sun.	That (it is)	too	his body did not stop	again he got aboard	the it canoe in.
8	goñ'wā'.	O'nē'n'	dī''	ne''	ga'hoñ'wā'	dawado'n'tgā'
		Now	more- over	the	it canoe	thence it with- drew itself
9	dē'nī'	sawathoñwanēñdā'siā'.	O'nē'n'	dī''	i'no'n'	sagadāk'he' ne''
		again it canoe disjoined itself (from the landing).	Now	more- over	far	again it is run- ning
10	tea''	bodigawe'hā'die'	ne''	o'nē'n'	dāie'io'n'	ganiadāk'dā' ne''
	the where	they (m.) go paddling onward	the	now	there she arrived	it sea (lake) the
11	gok'stēñ'ā'.	o'nē'n'	dī''	ne''tho'	wā'diagohēñe'dā'.	wā'ā'hēñ'.
	she ancient one,	now	more- over	there	she shouted,	she it said:
12	Odēñdoñni'ā'.	ho't	dī''	noñwa'ho'dē'n'	diiioi'hwa'	tea''
	"It sapling,	what (is it)	more- over	kind of thing	it is reason	the where
13	tho'nē'n'	nwā'sie'ā'!	Ā'sgeidēñ'ā'	hi'ia'.	ne''	tea''
	here	so thou it hast done?	Thou me shouldst pity	verily,	the	thence it should con- tinue to pass thither
14	ne''	gaā'gwa'.	Hiiā'	stē'n'	dē'ha'wēñ'	ne''
	the	it sun."	Not (it is)	any- thing	he it said	the
					Odēñdoñni'ā'.	Three

ing. She said this three times in succession. Now she exclaimed: "O thou, Fox, effuse thy orenda to cause the sun to pass habitually thence, going thither." Fox said nothing in reply. Thrice, too, did she repeat this speech. Now, again, she said: "O thou, Fisher, effuse thy orenda whereby thou canst make the sun to pass habitually thence, going thither." He said nothing. Thrice did she repeat this saying. And all the other persons, too, said nothing. She said: "O thou, Beaver, thou shouldst at this time have pity on me; do thou effuse thy orenda; moreover, thou hast the potency to cause the sun to pass thence habitually, going thither." He said nothing. Thrice, too, did she repeat this speech. All said nothing. Now, there was there a person, a man-being, whose orenda she overmatched. She said: "O thou, Otter, thou art a fine person, do thou effuse thy orenda

nwā'ōndiet'ā'	ne'	nā'ie'	iiōn'do'k.	O'nē ⁿ	wā'gē ⁿ hēn':	"Sgē ⁿ -	1
so many she it repeated	the	that (it is)	she it kept saying.	Now	she (z.) it said:	"Fox	
hnā'ksē ⁿ	desadēnnoñ'dē ⁿ	tea'	sa'shasdē ⁿ sā'ie ⁿ	ē ⁿ sgwe'niā'			2
	do thou thyself in thy orenda array.	the where	thou hast potency	thou it art able to do			
doñdawet'hak	ne'	gaā'gwā'."	Hiia'	stē ⁿ	de'ha'wēn'	ne'	3
thence it should continue to pass thither	the	it sun."	Not (it is)	any-thing	he it said	the	
Sgē ⁿ hnā'ksē ⁿ	Ā'sē ⁿ	o'	nwā'ōndiet'ā'	nā'ie'	iiōn'do'k.	O'nē ⁿ	4
Fox.	Three	too	so many she it repeated	that (it is)	she it kept saying	Now	
he'	o'ia'	wā'gē ⁿ hēn':	"Sgāia'nis	desadēnnoñ'dē ⁿ	tea'	sa'sha-	5
again it other (is)	she (z.) it said:	"Fisher	do thou thyself in thy orenda array	the where	thou hast		
sdē ⁿ sā'ie ⁿ	ne'	tea'	ē ⁿ sgwe'niā'	doñdawet'hak	ne'	gaā'gwā'."	6
potency	the	the where	thou it art able to do	thence it should continue to pass thither	the	it sun."	
Hiia'	stē ⁿ	de'ha'wēn'.	Ā'sē ⁿ	o'	nwā'ōndiet'ā'	nā'ie'	7
Not (it is)	any-thing	he it said.	Three	too	so many she it repeated	that (it is)	
iiōn'do'k.	Nā'ie'	o'	ne'	thi'hadiiā'dade'nio ⁿ	gagwe'gī'	hiia'	8
she it kept saying.	That (it is)	too	the	just they (m.) ones are different	it all	not (it is)	
stē ⁿ	de'hoñ'nēn'.	Wā'gē ⁿ hēn':	"Nagāia'gī',	i's	ne'	oñ'kē ⁿ	9
any-thing	they (m.) it said.	She (z.) it said:	"Beaver,	thou	the	present time	
ā'sgidēn'ā';	desadēnnoñ'dē ⁿ	dī',	sa'shasdē ⁿ sā'ie ⁿ	tea'	ē ⁿ sgwe'-		10
thou me shouldst pity;	do thou thyself in thy orenda array	more-over,	thou potency hast	the where	thou wilt be able		
niā'	ne'	tea'	doñdawet'hak	ne'	gaā'gwā'."	Hiia'	11
to do	the	the where	thence it should continue to pass thither	the	it sun."	Not (it is)	
de'ha'wēn'.	Ā'sē ⁿ	o'	nwā'ōndiet'ā'	nā'ie'	iiōn'do'k.	Gagwe'gī'	12
he it said.	Three	too	so many she it repeated	that (it is)	she it kept saying.	It all	
hiia'	stē ⁿ	de'hoñ'nēn'.	O'nē ⁿ	ne'tho'	ne'	hēn'gwe'	13
not (it is)	any-thing	they (m.) it said.	Now	there	the	he man-being	
dāda'	wā'thoñwañ'gēn'niā'.	Wā'gē ⁿ hēn':	"Skwa'ie ⁿ ,	i's	soñ-		14
person	she his orenda overmatched.	she (z.) it said:	"Otter,	thou	thou art a		

wherein thou hast the potence to ordain [forethink] that the sun thence shall come to pass, going thither." He said: "So be it." Instantly accompanying it was her word, saying: "I am thankful." At that time Beaver said: "Now, verily, it is a direful thing, wherein thou hast done wrong." And now, moreover, he took the paddle out of the water and with it he struck poor Otter in the face, flattening his face thereby.

As soon as they arrived home Sapling said: "I am pleased that now we have returned well and successful. Now, I will fasten it up high; on high shall the sun remain fixed hereafter." At that time he then said: "Now, the sun shall pass over the sky that is visible. It shall continue to give light to the earth." Thus, moreover, it too came to pass in regard to the nocturnal light orb [the moon].

- 1 gwe'di'io', desadēñnoñ'dēn' tea' sa'shasdēn'sā'ie'n' ne' tea'
good person, do thou thyself in thy the thou hast potency the the
orenda array where
- 2 ēn'sgwe'niā' ne' ē'tcēñno'ndōn' tea' doñdawet'hak ne' gāi'-'
thou it will be the thou thyself will the thence it will con- the gāi'-'
able to do will it where tinue to pass it
- 3 gwā'." Wā'hē'n'hēñ': "Niio'." Ne'tho' gawēñnanioñdā'die'
sun." He it said: "So let it be." There as soon as it was said
(it word came fastened to it)
- 4 wā'gē'n'hēñ': "Niawē'n'hā'." Tho'ge' o'nē' ne' Nagaia'gi'
she (z.) it said: "I am thankful." At that the Beaver
(time)
- 5 wā'hē'n'hēñ': "O'nē'n' hi'ia' gano'wēn' tea' sa'sadei'hwat'wa'dā'."
he it said: "Now verily it is dire the again thou hast done wrong
(mistaken a matter)."
- 6 o'nē' di' da'hagawe'sotei'ndā'. hago'si'ge' wā'hāie'ndā'.
now more- instantly he took paddle out of his face on he it struck,
over water,
- 7 da'ha'hwā'e'gwā' ne' Skwāie'n'-gēñ'hā'.
thence he battered it the Otter it was
(flattened it) (poor it is).
- 8 Ganiio' sa'had'i'io'n' o'nē' ne' Odēñdoñni'ā' wā'hē'n'hēñ':
So soon as again they now the It Sapling he it said:
(m.) returned
- 9 "O'nē' wā'gatcēñnoñ'niā' tea' o'nē' skēñ'no'n' tea' sedwā'io'n'.
"Now I am glad the now well (it is) the again we have
where returned,
- 10 O'nē' dī' he'tgē'n' ē'n'gniōñ'dēn', he'tgē'n' hē'ioñtgoñdā'gwē'n'
Now more- up high I it will fasten, up high it will be unchanging
over
- 11 ē'n'ganiioñ'dak tea' gāi'gwā'." Tho'ge' o'nē' wā'hē'n'hēñ':
it will be fast the it sun." At that now she (z.) it said:
where (time)
- 12 "O'nē' dēn'wet'hak ne' gāi'gwā' gāe'n'hā'de'. Dē'io'hathe'dik
"Now thence it will con- the it sun it sky (is) It will cause it to
tinue to pass thither present, be light
- 13 tea' o'hwēñdjā'ge'." Ne'tho' dī' nwā'awē'n'hā' tea' a'soñek'hā'
the it earth on." There more- so it came to the it night per-
where over pass where taining to
- 14 gāi'gwā'.
it moon.
(it luminary)

Now, Sapling traveled over the visible earth. There was in one place a river course, and he stood beside the river. There he went to work and he formed the body of a human man-being.^a He completed his body and then he blew into his mouth. Thereupon, the human man-being became alive. Sapling said: "Thou thyself ownest all this that is made." So, now, verily, he repeatedly looked around, and there was there a grove whose fruit was large, and there, moreover, the sound of the birds talking together was great. So, now came another thing. Thus, in his condition he watched him, and he thought that, perhaps, he was lonesome. Now, verily, he again went to work, and he made another human man-being. Next in time he made a human woman-being. He completed her body, and then he blew into her mouth, and then she, too, became alive. He said, addressing the male man-being: "Now, this woman-being and thou

O'ne ⁿ	de'hodawēnie'	tea'	o ⁿ hwēndjiā'de'	ne'	Odēndoñni'ā'.	1
Now	he traveled	the	it earth is present	the	It Sapling.	
		where				
Ge ⁿ hio ⁿ hwādā'die'	ne'tho'	gē ⁿ hio ⁿ hwāk'dā'	wā'thadā'nhā'.	Ne'tho'		2
It river is present	there	it river beside	he came to stand.	There		
in a course						
wā'hoio'dē ⁿ hā'	wā'hoiā'doñ'niā'	ne'	oñ'gwe', ^b	Wā'hoiā'di'sā'		3
he went to work	he his body made	the	human being.	He his body finished		
o'ne ⁿ	wā'hāēn'dat	ne'	ha'sagoñ'wā'.	Tho'ge'	o'ne ⁿ	4
now	he blew	the	his mouth in.	At that	now	
	(wind uttered)			(time)		
do'n'het	ne'	oñ'gwe'.	Odēndoñni'ā'	wā'hē ⁿ hēn'.	"I's	5
became	the	human being.	It Sapling	he it said:	"Thou	
alive					thou it	
nēn'gē ⁿ	tea'	niiodie'ē ⁿ .	Da',	o'ne ⁿ	sa'wē ⁿ	6
this one	the	so it is done."	So,	now	ownest	
	where					
ne'tho'	o'hoñ'dā'ie ⁿ	ne'	swa'hio'nā',	ne'tho'	dī'	7
there	it brush (shrubs)	the	it fruit (are)	there	more-over	
	are (lie)		large,		it sound (is)	
					large	
gōñdlio'sho ⁿ ā'	odit'hā'.	Da',	o'ne ⁿ	he'	o'ā'.	8
they (z.) animals	they (z.)	So,	now	again	it another	
small (birds)	are talking,				(thing).	
tea'	de'hoga'hā'	wā'he'ā'	hagwa'dā's	hoñ'.	O'ne ⁿ	9
the	he him had his	he it thought	he is becoming	per-	Now	
where	eyes fixed on		lonesome	haps.	verily	
sa'hoio'dē ⁿ hā'	o'ne ⁿ	he'	o'ā'	sa'ha'soñ'niā'	ne'	10
again he went to	now	again	it an-	again he it made	the	
work			other		human being.	
Agōñ'gwe'	o'ke'	ne'	sa'ha'soñ'niā'.	Wā'shagoiā'di'sā'	o'ne'	11
She human	next in	the	again he it made.	He her body com-	now	
being	time			pleted		
wā'hāēn'dat	ne'	e'sagoñ'wā'.	o'ne ⁿ	o' nā'	wā'oñdo'n'het.	12
he blew	the	her mouth in.	now	too that one	she became alive.	
Wā'hē ⁿ hēn',	wā'hoñwē ⁿ hās	ne'	hadji'nā':	"Nā'ie'	ne'	13
He it said,	he it said to him	the	he (is)	"That	the	
			male;	(it is)		

^a From this paragraph to the end of this version there is more or less admixture of trans-Atlantic ideas.

^b Here oñ'gwe' denotes a human being. See footnote on page 141.

marry. Do thou not ever cause her mind to be grieved. Thou must at all times hold her dear." At that time he said, addressing her who was there: "This human man-being and thou now marry. Thou must hold him dear. And ye two shall abide together for a time that will continue until death shall separate you two. Always ye two must hold one the other dear. Ye two must care for the grove bearing large fruit. For there are only a few trees that belong to you two." He said: "Moreover, do ye two not touch those which do not belong to you two. Ye two will do evil if it so be that you two touch those which do not belong to you two."

Thus, in this manner, they two remained together, the man-being paying no attention to the woman-being. The male human man-being cared not for the female human man-being. Customarily, they two laid themselves down and they two slept. Now sometime afterward, he who had completed their bodies was again passing that way, and,

- 1 nēñ'gēⁿ'hā' ne' agoñ'gwe' wedjinia'khe'. 'A'gwi' hwēñ'doⁿ'
this one the she human being ye two marry. Do not do it ever
- 2 a'she'nigoⁿ'hāhetgēⁿ'dā'. Ēⁿshenoēⁿ'khwāk diiot'goñt." Tho'geⁿ'
thou her mind shouldst hurt Thou her shalt hold always. At that (time)
- 3 wā'hēⁿ'hēñ', wā'shagowēⁿ'hās ne' ne'tho' e'dēñ: "Wedjini-
he it said, he her addressed the there she abode: "Ye two
- 4 ak'he' nēñ'gēⁿ'hā' hoñ'gwe'. Ēⁿshenoēⁿ'khwāk. Ne'tho'
marry this one he human being. Thou him shalt hold dear ever. There
- 5 nigāi'hwe's ne' gado'gēⁿ' ēⁿ'tcia'diēñ' tca' nigeⁿ' o'neⁿ' ne'
so it matter the it certain place (is) ye two will abide where so it is far no the
- 6 gēⁿ'he'ioⁿ' dēⁿ'djiisnikhā' siā'. Diiot'goñt dēⁿ'djiadadatnoēⁿ'khwāk.
it death again it you two will separate. Always ye two shall hold one the other dear ever.
- 7 O'hēñdā'ieⁿ' swa'hio'nā' ēⁿ'sni'nigoⁿ'hā'k. Dogā'ā' niio'hoñdo'dā'
It grove lies it fruit large (is) ye two it will care for. Few in number so many it shrubs stand
- 8 tca' is' tcia'wēⁿ' Wā'hēⁿ'hēñ' di': "Ā'gwi' di' ne' nā'
the ye ye two own them. He it said more-over: "Do it not, more-over, the that one
- 9 nēⁿ' nhēⁿ'djiie'ā' tca' hiā' is' de'tcia'wēⁿ'. Ēⁿ'sni'hwāne'ā'gwā'
this thither ye two it the not ye ye two it own. Ye two will make a mistake
- 10 sēñ'a' gwā' ne' hiā' is' de'tcia'wēⁿ' nēⁿ' nhēⁿ'djiie'ā'."
at all seem- the not ye ye two own this thither ye two will it events ingly (it is) it way do (touch it)."
- 11 Ne'tho' ni'io't de'hni'dēñ' hiā' stēⁿ' de'hoñwasteis'thā' ne'
There so it is they two (m.) abode together not (it is) any-thing he her paid any atten- tion to the
- 12 hoñ'gwe' ne' agoñ'gwe'. Hiā' ne' hadji'nā' de'shagosteis'thā'
he human the she human being (is) Not the he male (is) he her paid any atten- tion to
- 13 ne' e'hēⁿ'. De'hniidā'gā', de'hniidā'wi' gēⁿ's. O'neⁿ' guñ'gwā'
the she fe- They two (m.) lay down together, they two (m.) sleep together customarily. Now some (time)

seeing the condition of things, thought of what he might do to arouse the minds of the two persons. Then he went forward to the place where lay the male person sleeping, and having arrived there he removed a rib from the male person, and then, next in turn, he removed a small rib from the sleeping female man-being. And now, changing the ribs, he placed the rib of the woman-being in the male human man-being, and the rib of the male human man-being he set in the human woman-being. He changed both alike. At that time the woman-being awoke. As soon as she sat up she at once seized the place where was fixed the rib that had been hers. And, as soon as she did this, then the man-being, too, awoke. And now, verily, they both addressed words the one to the other. Then Sapling was highly

nwā'ōñi'she'	ne'tho'	is'he'	nēn'gēn'	ne'	shagodiā'di'sā'i'	1		
so long it lasted	there	again he passed	this one (it is)	the	he their two bodies formed			
wā'hatgat'hwā'	tea'	niidie'ēn'	o'nēn'	wā'hēñno ⁿ 'don'ni ⁿ	ho't	2		
he it looked at	the where	so it has done	now	he it thought repeatedly	what (it is)			
noñwa'ho'dēn'	nā'hāie'ā'	tea'	dā'hodi'nigo ⁿ 'hāwēn'ie'.	Tho'ge'		3		
kind of thing	so he it should do	the where	it their two minds should amuse.	At that (time)				
wā'ha'dēn'diā'	ne'tho'	nhwā'he'	tea'	noñwe'	hēñdā'gā'	ne'	4	
he started	there	thither he went	the where	the place	he lay	the		
hadji'nā'	hodā'wi'.	Wā'hā'io ⁿ	ne'tho'	o'nēn'	wā'ha'niodā'gwā'		5	
he male (is)	he slept (was asleep).	He arrived	there	now	he it unfixed (it removed)			
sgā'dā'	o'stiē ⁿ 'dā'	o'de'gā'	o'nēn'	ne'	o ⁿ 'kēn'	ne'	e'hē ⁿ '	6
one it is	it bone	it rib,	now	the	next in time	the she	female	
tea'	godā'wi'	o'nēn'	ne'	nā'	wā'ha'niodā'gwā'	ago'de'gā'		7
the where	she asleep was	now	the that	that one	he it unfixed (it removed)	her rib		
tea'	niwā'a'.	O'nēn'	ne'tho'	wā'thade'ni'	ne'	o'de'gā';		8
the where	so it is small in size,	Now	there	he them exchanged	the	it rib(s);		
nā'ie'	ne'	e'hē ⁿ '	ago'de'gā'	ne'	hadji'nā'	wā'ho'de'gae'dēn',		9
that (it is)	the she female	her rib	the	he male	he him set rib in,			
o'nēn'	di'	ne'	hadji'nā'	ho'de'gā'	ne'	e'hē ⁿ '	wā'shago'de'.	10
now, more- over,	the	he male	his rib	the	she female	he her set rib		
ga'ede'.	Dedjia'o'	shā'thaie'ā'	wā'thade'ni'.	Tho'ge'	o'ne'.			11
in.	Both	alike he it did	he changed the two,	At that (time)	now			
ne'	agon'gwe'	wā'e'iek.	Ganiio'	wā'ōntgete'gwā'	ne'tho'			12
the	she human being	she awoke.	So soon as	she sat up (arose)	there			
gōñdā'die'	hwā'eie'nā'	tea'	noñwe'	heio'niō'dā'	ne'	ago'de'gā'		13
at once	thither she it seized	the where	the place	there it stands fixed	the	her rib		
gē ⁿ 'hā'.	Ganiio'	ne'tho'	nwā'eie'ā'	o'nēn'	wā'hā'iek	o'	ne'	14
it was (had been)	So soon as	thus	so she it did	now	he awoke	too	the	
hoñ'gwe'	ne'	hadji'nā'.	O'nēn'	hi'ia'	dedjia'o'	skēn'no ⁿ		15
he human being	the	he male. (is)	Now	verily	both	peaceful (it is)		

pleased. He said: "Now I tell you both that, in peace, without ceasing ye both must hold one the other dear. Thou wilt do evil shouldst thou address unkind words to the one who abides with thee in this particular place. And, next in turn, he addressed the male human man-being, saying: "Do not thou ever come to dislike her with whom thou dost abide. The two human man-beings that I have made are sufficient. The ohwachira [blood-family, offspring of one mother] which ye two will produce will fill the whole earth." Then he again separated from them.

It thus came to pass that he noticed that his brother, Flint, was at work far away. Then he ordered one, saying: "Go thou after him who is at work yonder; he is my brother, Flint." At that time a person went thither, and said: "I have come for thee. Thy brother,

- deⁿhiadadwēmaⁿ sēnk. Tho'geⁿ o'nēⁿ agwa's wā'batecēmoⁿniāⁿ
 1 they conversed together now very he was glad
 repeatedly.
 ne' Odēndonni'a. Wā'hēⁿhēn': "O'nēⁿ skēn'noⁿ wā'
 2 the It Sapling. He it said: "Now peaceful I
 (it is)
 giatho'icⁿ tea' heiotgōnda'gwīⁿ dēⁿteiadadnoēⁿkhwāk. Ēⁿseif-
 3 you two tell the hence it is unending ye two will each other Thou
 where (unceasing) hold dear.
 hwāne'a'gwāⁿ dogāⁿt ne' gawēmaⁿhet'gēⁿ ēⁿhe'sēn'hās ne'
 4 wilt err If it so the it word evil is thou her will say to the
 be
 gado'gēⁿ desni'dēn'. Na'ic o'keⁿ ne' hadji'nāⁿ wā'ho-
 5 it is a certain ye two abide." That next in the he male he him
 (place) (it is) time
 wē'bas wā'hēⁿhēn': "Ā'gwiⁿ hwen'doⁿ ā'sheshwa'hoⁿhāⁿ
 6 addressed he it said: "Do it not ever thou shouldst hate
 her
 ne' de'sni'dēn. Ne'thoⁿ hā'degāie'īⁿ degni'ⁿ wā'tge'sēn'niāⁿ
 7 the ye two abide There just it is suf- two it I them two
 together. ficient is have made
 ne' oñ'gweⁿ. Dēⁿga'hēn'nhāⁿ tea' niioⁿhwēn'djiāⁿ nā'ic ne'
 8 the human It will become the so it earth is large, (that) the
 being(s). filled where (it is)
 i's ēⁿteiathwadjiēn'niāⁿ." O'nēⁿ deshōinadekhāⁿsioñⁿ.
 9 ye ye two will make Now again they (n.) have
 ohwachira. separated themselves.
 Ne'thoⁿ dī' niiawēⁿi'īⁿ tea' o'nēⁿ wā'batdo'gāⁿ tea' sī'ⁿ
 10 There more- so it came the now he it noticed the yon-
 over to pass where der
 thoio'deⁿ ne' de'hiadēⁿhmoñ'dāⁿ ne' O'ha'āⁿ. O'nēⁿ wā'ha-
 11 there he is the they two are brothers the It Flint. Now he one
 working
 dēⁿnhāⁿnhāⁿ wā'hēⁿhēn': "Hetchi'hnoⁿkseⁿ ne' si' thoio'deⁿ
 12 commanded he it said: "There go ye after him the yon- there he is
 der working
 deiagiadēⁿhmoñ'dāⁿ ne' O'ha'āⁿ." Tho'geⁿ o'nēⁿ ne'thoⁿ
 13 one I are brothers the It Flint." At that now there
 time
 nhwā'heⁿ ne' shāia'dādāⁿ wā'hēⁿhēn': "Dagonⁿhnoⁿkseⁿ
 14 thither he the he is one person he it said: "Thence I thee have
 went come for.

Sapling, has sent me to bring thee with me. Then Flint said: "I am at work. By and by I shall complete it, and then, and not before; will I go thither." He again departed. He arrived home, and moreover, he brought word that Flint had said: "I am at work. I shall complete it by and by, and then, not before, will I go thither to that place." He said: "Go thou thither again. I have a matter about which I wish to converse with him." Again he arrived there, and he said: "He would that thou and he should talk together." He replied, saying: "Verily, I must first complete my work, and not until that time will I go thither." Then he again departed thence. Again he arrived home, and he said: "He yonder did not consent to come." At that time Sapling said: "He himself, forsooth, is a little more important than I. Moreover, I verily shall go thither." Thereupon Sapling went to that place. Flint did not notice it. When he arrived

Hage'nhā'i'hā'die'	ne'	dedjiadē'hnoñ'dā'	ne'	Odēñdoñni'ā'.	1
He me has ordered in coming	the	he thou are brothers	the	It Sapling."	
O'ne' ne' O'ha'ā'	wā'hē'hēñ':	Wagio'de'.	Ē'geiññēñdā'nha'		2
Now the It Flint.	he it said:	"I am working.	I task will finish		
gē'djik', o'ne' hā'sā' ne'tho' nhēñ'ge'.	Sa'ha'dēñ'diā'.				3
by and by, now just then (not before)	there	thither I will go."	Again he departed.		
Sa'ha'io'n, o'ne' dī' sa'hatho'ia' tea' noñwa'ho'dē' wā'hē'.					4
Again he returned,	now more- over	again he it told	the where	kind of thing	he it
hēñ', nā'ie' ne':	Wagio'de'.	Ē'geiññēñdā'nha'.	gē'djik'		5
said, that (it is)	the: that	"I am at work.	I task will finish	by and by	
o'ne' hā'sā' ne'tho' nhēñ'ge'.	Wā'hē'hēñ':	Ne'tho'.			6
now just then, (not before)	there	thither I will go."	He it said:	"There	
hoñsa'se'. Agei'hwā'ie' tea' ge'he' dāiagitha'ēñ'.	Hoñsa'.				7
there again do thou go.	I a matter have	the where	I it desire	he and I it should converse about."	There again
hā'io'n, wā'hē'hēñ':	De'hodo'hwēñdjioñ'niks	daesnitha'ēñ'.			8
he arrived,	he it said:	"It him is necessary for	ye two should converse together."		
Da'hai'hwā'sā'gwa' wā'hē'hēñ':	Ē'gadiñno'kde' hi'ia' hi'a'e'.				9
He replied	he it said:	"I my task will finish	verily	in the first place,	
o'ne' hā'sā' ne'tho' nhēñ'ge'.	Doñda'ha'dēñ'diā'.	Sa'ha'io'n			10
now just then, (not before)	there	thither I will go."	Thence again he departed.	Again he returned	
wā'hē'hēñ':	Hiā' de'thogāi'e'.	Tho'go' O'ne' wā'hē'hēñ' ne'			11
he it said:	"Not (it is)	there he it consented to."	At that (time)	now	he it said the
Odēñdoñni'ā':	Ha'o'hwā' si'hagwā' hi'ia' ni'hāiā'dano'we'.				12
It Sapling:	"He himself	farther	verily	so his body is precious.	
I' dī' hi'ia' ne'tho' nhēñ'ge'.	O'ne' ne'tho' nhe'hawe'noñ'.				13
I more- over	verily there	thither I will go."	Now there	thither he went.	
Hiā' de'hotdo'gē' ne' O'ha'ā'.	Ne' o'ne' hwā'ha'io'n wā'hē'.				14
Not (it is)	he it noticed the	It Flint.	The now	there he arrive'	he it

there, he said: "Thou art working for thyself, art thou, in thy work?" He replied, saying: "I am working. I desire to assist thee, for that it will take a long time for the man-beings to become numerous, since thou hast made only two." At that time Sapling said: "Verily, as a matter of fact, the two man-beings that I have completed are sufficient. And, in so far as thou art concerned, thou art not able to make a human man-being. Look! Verily, that which thou believest to be a man-being is not a true one." He saw standing there a long file of things which were not man-beings. There sat the beast with the face of a man-being, a monkey; there next to him sat the ape; and there sat the great horned owl. And there were other things also seated there. Then they all changed, and the reason of it is that they were not man-beings. Sapling said, when he overmatched their

- hēn': "Sadadio'dēⁿ/se'-khēⁿ/' tca' sāio'dē'/' Da'hāi'hwā'sā'gwā'
 1 said: "Thou art working for art thou, the thou art at He replied
 thyself, where work?"
- wā'hēⁿ-hēn': "Wāgio'dē'. Ge'he' ē'goñie'nāwā's, swā'djik'
 2 he it said: "I am working. I it desire I thee will aid, because
 (too much)
- ē'ioñni'she' ē'hoñnatgā'dēⁿ'hā' tca' degni' gēn'gwā' wā'tei'sā'
 3 it will last they (m.) will become the two they only thou two completed them
 (long) numerous where (are)
- ne' oñ'gwe'." Tho'ge' wā'hēⁿ-hēn' ne' Odēñdoñni'ā': "Ne'tho'
 4 the human beings." At that he it said the It Sapling: "There
 (time)
- se' hi'ia' hā'degāie'i' tca' degni' wātge'sā' ne' oñ'gwe'.
 5 as mat-ter of fact verily just it is suffi- the two they two I them the human
 cient where (are) finished being.
- hiia' hi'ia' ne' ne' i's thasgwe'niā' ne' oñ'gwe' a'se'sēñ'niā'.
 6 Not verily this the thou thou art able to do it the human thou it shouldst
 (it is) here make.
- Satgat'hwā', hiia' hi'ia' de'tgāie'i' tca' se'he' oñ'gwe'." Wā'-
 7 Do thou look, not verily it is correct the thou dost think human being." He
 (it is) verily where
- hatgat'hwā' tca' deiodinēⁿ'he's ne'tho' goñni'dēñ' hiia'
 8 looked the they (z.) are in there they (z.) abide not
 where rank (it is)
- oñ'gwe' de'gēñ'. Ne'tho' hatgo'dā' ne' gadji'k'daks (nā'ie'
 9 human being it is (are). There he sits the it eats lice (= monkey) (that
 (it is))
- ne' gā'io' oñ'gwe' gagoⁿ'soñdā'gwī'), ne'tho' gwā'tho' ne'
 10 the it is ani-mal human being it has the face of, there next in place the
- gēⁿ'noⁿ'hā'. Nā'ie' o'ni' ne'tho' hatgo'dā' ne' degēñ's'ge'.
 11 it ape. That (it is) also there he sits the horned owl.
- Thigōñdiia'dade'niō' o'ni'. Ne'tho' wā'dwatde'ni' gagwe'gi'.
 12 Just they (z.) are different also. There they (indef.) changed in kind it all,
 others
- nā'ie' dāioi'hwā'khe' tca' ne'tho' nwa'awēⁿ'hā' tca' hiia'
 13 that (it is) it is reason of it the where there so it came to pass the not
 (it is) where (it is)
- oñ'gwe' de'gēñ'. Wā'hēⁿ-hēn' ne' Odēñdoñni'ā' ne' o'neⁿ'
 14 human being it is. He it said the It Sapling the now

*The monkey and the ape were probably quite unknown to the Iroquois.

orenda: "Verily, it is good that thou, Flint, shouldst cease thy work. It is a direful thing, verily, that has come to pass." He did not consent to stop. Then Sapling said: "It is a marvelously great matter wherein thou hast erred in not obeying me when I forbade thy working." At that time Flint said: "I will not stop working, because I believe that it is necessary for me to work." Then Sapling said: "Moreover, I now forsake thee. Hence wilt thou go to the place where the earth is divided in two. Moreover, the place whither thou wilt go is a fine place."

At that time he cast him down, and he fell backward into the depths of the earth. There a fire was burning, and into the fire he fell supine; it was exceedingly hot. After a while Flint said: "Oh, Sapling! Thou wouldst consent, wouldst thou not, that thou and I should converse

wā'thaēn'gēn'niā':	"Oia'ne'	hi'ia'	ne'	a'sēnni'he'n,	O'ha'ā',	1
he their orenda overmatched:	"It is good	verily	the	thou it shouldst cease,	It Flint,	
tea'	sāio'de'.	Gano'wēn'	hi'ia'	tea'	nwā'awēn'ha'.	2
the thou art at where work.	It is direful	verily	the	so it has come to pass,"	Hiā' (it is)	
de'hogāiēn'ī'	O'nēn'	ne'	Odēndoōni'ā'	wā'hēn'hēn':	"Oī'	3
he it consented to.	Now	the	It Sapling	he it said:	"It is a	
hwane'hā'gwāt	oi'howa'nēn'	wā'sei'hwane'a'gwā'	tea'	hiā' (it is)		4
marvelous matter	it is an important matter	thou hast done wrong	the where	not		
de'sathoōnda'dī'	tea'	goñia'his'thā'	tea'	sāio'de'.	Tho'ge'	5
thou it hast consented to	the where	I thee forbid doing	the where	thou art at work."	At that time	
o'nēn'	ne'	O'ha'ā'	wā'hēn'hēn':	"Hiā' (it is)	thagēnni'chēn'	6
now	the	It Flint	he it said:	"Not	I it should cease	
wagio'de'	swā'djik'	ge'he'	deiодо'hwēndjio'hwī'	tea'	wagio'.	7
I am at work	because (too much)	I am thinking	it is necessary	the where	I am at work."	
de'.	Tho'ge'	o'nēn'	ne'	Odēndoōni'ā'	wā'hēn'hēn':	8
At that (time)	now	the	It Sapling	he it said:	"Now	
dī'	wā'goñiadwēnde'dā'.	Tho'nēn'	nhēn'se'	tea'	noñ'we'	9
more-over	I thee forsake.	Here	thither thou shalt go	the where	the place	
dediio'hwēndjio'gēn'.	Ganakdi'io'	dī'	ne'tho'	nhēn'se'.		10
there two it earth is divided in.	It place fine (is)	more-over	there	thither thou shalt go."		
Tho'ge'	o'nēn'	ne'tho'	he'hoñwāiā'dēn'dī'	ne'	o'n'hwēndjia-	11
At that (time)	now	there	there he his body cast down	the	it earth in	
goñ'wā'	ne'tho'	he'hodagā'ī'.	Ne'tho'	diiodek'hā'	odjisdagoñ'wā'	12
there	there he fell supine.	There	there it is burn- ing	it fire in		
ne'tho'	he'hodagā'ī'.	Heiawēngo'dī'	o'dai'hēn'.	Gaiñ'gwā'		13
there	there he fell supine.	There it surpass- ing is	it is hot,	Some (time)		
nwā'oñni'she'	wā'hēn'hēn'	ne'	O'ha'ā':	"Odēndoōni'ā',		14
so it lasted long	he it said	the	It Flint:	"It Sapling,		
a'sathoñ'dat-khēn'	ā'so'n'	doñsednitha'ēn'?	Odēndoōni'ā'	wā'		15
thou wouldst consent	wouldst thou	still	once again thou and I should converse together"	It Sapling	he	

once more together?" Sapling replied, saying: "Truly, it shall thus come to pass. Moreover, I will appoint the place of meeting to be the place where the earth is divided in two." And Flint was able to come forth from the fire. At that time then Sapling went thither, going to the point designated by him. He arrived there, and, moreover, he stood there and looked around him. He looked and saw afar a cloud floating away whereon Flint was standing. Sapling said: "What manner of thing has come to pass that thou art departing hence away?" Flint answered: "I myself did not will it." Sapling said: "Do thou come thence, hitherward." At that time the cloud that was floating away returned, and again approached the place where Sapling stood. Then this one said: "How did it happen that it started away?" Flint, replying, said: "It is not possible that I personally should have willed

- 1 hēⁿ·hēnⁿ: "Doⁿ·gēⁿs neⁿ·thoⁿ nēⁿ·iawēⁿ·hāⁿ. Neⁿ·thoⁿ dīⁿ wāⁿ·gnaⁿ·doⁿ
it said: "It is true there so it will come There more- I it appoint
to pass. over
- 2 teaⁿ deioⁿ·hwēndjioⁿ·gēⁿ neⁿ·thoⁿ dēⁿ·diadāⁿ·nhāⁿ. Wāⁿ·hagweⁿ·niāⁿ
the two it earth is divided in there thou and I will He was able to
where meet." do it
- 3 neⁿ O·haⁿ·āⁿ daⁿ·hāiagēⁿ·nhāⁿ teaⁿ odjīⁿ·dagonⁿ·wāⁿ. Thoⁿ·gēⁿ
the It Flint thence he emerged the where it fire in. At that
time
- 4 oⁿ·nēⁿ neⁿ·thoⁿ heⁿ·haweⁿ·noⁿ neⁿ Odēⁿ·doⁿniⁿ·āⁿ teaⁿ noⁿ·weⁿ
now there there he went the It Sapling the the place
where
- 5 nīⁿ·hoⁿñāⁿ·doⁿ. Wāⁿ·hāⁿ·ioⁿ neⁿ·thoⁿ dīⁿ wāⁿ·thbadāⁿ·nhāⁿ wāⁿ·thatgaⁿ·
there he it has He arrived there more- he stood he looked
appointed, over about
- 6 donⁿ·nioⁿ. Wāⁿ·hāⁿ·gēⁿ iⁿ·noⁿ wāⁿ·oⁿ·dēndionⁿ·hāⁿ·dieⁿ wāⁿ·oⁿ·djiⁿ·gāⁿ·dieⁿ
repeatedly. He it saw far thither it is going along thither it cloud is
(it is) going on
- 7 neⁿ·thoⁿ hadaⁿ·dieⁿ neⁿ O·haⁿ·āⁿ. Odēⁿ·doⁿniⁿ·āⁿ wāⁿ·hēⁿ·hēnⁿ:
there he is riding the It Flint. It Sapling he it said:
on it
- 8 "Hoⁿ·t noⁿwaⁿ·hoⁿ·dēⁿ nwaⁿ·awēⁿ·hāⁿ teaⁿ weⁿ·saⁿ·dēndionⁿ·hāⁿ·dieⁿ?"
(it is) kind of thing so it came to the where thither thou art going
pass along?"
- 9 Wāⁿ·hēⁿ·hēnⁿ neⁿ O·haⁿ·āⁿ: "Hiāⁿ neⁿ iⁿ dagēⁿ·noⁿ·doⁿ."
He it said the It Flint: "Not the I I it willed."
- 10 Wāⁿ·hēⁿ·hēnⁿ neⁿ Odēⁿ·doⁿniⁿ·āⁿ: "Gāⁿ·e māⁿ dondaⁿ·seⁿ."
He it said the It Sapling: "Hither that one thence do
thou come."
- 11 Thoⁿ·gēⁿ oⁿ·nēⁿ sawakⁿ·dāⁿ teaⁿ oⁿ·djiⁿ·gāⁿ·dieⁿ neⁿ·thoⁿ sagāⁿ·ioⁿ
At that now again it the where it cloud is float- there again it
time turned back ing along, arrived
- 12 teaⁿ noⁿ·weⁿ nīⁿ·haⁿ·dāⁿ neⁿ Odēⁿ·doⁿniⁿ·āⁿ. Oⁿ·nēⁿ nēⁿ·gēⁿ
the the place there he is the It Sapling. Now this one
where standing
- 13 wāⁿ·hēⁿ·hēnⁿ: "Hoⁿ·t nwaⁿ·awēⁿ·hāⁿ teaⁿ wāⁿ·waⁿ·dēnⁿ·diāⁿ?" Wāⁿ·
he it said: "What so it came to the where 'it started?' He
(it is) pass
- 14 hēⁿ·hēnⁿ neⁿ O·haⁿ·āⁿ daⁿ·hadadiāⁿ: "Hiāⁿ deⁿ·aⁿ·wet nīⁿ·āⁿ
it said the It Flint he spoke in "Not it is possi- the I
reply: (it is) ble personally

it." Sapling rejoined: "How did it happen that thou didst not will it?" Then Flint said: "I did not do that." Sapling said: "It is true that it is impossible for thee to do it. Moreover, thou and I, verily, are again talking together. What kind of thing desirest thou? What is it that thou needest, that thou and I should again converse together?" Flint then said: "It is this; I thought that, perhaps, thou wouldst consent that the place where I shall continue to be may be less rigorous. And thou didst say: 'Thou art going to a very fine place.' And I desire that the place where thou wilt again put me be less rigorous than the former." Sapling said: "It shall thus come to pass. I had hoped that, it may be, thou wouldst say, 'I now repent.' As a matter of fact it did not thus come to pass. Thy mind is unchanged. So, now, I shall again send thee hence. I shall

doṇdagēṇmo ⁿ 'do ⁿ ."	Odēṇdoṇni ⁿ 'ā'	wā'hē ⁿ 'hēṇ ⁿ ':	"Ho't	nwā'-	1
there I it could will."	It Sapling	he it said:	"What	so it	
			(is it)	came	
awē ⁿ 'hā' tea' hīā' ⁿ de'a'wet i's	doṇda'sēṇmo ⁿ 'do ⁿ ?' "	Tho'ge'	2		
to pass the not it is possi- ble thou	there thou it couldst will?"	At that time			
wā'hē ⁿ 'hēṇ ⁿ ' ne' O'ha'ā':	"Hīā' ⁿ de'ne' thā'gie'ā'."	Odēṇdoṇ-	3		
he it said the It Flint:	"Not (it is) the that thus I did do it."	It Sapling			
ni ⁿ 'ā' wā'hē ⁿ 'hēṇ ⁿ ':	"Do'gē ⁿ s hīā' ⁿ de'a'wet a'sgwe'niā'.	O'ne ⁿ "	4		
he it said:	"It is true not (it is) it is possi- ble thou couldst be able to do it."	Now			
dī' hī'ia' detcioṇni'thā' o'ne ⁿ ."	Ho't noṇwa'ho'dē ⁿ se'he'?	5			
more- verily again thou and I are talking together	now. What (is it) kind of thing thou it desirest?				
Ho't noṇwa'ho'dē ⁿ desado ⁿ 'hwēṇdjioṇ'ni'	tea' doṇsednitha'ēṇ'?"	6			
What (is it) kind of thing thou it needst	the once again thou and I should converse together?"				
Wā'hē ⁿ 'hēṇ ⁿ ' ne' O'ha'ā':	"Nā'ie' ne' wā'ge'ā' do'gā't	7			
He it said the It Flint:	"That (it is) the I it thought if perhaps (it may be)				
a'sathoṇ'dat thagē ⁿ 'k'ā' tea' naganakdo'dē ⁿ 'k	tea' noṇ'we'	8			
thou it shouldst consent to it should be less the where such it place be in kind the where the place					
ē'gi'dioṇ'dak. Nā'ie' ne' tea' wā'si'hēṇ ⁿ ':	'Ne'tho' nhē ⁿ 'se'	9			
I will abide con- tinuously. That (it is) the the where thou it didst say:	'There thither thou shalt go				
tea' noṇ'we' tganakdī'io'.	Nā'ie' ge'he' thagē ⁿ 'k'ā' tea'	10			
the the place there it place (is) hne.'	That (it is) I it desire it should be less (severe) the where				
naganakdo'dē ⁿ 'k tea' noṇ'we' hoṇsagi'dēṇ ⁿ ':	Odēṇdoṇni ⁿ 'ā' wā'-	11			
such it place be in the the place there again thou me shouldst place."	It Sapling he				
hē ⁿ 'hēṇ ⁿ ':	"Ne'tho' nē'iawē ⁿ 'hā'. Nā'ie' ne' ge'he'gwā' diēṇ'hā'	12			
it said:	"There so it will come to pass. That (it is) the I it had thought after a while,				
gwā' ē ⁿ 'si'hēṇ ⁿ ':	'Sagadathewa'dā' o'ne ⁿ ."	Hīā' ⁿ se' ne'tho'	13		
seem- ingly, thou it wilt say:	'I myself repent now.'	Not (it is) as a mat- ter of fact there			
dwa'awē ⁿ 'hā'. Te'nigo ⁿ 'hāgoṇ'dā'. Da', o'ne ⁿ di' hē ⁿ 'sgoṇia-	14				
so it came to pass. Thence thy mind is unchanged.	So now, more- over, hence again I thee will				

send thee to the bottom of the place where it is hot." Now, at that time his body again fell downward. The place where he fell was exceedingly hot. At that time Sapling said: "Not another time shalt thou come forth thence." Then Sapling bound poor Flint with a hair. And he bound him with it that he should remain in the fire as long as the earth shall continue to be. Not until the time arrives when the earth shall come to an end will he then again break the bonds. Then Sapling departed thence.

Moreover, it is said that this Sapling, in the manner in which he has life, has this to befall him recurrently, that he becomes old in body, and that when, in fact, his body becomes ancient normally, he then retransforms his body in such wise that he becomes a new man-being again and again recovers his youth, so that one would think

- 1 dēñnie'/'dā'. Ne'tho' hē'ngōñiādēñnie'/'dā' ne' ga'no'/'deā'/'ge'
 send There hence again 1 thee will send the it bottom on
 tea'/' non'we' diio'dai'/'hēñ'. Tho'ge' o'ne' heshoia'dē'/'i'
 the the place there it is hot. At that now there again his body
 2 where (time) fell down in it
 3 o'ne' Ogeñi'sdi' o'dai'/'hēñ' tea' non'we' he'/'hodagū'/'i'.
 now. It is exceed- it is hot the the place there he fell
 ing where the place supine.
 4 Tho'ge' o'ne' ne' Odēñdoñni'/'ā' wā'hē'/'hēñ': "Hūā' ne'
 At that now the It Sapling he it said: "Not the
 (time) he bound him it hair
 5 o'ia' doñsasiagē'/'nhā'. Tho'ge' wā'hoñwashaiñ'dē' ono'/'khwe'/'ā'
 it other again thou shalt At that wā'hoñwashaiñ'dē' ono'/'khwe'/'ā'
 (is) come out." (time) he bound him it hair
 6 wā'has'dā' ne' Odēñdoñni'/'ā' ne' O'ha'/'ā'-gē'/'hā'. Nā'ie' ne'
 he used it the It Sapling the It Flint it was. That the
 (it is) come out." (time) he bound him it hair
 7 nā' wā'hoñwashaiñdā'/'gwā' tea' ne'ioñni'she' ē'io'/'hwēñdjia'dek
 the one he it used to bind him the so long it will it earth will continue
 that where last to be present
 8 ne'tho' hē'/'hēñ'dēñ'dāk odjisdagoñwā'. Ne'tho' nigē'/'teā'
 there there he will con- it fire in. There so it is the
 tinue to be the where far the
 9 ē'wado'/'hwēñdjio'/'kdē' o'ne' dē'shadeshā'/'iā'k. Tho'ge' o'ne'
 it earth itself will end. now he will break the At that now
 tether. (time)
 10 ne' Odēñdoñni'/'ā' sho'dēñ'dioñ'.
 the It Sapling again he de-
 parted.
 11 Nā'ie' dī' ne' nā'ie' ne' nēñgē'/'hā' ne' Odēñdoñni'/'ā'
 That more- that that the this (it is) the It Sapling
 (it is) over (it is)
 12 ne'tho' iā'/'kē'ni' ni'io't ne' tea' ho'ne' ne'tho' niia'wē's
 thus, it is so it is the where he is alive thus so it comes
 said, the where he is alive thus so it comes
 13 ne' tea' hok'steñ'ā' wado'/'hā' heiotgrōñdā'/'gwā' nā'ie' ne'
 the the he old in age it becomes it- it is unceasing, that the
 where creatively (it is)
 14 nā'ie' se' ne' o'ne' gē'/'s hāia'dāgē'/'te' wā'wā'do' o'ne'
 that in fact the now custom- his body ancient it has become now
 (it is) arily
 15 gē'/'s doñsa'hadia'dāde'ni', nā'ie' ne' gē'/'s sa'hadoñgwe' ne'
 custom- again he changes his body that the custom- again he becomes the
 arily (transforms it), (it is) arily man-being

that he had just then grown to the size which a man-being customarily has when he reaches the youth of man-beings, as manifested by the change of voice at the age of puberty.

Moreover, it is so that continuously the orenda immanent in his body—the orenda with which he suffuses his person, the orenda which he projects or exhibits, through which he is possessed of force and potency—is ever full, undiminished, and all-sufficient; and, in the next place, nothing that is *otkon*^a or deadly, nor, in the next place, even the Great Destroyer, *otkon* in itself and faceless, has any effect on him, he being perfectly immune to its orenda; and, in the next place, there is nothing that can bar his way or veil his faculties.

Moreover, it is verily thus with all the things that are contained in the earth here present, that they severally retransform or exchange their bodies. It is thus with all the things [*zoic*] that sprout and grow, and, in the next place, with all things [*actively zoic*] that produce

teä''	hoŋgwe'dä'se'ä'	sawä'do''	nä'ie'	ne''	äiēñ'ä'	ne'tho'	hä'sä''	1
where	he man-being new	again it is be-	that	the	one would	thus	just then	
		come,	(it is)	think,	(there)			
nithodō'di'	ne''	teä''	nī'io't	gē''s	ne''	hä'sä''	de'hodwēñna-	2
so there he has	the	where	so it is	custom-	the	just then	his voice has	
grown				arily				
de'nio''	ne''	hoŋgwe'dä'se'ä'	ne''	oñ'gwe'.				3
changed	the	he man-being new	the	man-being,				
		small						
Ne'tho'	nä'ie'	dī''	nī'io't	ne''	teä''	tgäie'i'	diiotgoñt	4
Thus	that	more-	so it is	the	where	there it is full	always	
	(it is)	over				and sufficient	the	
teä''	nī'hoiä'daēñ'näe'	ne''	teä''	hadeñnodä''gwä',	ne'tho'	gwä''		5
where	so his body has orenda	the	the	he his orenda exhibits,	there	next to		
			where	by which,				
tho'	hadēñnoñdä''gwä'	ne''	teä''	hā'qhwa'	ne''	gā'shasdē''sä',		6
it	he himself with orenda	the	the	he it holds	the	it potency (power,		
	embodies by which,		where			force)		
ne'tho'	gwä'tho'	ne''	hiä''	stē''	noñwä'ho'dē''	ne''	o'tgo'' ^a	7
there	next to it	the	not	any-	kind of thing	the	otkon	
			it is	thing			(monstrous),	
ne'tho'	gwä'tho'	no''	O'soñdōä'go'nä'	O'nī'dat'go''	Hiä''			8
there	next to it	the	It Great Destroyer	Otkon in itself			not	
							it is	
De'gago''soñde',	de'honä'go'wäs,	ne'tho'	gwä'tho'	hiä''	stē''			9
It has a face,	(not) it affects (wears	there	next to it	not	any-			
	on) him,			(it is)	thing			
noñwä'ho'dē''	de'hodawē''das,	Ne'tho'	hi'ä'	dī''	nī'io't	teä''		10
kind of thing	it him bars (shuts) out,	Thus,	verily,	more-	so it is	where		
				over				
nīioñ'	ga'qhwa'	ne''	teä''	o''hwēñdjia'de'	dewadiä'dade'nio''s,			11
so it is much	it it holds	the	where	it earth is present	it changes its body			
(many)					iteratively,			
gagwe'gī'	ne'tho'	nī'io't	ne''	wadoñniä''hä',	ne'tho'	gwä'tho'		12
it all	thus	so it is	the	it (z.) produces	there	next to it		
				itself,				

^a See footnote on page 197.

themselves and grow, and, in the next place, all the man-beings. All these are affected in the same manner, that they severally transform their bodies, and, in the next place, that they (actively zoic) retransform their bodies, severally, without cessation.

-
- 1 ne' goñdoñniä'hä', ne'tho' gwä'tho' ne' oñ'gwe'. Gagwe'gi'
the they (act. z.) pro- there next to it the man- It all
duce themselves, being(s).
- 2 ne'tho' nigäie'hä' deswadiä'dade'nio"s. nä'ie' gwä'tho' des-
there so it acts it changes its body that next to it they
iteratively. (it is) (act. z.)
- 3 goñdiä'dade'nio"s heiotgoñdä'gwĩ'.
again change their it is unceasing,
bodies iteratively

A SENECA VERSION

There were, it seems, so it is said, man-beings dwelling on the other side of the sky. So, just in the center of their village the lodge of the chief stood, wherein lived his family, consisting of his spouse and one child, a girl, that they two had.

He was surprised that then he began to become lonesome. Now, furthermore, he, the Ancient, was very lean, his bones having become dried; and the cause of this condition was that he was displeased that they two had the child, and one would think, judging from the circumstances, that he was jealous.

So now this condition of things continued until the time that he, the Ancient, indicated that they, the people, should seek to divine his Word; that is, that they should have a dream feast for the purpose of ascertaining the secret yearning of his soul [produced by its own

Ne'	gwā',	gi'o ^{ns} ,	hadi'noŋge'	ne'	sgioŋ'iadi'	ne'	hēn'noŋ'-	1
That,	it seems,	it is said,	they dwell	the	one other side of the sky	the	they (m). man-beings,	
gwe'.	Da',	shā'degano'ndaē ^{ns}	ne'ho'	ni'hono ^{ns} 'so't	ne'	bā'sēn-		2
	So,	just in the center of the village	there	just his lodge stands	the	he Chief (great)		
nowā'nē ^{ns} ,	ne'ho'	hāwadjiā'ie ^{ns} ,	ne'	ne'io'	ne'	kho'	ne'	3
name),	there	his ohwachira lies,	the	his spouse	that	and	the	
sgā't	bodiksā'dā'ie ^{ns} ,	ie'o ^{ns}	ne'	ieksā'a'.				4
one it is	they child have,	she female (is)	the	she child,				
Waadiēngwā'shoŋ'	o'nē ^{ns}	ho'wā'sāwē ^{ns}	ne'	hāgwēndā's.				5
He was surprised,	now	it began	that	he became lonesome,				
O'nē ^{ns}	dī'q	we'so'	ho'nēn'iathēn'	ne'	Hagē ^{ns} 'tēl;	ne'	gai'ioŋnī.	6
Now	more- over	much	his bones are dry (= he is very lean)	the	He Ancient One;	that	it it causes	
thē ^{ns} 'ē ^{ns}	deo'nigoŋ'jiō'	he'	odiksā'dā'ie ^{ns} ,	āiēn'	ne'	noŋ'		7
not (it is)	his mind happy is	(because)	they child have,	one would think	that	perhaps,		
heniio'dēn'	ne'	ne'	hosheie'o ^{ns} .					8
so	it is in state	that	the	he is jealous,				
Da',	o'nē ^{ns}	ne'ho'shoŋ'	nīio'dēn'aŋdie'	he'	nīio'we'	o'nē ^{ns}		9
So,	now	only thus	so it continued to be	where	so it is distant	now		
wa'oŋwāndē ^{ns}	ne'	Hagē ^{ns} 'tēl	ne'	ā'au'wa'wēnī'sak.	Da',			10
he pointed it out	the	he Ancient One	the	that they seek to divine his word,	So,			
o'nē ^{ns}	gagwe'go ^{ns}	ne'	hēnnoŋgwe'shoŋ'o ^{ns}	ne'ho'shoŋ'	hodi-			11
now	it all	the	they (m.) man-being individually (are)	only thus	they (m.) habitually			

motion]. So now all the people severally continued to do nothing else but to assemble there. Now they there continually sought to divine his Word. They severally designated all manner of things that they severally thought that he desired. After the lapse of some time, then, one of these persons said: "Now, perhaps, I myself have divined the Word of our chief, the excrement. And the thing that he desires is that the standing tree belonging to him should be uprooted, this tree that stands hard by his lodge." The chief said: "Gwā'" [expressing his thanks].

So now the man-beings said: "We must be in full number and we must aid one another when we uproot this standing tree; that is, there must be a few to grasp each several root." So now they uprooted it and set it up elsewhere. Now the place whence they had uprooted the tree fell through, forming an opening through the sky earth. So now, moreover, all the man-beings inspected it. It was curious;

- | | | | | | | |
|----|--|--|--|---|---|--|
| 1 | e'is. | Diiawe ^{n'} o ^{n'} | o'ne ^{n'} | ne'ho' | hoñwa ^{n'} weñni ['] sas; | gani'o'shoñ ['] |
| | assem-
ble. | Constantly | now | there | they (m.) sought to divine
his word | it anything
whatsoever |
| 2 | he' | nā'ot | hēñnoñwañ'thā' | ne' | nā'ot | deodoēñdjoñ'ni ['] . Gaiñ'- |
| | where | such kind
of thing | they (m.) it point
out | that | such kind of
thing | he it needs. Some- |
| 3 | gwā' | nā'ioñnishe't | o'ne ^{n'} | shāiā'dāt | wañ ['] : | "O'ne ^{n'} " noñ ['] |
| | what | so it lasted | now | he (is) one
person | heitsaid: | "Now it is, perhaps, |
| 4 | ni'ā' | wae'dawanoñ'wē ^{n'} t | ne' | sedwā'sēñ'no ^{n'} . | Ne' | noñ ['] ne' |
| | I per-
sonally | I have divined excre-
ment's word. | the | he (is) our chief. | That
it is, | perhaps the |
| 5 | deodoēñdjoñ'ni ['] | noñ ['] | ne' | hagāniodagwēñ'oñg | nēñ'gēñ ['] | ne' |
| | he it needs, | perhaps, | the | one it should uproot | this is it | the |
| 6 | hodā'it, | nēñ'gēñ ['] | dosgēñ'o ^{n'} | gā'it | heoñ'we ['] | ni'hono ^{n'} so't." |
| | he has for himself
standing tree, | this is it | it is near | it tree
stands | where | so his lodge
stands." |
| 7 | "Gwā' ['] ," | wañ ['] | ne' | hā'sēñnowa'nē ^{n'} . | | |
| | "Thanks," | he it said | the | he chief (is). | | |
| 8 | Da', | o'ne ^{n'} | wañ ['] ni': | Ē ^{n'} dwa ^{n'} gēgō'oñg, | dē ^{n'} dwaie'nāñ ['] | |
| | So, | now | they it said: | "We will be in full
number, | we will assist one
another | |
| 9 | no'ne ^{n'} | ē ^{n'} dwa'niodāgo ['] | nēñ'gēñ ['] | gā'it. | Ne' | ne' do'gā'ā ['] |
| | the time | we it will uproot | this it is | it tree
stands. | That
it is | the few it is |
| 10 | niioñgwe'dāgeā'die' | ne' | ē ^{n'} adiie'nāñ ['] | ne' | djokde'āsho ^{n'} ." | Da', |
| | so they man-being in
number to each | the | they it will
grasp | the | each it root several." | So, |
| 11 | o'ne ^{n'} | waadinioda'go' | oñā'dji ['] | ne'ho' | saadinio'dē ['] . | O'ne ^{n'} |
| | now | they it uprooted | elsewhere | there | again they (m.)
it set up. | Now, |
| 12 | dī'q | ho'wā'sēñ't | he'oñwe ['] | hodiniodā'gwē ^{n'} , | aundjāga'ēñt | |
| | more-
over, | hence it fell
down | where | they it have uprooted, | it earth perforated | |
| 13 | o'wā'do ^{n'} . | Da', | o'ne ^{n'} | dī'q | na'e ['] | gagwe'go ^{n'} |
| | it became. | So, | now | more-
over, | verily, | it all |
| | | | | | ne' | oñ'gwe ['] |
| | | | | | the | man-
being(s) |

below them the aspect was green and nothing else in color. As soon as the man-beings had had their turns at inspecting it, then the chief said to his spouse: "Come now, let us two go to inspect it." Now she took her child astride of her back. Thither now he made his way with difficulty. He moved slowly. They two arrived at the place where the cavern was. Now he, the Ancient, himself inspected it. When he wearied of it, he said to his spouse: "Now it is thy turn. Come." "Age," she said, "myself, I fear it." "Come now, so be it," he said, "do thou inspect it." So now she took in her mouth the ends of the mantle which she wore, and she rested herself on her hand on the right side, and she rested herself on the other side also, closing her hand on either side and grasping the earth thereby. So now she looked down below. Just as soon as she bent her neck, he seized her leg and pushed her body down thither. Now, moreover, there [i. e., in the hole] floated the body of the Fire-dragon with the white body, and,

wāēnnatchi'wāēn'.	Odianoñ't'	ganā'daikho ^{n'} shoñ'	niio'dēñ'	ne ^{6'}	1		
they (m.) looked at it.	It curious (is),	it green only (is)	so it is	the			
na ^{n'} goñ'.	Ganio'	o'tho'diā'ho'	ne ^{6'}	hēñnoñtchī'wā'hā',	o'nē ^{n'}	2	
below (inside).	So soon as	they had their turns to look	the	they it were looking at,	then		
hā'e'gwā ^{6'}	ne ^{6'}	hā'sēñnowā'nē ^{n'}	wāēn':	"Hau",	o'nē ^{n'}	3	
also	the	he chief (is),	he it said:	"Come,	now,	it seems,	
noñ ^{6'}	i'	diiatchi'wā'no ^{n'} ."	O'nē ^{n'}	wā'ago'sā'dē ^{n'}	ne ^{6'}	goa'wāk.	4
per- haps,	we	let us two it go to look at,"	Now	she her took astride of own back	the	her child.	
O'nē ^{n'}	sā'ge ^{6'}	ne'ho'	wā'e'.	Skeñno ^{n'} on'	i'e'.	Wani'io ^{n'}	5
Now	with difficulty	there	thither he went.	Slowly	he walked.	They two arrived	
he'ōñwe'	oiā'de'.	O'nē ^{n'}	waatchi'wā'ēn'	ne ^{6'}	ha'ōñhwa ^{n'}	ne ^{6'}	6
where	it abyss stands,	Now	he it looked at	the	he himself	the	
Hagē ^{n'} tcī.	Ganio'	waogāñ'dē ^{n'}	o'nē ^{n'}	wāēn':	"I's	ne'wā'	7
He Ancient One.	So soon as	he it was weary of	now	he it said:	"Thou next in turn		
satchi'wā'ēn'	gwā ^{6'} ."	"Age ^{6'} ."	wā'gō ^{n'} :	"Ge'shā'ni-	ni'a'."		8
do it thou look at	just."	"Age?"	she it said:	"I it fear	I personally."		
"Hau".	nēñ'.	nio'."	wāēn'.	"satchi'wā'ēn'."	Da'.	o'nē ^{n'}	9
"Come.	now,	so let it be."	he it said,	"do thou it look at."	So,	now	
wā'o ^{n'} sho'go'	ne ^{6'}	i'ios	ne ^{6'}	goē ^{6'} ,	o'nē ^{n'} -kho'	o'dio ^{n'} tehi'	10
she it took in her mouth	the	the man- tie	the	she it wore,	now and	she rested herself on her hand	
ne ^{6'}	ieiēñsdoñ'-gwā ^{6'} ,	o'nē ^{n'} -kho'	ne ^{6'}	sgagā'dī'	ha'e'gwā'		11
the	her right side,	now and	the	(the one side), the other side,	also		
o'dio' 'tehr.	o'dio' 'tehgwe'noñ'm'	dedji'ao' -gwa'	he ^{6'}	ieiēna'			12
she herself rested on her hand,	she her hands closed	both side	where	she it held			
wā ^{n'} 'kho ^{n'} .	Da'.	o'nē ^{n'}	na ^{n'} 'goñ ^{6'}	wā'ōñtgāt'ho'.	Ganio'shoñ ^{6'}		13
severally,	so,	now	below (inside)	she it looked at.	Just so soon as		

verily, he it was whom the Ancient regarded with jealousy. Now Fire-dragon took out an ear of corn, and verily he gave it to her. As soon as she received it she placed it in her bosom. Now, another thing, the next in order, a small mortar and also the upper mortar [pestle] he gave to her. So now, again, another thing he took out of his bosom, which was a small pot. Now, again, another thing, he gave her in the next place, a bone. Now, he said: "This, verily, is what thou wilt continue to eat."

Now it was so, that below [her] all manner of otgon [malefic] male man-beings abode; of this number were the Fire-dragon, whose body was pure white in color, the Wind, and the Thick Night.

- o'die'noñniä'k dā'shago'si'nā, o'nē^{nc}-kho⁶ ne'ho⁶ ho'shagoiä'dēn.
1 she bent her head forward he her leg seized, now and there hence he her body cast down.
- Da', o'nē^{nc} ne'ho⁶ ieiä'doñ'die'. O'nē^{nc} di'q ne'ho⁶ häiä'doñ'-
2 So, now there her body was falling. Now more-over there his body floated
- die' ne' Gaha'eiēndie'thä' Onoñwa'n dā'äⁿ Ni'häiä'do'dēⁿ ne'
3 along the It Fire Dragon it (is) white so his body is in that kind
- nigē^{nc} kho⁶ nā'e⁶ ne' hoñwa'n sheä'se'äk ne' Hage^{nc}'tei. O'nē^{nc}
4 that and verily, the he was jealous of him the He Ancient One, Now
- ne'ho⁶ waäda'go' ne' o'n'sdä' ne' onēⁿ'oⁿ, o'nē^{nc}-kho⁶ nā'e⁶
5 there he it took out the it ear the it corn, now and, verily,
- o'shaga'oñ. Ganiö' wä'eie'nä' o'nē^{nc} ne'ho⁶ ieniäs'dagoñ' wä'-
6 he her it gave. So soon as she them took now there her bosom in she them
- aun'ia't. O'nē^{nc} o'ia' ne'wä' ne' ne' gä'niga'dä' niwä'ä⁶,
7 placed Now it other next in order that the it mortar so it is small in size,
- ne'-kho⁶ ne' hetgēñ'oñ' ne' gä'niga'dä', dedjiä'oⁿ o'shaga'oñ'.
8 that and the upper (one) the it pestle, (— it mortar) both he her gave them to.
- Da', o'nē^{nc} a'e⁶ o'ia' daäda'go' haniäs'dagoñ', ne' ne'wä'
9 So, now again it other he it took out his bosom in, that next in order
- ne' ganiä'ä' dja' niwä'ä'. O'nē^{nc} a'e⁶ o'ia'-kho⁶ ne' ne'wä'
10 the it pot so it small in size is, Now again it and the next in order
- ne' o'nēñ'ia' o'nē^{nc} o'shaga'oñ. O'nē^{nc} wäēñ': "Ne' nā'e⁶
11 the it bone (is) now he it her gave to Now he it said: "That, verily,
- ē^{nc}seg'seg'seg."
12 thou it wilt be in the habit of eating."
- Da', o'nē^{nc} he' niiodie'ē^{nc} ne' e'dä'ge⁶ hadi'na'ge' ne'
13 So, now where so it is being done the below they (m.) are the
- hoññondia'dät'goⁿs ho'dio'dēⁿ; ne' ne' Gaha'eiēndie'thä'
14 they are otgon-bodied of all kinds; that the It Fire Dragon
- Onoñwa'n dā'äⁿ Ni'häiä'do'dēⁿ, kho⁶ ne' Gä'hä', ne' gwä'ho⁶
15 it white (is) so his body is in kind, and the It Wind, that next to it
- ne' Deiodä'sondäi'koⁿ.
16 the It Thick Night.

Now, they, the male man-beings, counseled together, and they said: "Well, is it not probably possible for us to give aid to the woman-being whose body is falling thence toward us?" Now every one of the man-beings spoke, saying: "I, perhaps, would be able to aid her." Black Bass said: "I, perhaps, could do it." They, the man-beings, said: "Not the least, perhaps, art thou able to do it, seeing that thou hast no sense [reason]." The Pickerel next in turn said: "I, perhaps, could do it." Then the man-beings said: "And again we say, thou canst not do even a little, because thy throat is too long [thou art a glutton]." So now Turtle spoke, saying: "Moreover, perhaps, I would be able to give aid to the person of the woman-being." Now all the man-beings confirmed this proposal. Now, moreover, Turtle floated there at the point directly toward which the body of the woman-being was falling thence. So now, on the Turtle's carapace she, the woman-being, alighted. And she, the woman-being, wept there. Some time

Da', so,	o'nē" now	waadiās'hēñ. they (m.) held a council.	Waēñ'ni': They it said:	"Gwe', "Well,	gēñ' can it be	noñ' perhaps	1	
dā'a'oñ' not it possible (is)	aedwagwe'ni' we should be able it to do	aethiā'dage'ha' we her should aid	ni'gēñ' such it is	ne' the	iağoñ'gwe' she man- being (is)		2	
daieia'doñ'die'." thence her body is falling?"	O'nē" Now	ha'de'ioñ every one of them	hadi'sni'e's. they (m.) spoke,	heñnoñ'do'": they (m.) it said:	"I'.		3	
noñ' per- haps,	agegwe'ni' I it could do	akheia'dage'ha'." I her could aid."	Oga'gwā' It Black Bass,	waēñ': he it said:	"I'.		4	
noñ' per- haps,	agegwe'ni'." I it could do."	Waēñ'ni': They it said:	"De'osthoñ' "Not a little,	noñ' per- haps	de'sagwe'nioñ' thou art able to do it,		5	
so'dji' because (too utterly)	de'sa'ni'go't." thou hast no sense."	Ne' That	ne'wā' next in order	ne' the.	Sgēñdjes' It Pickerel (=it fish long)	waēñ': he it said:	6	
"I'." "I,	noñ' per- haps,	agegwe'ni'." I it could do."	Waēñ'ni' They it said	kho' and	a'e': again:	"De'osthoñ' "Not a little	7	
de'sagwe'nioñ', thou hast no sense,	so'dji' because (too utterly)	sania'do'wis." thou art a glutton."	Da', So,	o'nē" now	ne' that	ne'wā' next in order	8	
wañ'sniet he spoke	ne' the	ha'no'wa' It turtle	waēñ': he it said:	"I'." "I,	dī'q more- over,	noñ' per- haps,	agegwe'ni' I it could do	9
akheia'dage'ha' I her could aid	ne' the	iağoñ'gwe'." she man-being (is)."	O'nē" Now	gagwe'go'." it all	waadii'." they con- firmed		10	
wāñ'ād. (the) matter.	O'nē" Now,	dī'q more- over,	ne'ho' there	ha'sko' he floated	he'oñwe' the where	odogēñ'no' it is objective point	ne' the	11
daieia'doñ'die' thence her body is falling	ne' the	iağoñ'gwe'." she man- being is.	Da', So,	o'nē" now	ne'ho' there	ga'nowā'ge' it turtle on		12
o'die'dioñ'dā't. she alighting stepped,	O'nē" Now,	dī'q more- over,	ne'ho' there	wā'oñ'daēñ' she wept	ne' the	iağoñ'gwe'." she man-being is.		13

afterward she remembered that seemingly she still held [in her hands] earth. Now she opened her hands, and, moreover, she scattered the earth over Turtle. As soon as she did this, then it seems that this earth grew in size. So now she did thus, scattering the earth very many times [much]. In a short time the earth had become of a considerable size. Now she herself became aware that it was she herself, alone seemingly, who was forming this earth here present. So now, verily, it was her custom to travel about from place to place continually. She knew, verily, that when she traveled to and fro the earth increased in size. So now it was not long, verily, before the various kinds of shrubs grew up and also every kind of grass and reeds. In a short time she saw there entwined a vine of the wild potato. There out of doors the woman-being stood up and said: "Now, seemingly, will be present the orb of light [the sun], which shall be called the

- | | | | | | | | |
|----|----------------------------|---|---------------------------------------|---|--|--|-------------------------------------|
| 1 | Gaiñ'gwā ^t | nā'ioñ'nishe ^t | o'nē ⁿ | wā'agoshāū ^t | ne ['] | ie'ā ['] | gwa ['] |
| | Somewhat | so long it lasted | now | she it remembered | the | she it held, | seemingly |
| 2 | ne ['] | oe'dā ['] | O'nē ⁿ | wā'o ⁿ 'teagwai ['] si ['] | o'nē ⁿ '-kho ['] | dīq | ne ['] 'ho ['] |
| | the | it earth. | Now | she her hand opened, | now and | more-over | there |
| 3 | o'dioñdo ['] gwāt | ne ['] | ga'no ['] wā'ge ['] | Ganio ['] | ne ['] 'ho ['] | nā'e'ie ['] | agwā's |
| | she it scattered | the | it turtle on. | So soon as | thus | so she it did | very (just) |
| 4 | gwa ['] | na'e ['] | o'wado ['] diak | nēñ'gēñ ['] | ne ['] | oe'dā ['] | Da ['] , o'nē ⁿ |
| | seemingly | verily, | it grew | this it is | the | it earth. | So, now |
| 5 | we'so ['] | ne ['] 'ho ['] | nā'e'ie ['] | o'dioñdo ['] gwāt | ne ['] | oe'dā ['] | Dā'djiā ['] shoñ |
| | much (it is) | thus | so she it did | she it scattered | the | it earth. | In a very short time only |
| 6 | o'nē ⁿ | gaiñ'gwā ['] | nīioēñ'djā ['] | o'wā'do ⁿ | O'nē ⁿ | wā'ēññi ['] na ['] dog | |
| | now | somewhat | so it earth is large | it became. | Now | she it noticed | |
| 7 | he ['] | gaon ['] hoñ ['] | gwa ['] shoñ | ie'cioñ'ni ['] s | nēñ'gēñ ['] | ne ['] | ioēñ'djā'de ['] |
| | where | she herself | seemingly only | she it makes | this it is | the | it earth is present. |
| 8 | Da ['] , | o'nē ⁿ | na'e ['] | gēñ's | deiagodawēñ'nie ['] | dīiawē ⁿ 'o ⁿ | Gono ⁿ 'do ⁿ |
| | So, | now, | verily, | customarily | she is traveling about | without ceasing. | She it knew |
| 9 | ne ['] | na'e ['] | o'wado ['] diak | ganio ['] | deiagodawēñ'nie ['] | Da ['] , | o'nē ⁿ |
| | that, | verily, | it grew | so soon as | she would travel about. | So, | now, |
| 10 | dīq | de'aoññi ['] she'oñ ['] | o'nē ⁿ | na'e ['] | o'skawā ['] shoñ'o ⁿ | o'wēñna ⁿ | |
| | more-over, | it did not last long | now, | verily, | it bush of various kinds | they (z.) | |
| 11 | do ['] diak, | ne ['] 'kho ['] | ne ['] | hā'deio ['] eo ['] dage ['] . | Dā'djiā ['] shoñ | o'nē ⁿ | |
| | grew up, | that and | the | every grass (plant) in number. | In a very short time only | now | |
| 12 | wā'e'gē ⁿ | owadāse ['] | ne ['] | onēñ'no ⁿ 'dā ['] -oñ'we ['] | o'o ⁿ 'sa ['] | O'nē ⁿ , | ne ['] |
| | she it saw | it is entwined | the | it wild potato (native) | it vine. | Now, | the |
| 13 | iāgoñ'gwe ['] | ne ['] 'ho ['] | a'sde ['] | o'die ['] dā ['] t. | o'nē ⁿ '-kho ['] | wā'a'gē ⁿ : | "O'nē ⁿ |
| | she man-being (is) | there | out of doors | she stood up, | Now and | she it said: | "Now, |
| 14 | gwā ['] | ē ⁿ gāū ['] gwā ['] ā ['] k | ne ['] | ēñdek ['] ha ['] | ē ⁿ gāūasō ['] oñg." | Dogē ⁿ s | sede ['] |
| | seemingly, | it luminary will be present, | the | day pertain- ing to | it will be called." | It is true | early in |

diurnal one." Truly now, early in the morning, the orb of light arose, and now, moreover, it started and went thither toward the place where the orb of light goes down [sets]. Verily, when the orb of light went down [set] it then became night, or dark. Now again, there out of doors she stood up, and she said, moreover: "Now, seemingly, next in order, there will be a star [spot] present here and there in many places where the sky is present [i. e., on the surface of the sky]." Now, truly, it thus came to pass. So now, there out of doors where she stood she there pointed and told, moreover, what kind of thing those stars would be called. Toward the north there are certain stars, severally present there, of which she said: "They-are-pursuing-the-bear they will be called." So now, next in order, she said another thing: "There will be a large star in existence, and it will rise customarily just before it becomes day, and it will be called, 'It-brings-the-day.'" Now, again she pointed, and again she said: "That cluster of stars yonder will be called 'the Group Visible.' And they, verily,

djiā' o'ne ⁿ	dagiā'gwit'gē ⁿ t.	o'ne ⁿ	dī'q	ho'wa'dēn'dī'	he'	gā'ā'-	1		
morn- ing	now	thence it luminary came forth,	now	more- over	it started	where it luminary			
gwē ⁿ s-gwā'	ho'we'.	Ne'	no'ne ⁿ	ho'gā'ā'gwē ⁿ t	o'ne ⁿ	wai'	2		
sets direction	thither it went.	That	the time	thither it orb of light set	now	of course			
wā'o'gā'.	O'ne ⁿ	a'e'	ne''ho'	a'sde'	o'die'dā't,	wā'a'gē ⁿ	dī'q:	3	
it became night.	Now	again	there	out of doors	she stood up,	she it said	more over-		
"O'ne ⁿ	gwā'	ne'wā'	ē ⁿ gadji'so ⁿ 'deonnioṅ	he'	gāo ⁿ 'hia'de'."		4		
"Now	seem- ingly	next in order	it star will be present plurally	where	it sky is present."				
O'ne ⁿ	dogē ⁿ 's	ne''ho'	niiawē ⁿ 'o ⁿ .	Da',	o'ne ⁿ	as'de'	he'oṅwe'	i'iet	5
Now	it is true, indeed,	thus	so it came to pass.	So,	now	out of doors	the place where	she stood	
ne''ho'	wā'o ⁿ 'teadē ⁿ ,	wā'a'gē ⁿ	dī'q	ne'	na ⁿ 'ot	ē ⁿ gāiaso'oṅg	hoi'	6	
there	she pointed with her finger,	she it said	more- over	that	such kind of thing	it will be called	those		
gē ⁿ	gadji'so ⁿ 'dā'sho ⁿ .	Otho'we'ge'-gwā'	ne''ho'	gadogē ⁿ 'no ⁿ	ne'		7		
	it star is severally.	It is cold direction	there	it is certain one severally	the				
gadji'so ⁿ 'de'oṅnio ⁿ	ne'	ne'	"Nia'gwai'	hadishe'	ē ⁿ gāiaso'oṅg,"		8		
it star is present (fixed) plurally	that	the	"Bear	they (m.) are pursuing it	it will be called,"				
wā'a'gē ⁿ .	Da',	o'ne ⁿ	o'ā'	ne'wā'	wā'a'gē ⁿ :	"Ne'	ne'	9	
she it said.	So,	now	it other (is)	next in order	she it said:	"That it is	the		
ē ⁿ gowanē ⁿ 'oṅg	gadji'so ⁿ 'dā'	ē ⁿ gē ⁿ 'k,	ē ⁿ tgā'ā'gwitgē ⁿ 'seg	tho'ha'			10		
it will be large	it star	it will be	it will be in the habit of rising	nearly					
gē ⁿ 's	ne'	ē ⁿ io ⁿ 'hē ⁿ 't	ne'	ē ⁿ gāiaso'oṅg	Tgēndē ⁿ 'withā'.	O'ne ⁿ	11		
custom- arily	the	it will become day	that	it will be called	It day brings."	Now			
o'ā'	wā'o ⁿ 'teade'.	a'e'-kho'	wā'a'gē ⁿ :	Ne'	hi'ge ⁿ	wā'go'sot	12		
it other (is)	she pointed her finger,	again and	she it said:	"That	that one it is	it group is present,			
odji'so ⁿ 'dā'sho ⁿ	ne'	ē ⁿ gāiaso'oṅg,	Gatgwā'dā'.	Ne'	na'e,		13		
it star (is) severally	that	it will be called,	It cluster is present.	That,	verily				

will know [will be the sign of] the time of the year [at all times]. And that [group] is called 'They-are-dancing.' So now, still once more, she spoke of that [which is called] 'She-is-sitting.' [She said]: 'Verily, these will accompany them [i. e., those who form a group]. 'Beaver-its-skin-is-spread-out,' is what these shall be called. As soon, customarily, as one journeys, traveling at night, one will watch this [group].' Some time after this, she, the Ancient-bodied, again spoke repeatedly, saying: 'There will dwell in a place far away man-beings. So now, also, another thing; beavers will dwell in that place where there are streams of water.' Indeed, it did thus come to pass, and the cause that brought it about is that she, the Ancient-bodied, is, as a matter of fact, a controller [a god].

So now, sometime afterward, the girl man-being, the offspring of the Ancient-bodied, had grown large in size. And so now there was also much forest lying extant. Now near by there was lying an

- 1 hi'gēn' ē'ngāiēnde'iāk he'' niwadoshi'ne's ne'' gāia'so'' hi'gēn'
that one it will know it (will be where just it year is in its that it is called this one
it is the sign of it) course it is
- 2 De'hoimōnt'gwe''. Da', 'a'so'' sgat' ne'' ne'wā' hi'gēn'
They are dancing. So, still one it is that next in order this one
it is
- 3 Ieniu'ciot. Ne'' na'e' hi'gēn' ē'wēne'seg nigō'' ne''
she is sitting. That verily this one it will accompany that is to say this one
it is
- 4 haditgwā'dā'. Na'ganiā'go'' Ga'sā'do'' ne'' ē'ngāiaso'oŋg hi'gēn'.
(they (m.) are a Beaver (Rodent) It spread skin is that it will be called this is,
cluster (fixed).
- 5 Ganio' gēn's dē'ioŋthā'āk ne'' ē'ioŋtgā'io'' hi'gēn' dē'ioŋda-
So soon as custom- one will start to that one will watch it this it is one will
arily travel
- 6 wēn'nie' ne'' sōn'e''. Gaiŋ'gwā' nio'we' a'e' wā'e'snie'cioŋ'
travel the night (it is).'' Somewhat so it is dis- again she spoke repeatedly
tunt
- 7 ne'' Eia'dagē''tcī', wā'a'gēn': 'Ē'hadina'geg' ne'' oŋ'gwe'
the She Ancient-bodied (is), she it said: 'They (m.) will dwell the man-being (s)
habitually
- 8 we'ēn' he'oŋwe'. Da', o'ia' kho' ē'gana'ge'g ne'' na'ganiā'go''
far the place where. So, it other and it (z.) will dwell the it beaver
(is) habitually
- 9 hoŋwē'-gwā' he'oŋwe' tgē'hānde'nio'', Dogē'n's ne''ho' nia-
place direction the place where there it stream is plurally present. It is true thus so it
is
- 10 wē''o'' ne'' ne'' gāioŋnī' he'' Iewēnni'io' sē''ēn' ne''
came to pass that the it it causes for that (where) She Master (is) it matter of fact (is) the
- 11 Eia'dagē''tcī'.
She Ancient-bodied (is).
- 12 Da', o'ne'' gaiŋ'gwā' nā'ioŋnise't o'ne'' we'so' iegowa'ne''
So, now somewhat so it is (long) now much (it is) she large (is)
lasted
- 13 nē'gēn' ne'' iagōŋ'gwe', Eia'dagē''tcī' goa'wāk. Da', o'ne''
this it is the she man-being. She Ancient-bodied her offspring. So, now
it is
- 14 kho' we'so' ga'ha'daē''. Da', o'ne'' do'sgēn'o'shoŋ' ne'ho.
and much (it is) it forest lies. So, now near by only, there

uprooted tree, whereon it was that she, the child, was always at play. Customarily she swung, perhaps; and when she became wearied she would descend from it. There on the grass she would kneel down. It was exceedingly delightful, customarily, it is said, when the Wind entered; when she became aware that the Wind continued to enter her body, it was delightful.

Now sometime afterward the Ancient-bodied watched her, musing: "Indeed, one would think that my [man-being] offspring's body is not sole [i. e., not itself only]. "Ho," she said, "hast thou never customarily seen someone at times?" "No," said the girl child. Then she, the Ancient-bodied, said: "I really believe that one would think that thou art about to give birth to a child." So now, the girl child told it, saying: "That [I say] there [at the swing] when, customarily, I would

gaiēnga'sā'de'	ne''	ne''	he'oñwe'	diioṭ'goñt	gotga'nie'	ne''	1
it upturned tree	that	the	the place where	at all times	she is playing	the	
icksā'ā.	Ne''	gēñ's	godoñwi'dā'do''	noñ'.	O'ne''	gēñ's	2
she child.	That (it is)	customarily	she it was swinging on	perhaps.	Now	customarily	
gotec''do''	o'ne''	ne''ho'	wa'ēñdiā'de't.	Oge'o'djā'ge'	ne''ho'		3
she was wearied	now	there	she descended (lay down)	On the grass	there		
o'dioñdoshō'doñ'.		Odo'kdā'gǃ,	ia'gē''	gēñ's	os'gas	ne''	4
she got on her knees.		It is at the extreme,	it is said,	customarily	it gives pleasure	that	
no'ne''	dagā'iint,	ne''ho'	o'ne''	geñ's	wa'ēñi'na'dog	ne''	5
the time (now)	it entered,	there	now	customarily	she it noticed (felt)	the	
o'ne''	eiā'dāgoñ'	hewē'thā'	ne''	gā'hā'	ne''	ne''	6
now	her body in	thither it is entering	the	It wind,	that	it gives pleasure.	
O'ne''	gaiñ'gwā'	nā'ioñni'she't	o'ne''	wa'ega'ēñ'ioñ'	ne''		7
Now,	somewhat	so it lasted	now	she it watched	the		
Iegē''te'	wa'ēñ'	agwa's	āiēñ'	thē''ē''	de'djiagoñ'do'sgā'ā'		8
She Ancient One	she mused	just	one would think	not it is	her body is sole		
ne''	khe'a'wāk.	"Hō'."	wā'a'gē''	"Hē''ēñ	gē''	dewēñ'do''	9
the	my (anthropic) child.	"Oh,"	she it said,	"Not	is it	not ever	
gēñ's	de'soñga'	de'she'gē''	"Thē''ē''	wā'a'gē''	ne''	eksā'ā.	10
customarily	someone	thou seest one customarily?"	"Not it is,"	she it said	the	she child.	
O'ne''	wā'a'gē''	ne''	Iegē''te':	"Āiēñ''shoñ.	ē''sade'doñ,	gi''	11
Now	she it said	the	She Ancient One:	"One would think only	thou wilt give birth to a child,	I think,	
āñ'	noñ'.	Da'.	o'ne''	wā'oñthiñ'wī'	ne''	eksā'ā.	12
perhaps, prob- ably."	So,	now	she it told	the	she child	she it said:	
"Ne''	ne''	ne''ho'	gēñ's	ne''	o'ne''	o'gade'nio'so'dē''	13
"That	the	there	customarily	the	now	I knelt down on my knees	there
gēñ's	o'geñi'na'dog	he''	o'wade'no''dā'	ne''	gā'hā'	ne''	14
customarily	I it felt	where	it itself buried	the	It wind	the	

kneel down, I became aware that the Wind inclosed itself in my body." So now, she, the Ancient-bodied, said: "If it be so, I say as a matter of fact, it is not certain that thou and I shall have good fortune."

Sometime afterward then, seemingly, [it became apparent] that two male children were contained in the body of the maiden. And now, verily, also they two debated together, the two saying, it is said, customarily: "Thou shalt be the elder one," "Thee just let it be," so it was thus that they two kept saying. Now, one of them, a male person who was very ugly, being covered with warts, said: "Thou shalt be the first to be born." Now the other person said: "Just let it be thee." Now he, the Warty, said: "Just let it be thee to be the first to be born." "So let it be," said the other person, "thou wilt fulfil thy duty, perhaps, thou thyself." "So be it," verily said he, the Warty. Now, he who was the elder was born. And then in a short time she [the Ancient-bodied] noticed that, seemingly, there was still

- 1 giā'da'goñ'. Da', o'nēⁿ wā'a'gēⁿ ne'^o legēⁿ/teī': "Ne' ne'^oho'
my body in." So, now she it said the She Ancient "That it matter
One of fact
- 2 ne'^o diēngwā'shoñ' aiōngiadāā'shwio'he't de'oi'wado'gēñ'."
the if that only be it us good fortune would give it is an uncertain
matter."
- 3 Gain'gwā' nā'ioñni'she't o'nēⁿ ne'^o gwā'^o ne'^o deiksā'ā'
Somewhat so it lasted now that seem- the they (m.) are
ingly two children
- 4 dei'no't ne'^o ne'^o eiā'da'goñ' ne'^o eiā'dase'. Da', o'nēⁿ-kho'
they (m.) two that the her body in the she maiden. So, now and
are gestating
- 5 na'e^o deodii'hwāge'hēⁿ. Ia'doⁿ, gi'oⁿ, gēñ's: "I's ē'sego-
verily they (m.) two are con- They (m.) it is said, custom- "Thou thou wilt
tending in dispute. two it said, arily;
- 6 wanēñ'oñg." "I's gwā'^o, nigeⁿ gēñ's ia'doⁿ. O'nēⁿ ne'^o
be the larger "Thou just," that is custom- they (m.) Now the
(elder) one." to say arily two said.
- 7 shāiā'dāt ne'^o agwa's hāet'gēⁿ, ne'^o ne'^o honoⁿ'hi'dāe' waēñ':
one he is that very he is ugly, that the he is covered with
person warts (pimples) he it said;
- 8 "I's ē'teadie'ē't ē'sēñna'gāt. O'nēⁿ ne'^o shāiā'dāt waēñ':
"Thou thou wilt take thou wilt be born." Now the one he is a
the lead person he it said;
- 9 "I's gwā'^o. O'nēⁿ ne'^o Honoⁿ'hi'dāe' waēñ': "I's gwā'^o
"Thou just," Now, the He Warty he it said: "Thou just
- 10 ē'teadie'ē't ē'sēñna'gāt. "Nio'^o, waēñ' ne'^o shāiā'dāt,
thou wilt be the first thou wilt be born." "So be it," he it said the one he is a
person,
- 11 "ē'si'wāie'is gwā'^o, noñ' nā' i's'ā'." "Nio'^o, na'e^o waēñ'
"thou it wilt fulfill just, per- this thou per- "So be it," verily he it said
haps, sonally."
- 12 ne'^o Honoⁿ'hi'dāe'. O'nēⁿ waēñna'gāt nigeⁿ ne'^o hago'wanēⁿ.
the He Warty. Now he is born this it is the he large one.

another to be born. The other had been born only a short time when this one was also born. They had been born only a very short time when their mother died. There, verily, it is said that he, the Warty, came forth from the navel of his mother. So now, verily, she, the Ancient-bodied, wept there. Not long after this, verily, she gave attention to the twins. As soon as she finished this task she made a grave not far away, and so she there laid her dead offspring, laying her head toward the west. So now, moreover, she talked to her. She, the Ancient-bodied, said: "Now, verily, thou hast taken the lead on the path that will continue to be between the earth here and the upper side of the sky. As soon as thou arrivest there on the upper side of the sky thou must carefully prepare a place where thou wilt continue to abide, and where we shall arrive." Now, of course, she covered it.

Dǎ'djiǎ'	o'ně ⁿ -kho'	wǎ'ěnni'na'dog	ne'	o'ǎ'	gwā'	ǎ'so ⁿ	1
In a short time	now and	she it noticed	the	it other	seem- ingly	still	
ě'na ⁿ 'gāt.	Dǎ'djiǎ' shoñ'	hona'gā'do ⁿ	o'ně ⁿ	ne'	ne'wā'		2
he will be born.	In a short time only	he is born	now	that	next in order		
wa'ēnna' gāt.	Dǎ'djiǎ' shoñ'	nina'gā'do ⁿ	o'ně ⁿ	wā'ǎ'ē'	ne'		3
he was born.	In a short time	they (m.) two are born	now	she died	the		
shagodino'ē ⁿ .	Ne'ho'	na'e'	gī'o'ē'	ne'	Hono'hi'dae'		4
she their mother is.	There,	verily,	it is said.	the	He Warty		
dañā'gē ⁿ 't	he'	diago'she'dot	ne'	hono'ē ⁿ .	Da', o'ně ⁿ	na'e'	5
he came forth	where	just she has her navel	the	his mother.	So, now	verily	
wā'oñ'sdaē ⁿ	ne'	Eiā'dagē ⁿ 'tei.	The'ē ⁿ 'ē ⁿ	dā'aoñni'she'o ⁿ	o'ně ⁿ		6
she wept	the	She Ancient- bodied.	Not it is	it lasted	now		
na'e'	o'thoñwadi'snie'	ne'	dei'khē ⁿ .	Ganio'	wā'oñdiēñno'kdē ⁿ		7
verily	she them cared for	the	they (m.) two are twins.	So soon as	she completed her task		
o'ně ⁿ	na'e'	wā'eiadoñ'ni'	dosgēñ'o ⁿ 'shoñ'	da',	ne''ho'	wā'ago-	8
now	verily	she made a cave (hole)	just near by,	so,	there	she	
ǎ'sheñ'	ne'	goi'wak-gēñ'oñ'	he'	gāā'gwēñ ⁿ 's-gwā'	ne''ho'		9
her laid	the	her offspring	was,	where	it sun sets	direction	
wā'agogoēñ'	Da', o'ně ⁿ	dī'q	wā'agothā'hās.	Wā'a'gēñ'	ne'		10
she her scalp (head) laid.	So, now,	more- over	she her talked to.	She it said	the		
Eiā'dagē ⁿ 'tei:	O'ně ⁿ	i's	na'e'	o'sathā'hoñ'dē ⁿ	nēñ'gēñ'	he'	11
She Ancient- bodied:	"Now,	thou	verily	thou it path hast taken	this it is	where	
ioēñ'djāde'	gāoñ'hā'ge'	hē'iothā'hinoñ'oñg.	Ganio'	ne''ho'			12
it earth is present	sky on	it path will have its course.	So soon as	there			
hēñ'cio ⁿ	ne'	gāoñ'hā'ge'	ē'se'cioñniā'noñ'	he'oñwe'	ē'si'di-		13
thou wilt arrive	the	sky on	thou wilt make preparations	the place where	thou wilt		
oñ'dā'k.	i'-kho'	he'oñwe'	hēñ'agwā'io ⁿ ."	O'ně ⁿ	wā'i'		14
continue to abide,	we two (we and)	the place where	there we shall arrive."	Now	of course		

So, now, only this was left, that she customarily cared for the twins, the two children.

Again, after some time, it is said, the two male children were of large size, and verily, too, they ran about there, customarily. Afterward, the elder one, being now a youth, questioning his grandmother, asked: "Oh, grandmother, where, verily, is my father? And who, moreover, verily, is the one who is my father? Where, moreover, is the place wherein he dwells?" She, the Ancient-bodied, said: "Verily, that one who is the Wind is thy father. Whatever, moreover, is the direction from which the wind is customarily blowing, there, truly, is the place where the lodge of thy father stands." "So be it," replied the youth. So now, verily, the youth stood out of doors, and now he, moreover, observed the direction of the wind, whence it was blowing; and this too he said: "I desire to see my father, and the reason is that

- 1 wā'ōnwe'sä'. Da', o'nēⁿ ne'shoñ* we'gēñ* dēⁿwadi'sniēⁿ nigēⁿ
 she it covered. So, now that only it is left she will attend to two persons that it is
- 2 ne' dei'khēⁿ, ne' dei'ksā'ā'.
 the they (m.) two the they (m.) two
 are twins are children.
- 3 Gaiñ'gwā' a'e' nā'ioññi'she't o'nēⁿ, gi'oⁿ, deigowa'nēñ ne'
 somewhat again so it lasted now, it is said, they (m.) two are the
 large
- 4 dei'ksā'ā', o'nēⁿ-kho* na'e' deidak'he's. Tha'gēñ'oⁿ o'nēⁿ
 they (m.) two now and, verily, they (m.) two Afterward now
 are children, run about.
- 5 waada'oñ'doñ' ne' hagowa'nēñ*, o'nēⁿ na'e' haksā'dase'ā'.
 he it asked the he (is) large, now, verily, he (is) a youth.
- 6 O'shago'oñ'doñ' ne' ho'sot' waēñ': "Aksot', gaiñ' dī'q na'e'
 He her asked the his grand- he it said: "My grand- where more- verily,
 mother mother, over
- 7 ne' ha'nī'! Soñ' dī'q kho' na'e' nigēⁿ nī' ne' ha'nī'?
 the he is my Who more- and verily that it is the I the he is my
 father? over father?
- 8 Gawe' dī'q noñ' gwā'gwā' thana'ge'! "Wā'a'gēⁿ ne'
 Where, more- perhaps, in direction there he dwells!" She it said the
 over,
- 9 Eiā'dagēⁿ'teī': "Ne' wai'ī' hi'gēñ* ne' iā'ni ne' Gā'hā'.
 She Ancient-bodied: "That of course this it is the he is thy father the It Wind.
- 10 Gaiñ' dī'q gwā'gwā' gēñ's diioāgoñt' ne' noñ' ne'ho'gwā'
 Where more- in direc- custom- there it wind that perhaps there direction
 over tion arily is fixed
- 11 thono'sot' ne' iā'ni. "Nio' waēñ' ne' haksā'dase'ā'.
 there his lodge stands the he is thy father. "So be it," he it said the he youth.
- 12 Da', o'nēⁿ na'e' as'de' o'tha'dā't ne' haksā'dase'ā'. o'nēⁿ
 so, now, verily, out of doors he stood the he youth, now
- 13 dī'q waatga'ioñ' he'oñwe'-gwā' diioāgoñt'; ne' kho' ne'
 more- he it watched the place where there it wind is that and the
 over in direction coming;
- 14 ha'doⁿ ne' ne' dewagadoēñdjoñ'ni' aē'gēⁿ ne' ha'nī' ne'
 he it kept that the I it need I him should the he my that
 saying father is,

he would give me aid." Now, he said: "Far yonder stands the lodge of my father, the Wind; he will aid me; he will make the bodies of all the kinds of animal [man-beings]; and by all means still something else that will be an aid to me." So now he started. He had not gone far when in the distance he saw the place where stood the lodge of his father. He arrived there, and there a man-being abode who had four^a children, two males and two females. The youth said: "I have now arrived. O father, it is necessary that thou shouldst aid me. And that which I need are the game [animals] and also some other things." They were all pleased that they saw him. So now he, the Ancient, their father, said: "So let it be. Truly I will fulfil all of thy require-

diioi'wā	ne'	aūgiā'dage'ha'.	O'nē ⁿ	waēn':	"Hoñwe'-gwa'	1
there it is reason	the	he me should aid."	Now	he it said:	"Where in direction	
thono'sot	ne'	ha'ni'	ne'	Gā'ha.	ne'	2
there his lodge stands	the	he is my father	the	It Wind,	that	
ē'a'cioñi'	ne'	hādegānio'dāge'.	tgagon'	ā'so' ⁿ -kho'		3
he it will make	the	every it animal kind (is) in number;	by all means	still	and	
hā'gwisdē ⁿ	gie'	ne'	o'ia',	ne'	gagwe'go ⁿ	4
something	some of them	the	other it is,	that	it all	
Da',	o'nē ⁿ	waā'dēñdī.	Thē ⁿ 'ē ⁿ	de'we'ē ⁿ	deawe'noñ	5
So,	now	he started.	Not it is	far away	he went	
waā'gē ⁿ	hoñwe'-gwa'	tgāno ⁿ 'so't.	O'nē ⁿ	ne' ⁿ ho'	waā'io ⁿ	6
he it saw	where in direction	there it lodge stands,	Now	there	he arrived	
hē ⁿ 'dio ⁿ	ne'	hoñ'gwe',	ge'i' ^a	ni'oksa'dā'ie ⁿ ,	deias'he'	7
he abode	the	he man- being is,	four	so many he has chil- dren,	they (m.) two are persons	
na',	degias'he'	degm'o ⁿ .	Waēn'	ne'	haksa'dase'ā':	8
	they (f.) two are persons	they (f.) two are female.	He it said	the	he youth:	
o'gio ⁿ ;	ha'ni',	ne'	ne'	dewagadoēñdjoñ'ni'	āsgia'dage'ha'.	9
I have arrived;	oh, my father,	that it is,	the	it me is necessary for	thou me shouldst aid.	
Ne'	ne'	dewagadoēñdjoñ'ni'	ne'	gānio'shoñ'o ⁿ	ne'kho'	10
That	the	it me is necessary for	the	it game (collective.)	that and	
hā'gwisdē ⁿ	gie'	ne'	o'ia'.	Gagwe'go ⁿ	waēñnādon'hā'ēñ'	11
anything	some of them	the	it other."	It all	they were pleased	
ne'	wā'oñwagē ⁿ .	Da',	o'nē ⁿ	waēn'	ne'	12
the	they him saw,	So,	now	he it said	the	
					He Ancient	

^aThe use of the number four here is remarkable. It seems that the two female children are introduced merely to retain the number four, since they do not take any part in the events of the legend. It appears to the writer that the visiting boy and his warty brother are here inadvertently displaced by the narrator by the substitution of the two girls for the reason given above, owing to his or a predecessor's failure to recall all the parts of the legend. This form has emphasized the importance of the twins to the practical exclusion of the other brothers. In the Algonquian Potawatomi genesis narrative, which, like those of its congeners, appears to be derived from a source common to both Iroquoian and Algonquian narrators, four male children are named as the offspring of the personage here called Wind. For the Potawatomi version consult De Smet, Oregon Missions, page 347.

ments in coming here. In the first place, however, I will that these here, ye my children, severally shall amuse yourselves somewhat by running a race. I have a flute for which ye shall contend one with another, whereby ye shall enjoy yourselves. And I say that ye shall make a circuit of this earth here present, and also that ye shall take this flute." So now they stood at the line whence they should start. Now the visiting youth said: "I desire that here shall stand he, the Defender^a [the False-face, He-defends-them], that he may aid me." Truly, it thus came to pass; the Defender came and stood there. And now, moreover, the youth said: "And I say that thou must put forth thy utmost speed for that I am going to trail thy tracks." So now truly it did thus come to pass that at all times they two [males] were in the lead throughout the entire distance covered in making the circuit [of the earth]. As soon as they started running he trailed him, and the pace was swift. In a short time now they made a circuit of it. Much did they two [males] outfoot the other two. Now he that

- 1 hoñwa'nī: "Nio". Do'gēs ne''ho ē'gi'wāie'is na'ot se'he'die'.
 he their father is: "So be it. Truly thus I will fulfill the matter such kind of thing thou desirest in coming.
- 2 Ne' gwā' ia'e' i' ē'tgēino''do" osthō' ē'swatga'nie'
 That seem- ingly in the place I I it will will it little ye will amuse yourselves
- 3 nē'gē' gwaāwā'kshō'o'' ne' ne' dē'swēnē''dat. Agiē''
 this it is I am parent of you children that the ye will run (a race). I it have
- 4 ne' ieo'dawās'thā' ne' ne' ē'swasge'ā'hā' ne' ē'swadēñ-
 the one uses it for blow- ing (a flute), that the ye it will contend for that the ye will use it to
- 5 doñ'niā't. Ne' ne' dē'swathwada'se' nē'gē' he' ioeñ'djāde',
 amuse your- selves. That the ye will make a circuit of it this it is where it earth is present,
- 6 ne'kho' ne' ē'swa'ā' nē'gē' ne' ieo'dawas'thā'." Da',
 that and the ye will take with you this it is the one uses it for blow- ing (a flute). So,
- 7 o'ne'' ne''ho' o'thadi'dā't he'ōñwe' ē'thēñe''sgā'. Da', o'ne''
 now there they (m.) stood up the place where they (m.) will start from the line. So, now
- 8 waēñ'' ne' haksā'dase'ā': "Ne' ne' dewagadoēñdjoñ'nī'
 he it said the he youth: "That the it me is necessary for
- 9 ne'kho' daā'dā't ne' Shagodiowe'go'wā ne' ne' aāgiā'dagie'-
 here he should stand the He Them Defends (He Whirlwind) that the he should aid me."
- 10 'ha'.. Do'gēs ne''ho nā'awē'.. ne''ho' o'thā'dā't ne''
 It is true thus so it came to pass; there he stood the
- 11 Shagodiowe'go'wā. O'nē'' dī'q waēñ'' ne' haksā'dase'ā':
 He Them Defends (He Whirlwind) Now more- over he it said the he youth:
- 12 "Ne' ne' ē'tsadia'noāt ne' nigē'' ne' ē'goniā'nondā'."
 "That it is the thou must exert thy best speed that so it is the I will trail thy tracks."
- 13 Da', o'ne'' do'gēs ne''ho' nā'a'wē'' ne' diiawē''o'' hiēñ'de'
 So, now it is true thus so it came to pass that continually they (m.) two were in the lead

^aThis is the Seneca name for the Hadu't' of the Onondagas.

carried the flute gave it to his father. Now he, the Ancient, took it and also said: "Now, of course, truly thou hast won from me all the things that thou desirest that I should do for thee." Now, moreover, he there laid down a bundle, a filled bag that was very heavy. So now, verily, he gave to his son, to the one who came from the other place, this bundle and also this flute that he had won, and he also said: "I say that this shall belong to you both equally, to thee and thy younger brother." So now the youth took up the bundle and bore it on his back by means of the forehead burden strap. So now he traveled along to a place where he became tired and the sack began to be heavy. So now he exclaimed, "It may be, perhaps, that I should take a rest." And so now he sat down and also examined it [the bag]. He thought, "Let me, indeed, view them; for indeed they belong to me anyway."

ne ^{6'}	he ^{6'}	nio ^{6'} we ^{6'}	waēñnoñthwāda'se ^{6'}	Ganio ^{6'}	no ^{6'} nē ^{6'}	o ^{6'} thēñnē ^{6'}	1	
the	where	so it is distant	they (m.) made a circuit of it.	So soon as	the time (now)	they (m.) ran,		
dat,	waodianondā ^{6'}	osno ^{6'} we ^{6'}	Da ^{6'} djiā ^{6'}	o ^{6'} nē ^{6'}	waēñnoñthwāda'se ^{6'}		2	
	he doubled his tracks	it is swift.	In a short time	now	they (m.) made a circuit of it.			
We ^{6'} so ^{6'}	wā ^{6'} oñwāñdiatgēñ ^{6'} nī ^{6'}	ne ^{6'}	snīā ^{6'} dat.	O ^{6'} nē ^{6'}	ne ^{6'}	haī ^{6'} wī ^{6'}	3	
Much (it is)	he them overmatched	the	they (m.) two are persons (other).	Now	the	he it bore		
ne ^{6'}	ieo ^{6'} dawas ^{6'} thā ^{6'}	da ^{6'} oñ ^{6'}	ne ^{6'}	ho ^{6'} nī ^{6'}	O ^{6'} nē ^{6'}	waā ^{6'} iēnā ^{6'}	ne ^{6'}	4
the	one it uses for blowing	he it gave to him	the	he his father (is).	Now	he it took,	that	
kho ^{6'}	ne ^{6'}	waēñ ^{6'}	ne ^{6'}	Hagē ^{6'} tcī ^{6'} :	O ^{6'} nē ^{6'}	waī ^{6'} i ^{6'}	do ^{6'} gē ^{6'} s	5
and	the	he it said	the	He Ancient	"Now	of course	it is true	
o ^{6'} sge ^{6'} nīā ^{6'}	he ^{6'}	nī ^{6'} ioñ ^{6'}	desadoēñdjoñ ^{6'} nī ^{6'}	ne ^{6'}	nāgoñiadie ^{6'} ā's ^{6'} .		6	
thou me hast won from	where	so it is in amount	it thee is necessary for	the	so I thee should do for."			
O ^{6'} nē ^{6'}	dī ^{6'} q	ne ^{6'} ho ^{6'}	waāthena ^{6'} iēñ ^{6'}	ne ^{6'}	gaīā ^{6'}	gana ^{6'} ho ^{6'} n ^{6'}	7	
Now,	more-over	thus	he his bundle laid down	the	it bag	it is full,		
oi ^{6'} nosde ^{6'}	Da ^{6'} ,	o ^{6'} nē ^{6'}	na ^{6'} e ^{6'}	dā ^{6'} oñ ^{6'}	ne ^{6'}	hoa ^{6'} wāk	ne ^{6'}	8
it is a heavy pack.	So,	now	verily	he it gave to him	the	his off-spring	the	elsewhere
thawe ^{6'} do ^{6'}	nigē ^{6'}	ne ^{6'}	ganē ^{6'} nos ^{6'} hā ^{6'}	ne ^{6'}	kho ^{6'}	ne ^{6'}	nēñ ^{6'} gēñ ^{6'}	9
thence he came	that it is	the	it bundle,	that and	the	this it is		
ne ^{6'}	ieo ^{6'} dawas ^{6'} thā ^{6'}	daoñwā ^{6'} iēñ ^{6'}	ne ^{6'}	kho ^{6'}	ne ^{6'}	waēñ ^{6'}	10	
the	one it uses to blow	he it gave to him.	that	and	the	he it said:		
"Ne ^{6'}	nēñ ^{6'} gēñ ^{6'}	desniawē ^{6'} gēñ ^{6'} oñg ^{6'}	ne ^{6'}	he ^{6'} se ^{6'} gēñ ^{6'} ."	Da ^{6'} ,		11	
"That	this it is	ye two it will own	will be	the	he thy younger brother is."	So,		
o ^{6'} nē ^{6'}	o ^{6'} thathē ^{6'} nāk,	waātge ^{6'} dat	ne ^{6'}	haksā ^{6'} dase ^{6'} ā ^{6'} .	Da ^{6'} ,	o ^{6'} nē ^{6'}	12	
now	he his bundle took up,	he bore it on his back by the forehead strap	the	he youth.	So,	now		
he ^{6'}	niāthā ^{6'} i ^{6'} ne ^{6'}	o ^{6'} nē ^{6'}	wa ^{6'} os.	ne ^{6'}	kho ^{6'}	ne ^{6'}	hosda ^{6'} ne ^{6'} .	13
where	there he was on his way	now	he got tired,	that	and	the	weighed down.	
Da ^{6'} ,	o ^{6'} nē ^{6'}	wā ^{6'} e ^{6'} :	Agadonīs ^{6'} hēñ ^{6'}	gi ^{6'}	ēñ ^{6'}	noñ ^{6'} ."	Da ^{6'} ,	14
So,	now	he decided:	"I myself should rest."	I think	it seems	perhaps."	So,	
I ^{6'}	waī ^{6'} i ^{6'}	nigē ^{6'}	aga ^{6'} wē ^{6'} n ^{6'} ."	O ^{6'} nē ^{6'}	na ^{6'} e ^{6'}	ne ^{6'} ho ^{6'}	waūwā ^{6'} hā ^{6'} si ^{6'} .	15
I	of course	so it is	I own it (it is mine)."	Now	verily	there	he it unwrapped,	

Now, verily, he there unwrapt it and uncovered it. Just as soon as he opened it there were repeated shovings. Now, moreover, there all the various kinds of animals that his father had given him came forth. He was taken by surprise that all the animals so suddenly came forth. Thus it came to pass as soon as he fully opened the sack. And there, moreover, they severally trampled upon him. So the last one to come forth was the spotted fawn. Now he there shot it. On the front leg, a little above the place where the hoof joins the leg, there he hit it. It escaped from him, verily, moreover. So now he said: "Thus it will be with thee always. It will never be possible for thee to recover. And the wax [fat] that will at all times be contained therein will be a good medicine. And it will continue to be an effective medicine. As soon as anyone customarily shall have sore eyes, one must customarily anoint them with it, binding it thereon; then, customarily it will be possible for one to recover.

- 1 waawe'sü'go'-kho'. Ganio'-shoñ wā'hodoñ'go' o'nēⁿ dawa'djaēn'-
he uncovered it and. So soon as just he it uncovered now it pushed up repeatedly.
- 2 cion'. O'nēⁿ di'q dawadiia'gēⁿt ne''ho' ne'' hā'deganio'ḡāge' ne''
Now more-over thence they (z.) there the every it animal in that
came forth number (is)
- 3 ne'' ho'wi' ne'' ho'ni. Wādiēngwā'shoñ', dawadiiagēⁿ'dāk ne''
the he it gave to him the he his father is. He was surprised just, they (z.) came out the
suddenly
- 4 hā'deganio'ḡāge'. Ne''ho' na'a'wēⁿ ganio' we'so' o'tha'hagwēn'dat.
every it animal in There so it hap- so soon as much he it opened.
number (is) (thus) -pened
- 5 Ne''ho' di'q o'nēⁿ o'thoiā'daiqda'noñ'. Da', ne'' agwa's ne''
There, more-over, now it trampled on him So, that very the
severally,
- 6 na'gēn'shoñ o'gāia'gēⁿt ne'' djiśda'thiēn'o'. O'nēⁿ ne''ho'
very last (hind-most) it came forth the spotted fawn. Now there
- 7 wā'iak. Oēndon'-gwā', ga'si'no'ge', othoñ' he'tgēⁿ ne''
he it shot. Front side, its leg on, it little above (it is) the
- 8 odjienēⁿ'dā'ge' he'oñwe' ga'si'not ne''ho' wā'si's. Wao'nia-
its ankle on the place where its leg is fixed there he it hit. It escaped from
- 9 gēⁿs di'q na'e'. Da', o'nēⁿ waēn': "Ne''ho' nī's
him more-over verily. So, now he it said: "There the thou
- 10 nēⁿio'dēn'oñg diiotgoñt'. Thēⁿ'ēⁿ dā'aoñ' wēn'do' oñsa'sa'do'ⁿ.
so it will continue to be always. Not (it is) it is possible ever again thou thyself shouldst recover.
- 11 Ne'' ne'' ono'gwā'shā'-gēn'oñg ho'gēn' oī'sā ne'' ne''ho'
That the it medicine it will be that it is it fat (wax) the there
- 12 diiotgoñt' ēⁿwān'dā'k. Ne'' ne'' ēⁿiono'gwā'tchī'ioāg. Ganio'
always it will be contained That the it medicine will continue to be a good. So soon as
- 13 gēn's soñgā' ēⁿiagoganon'wa'k ne'' gēn's ne''ho' ēⁿiago'gā',
cus- tomarily anyone it will sicken one's eyes that cus- tomarily there one it will anoint,
- 14 ēⁿioñdiēⁿ'sāoⁿ, o'nēⁿ gēn's ēⁿwa'doⁿ ne'' ēⁿdjoñ'doⁿ.
one will bind it on one's self, now cus- tomarily it shall be possible the again shall one recover."

So then he departed again from that place. When he again arrived at the place where their lodge stood, he told his younger brother, saying: "Do thou look at what the father of us two has given us two." When he again arrived where his grandmother was, he said: "Now I have been to the place of my father on a visit. He granted me a most important matter. So do ye again go out of doors. Ye will hear the great noise [made] by all the several kinds of animals." Now they went out, and they listened to the loudness of the noise made by all the kinds of animals. Now there, their grandmother, the Ancient-bodied, she stood up, and she talked, saying: "Let it stand here; that is the elk, which this thing shall be called. Here also let another stand, one that is just a little smaller, which shall be called a deer. Now also another thing, let it stand here, and that

Da', So,	o'ne ⁿ , now	ne''ho', there	saū'dēn'dī', again he departed.	Saū'io" Again he arrived	he'ōnwe', the place where	thodi- their (m.)	1	
no''sot' lodge stood	o'ne ⁿ , now	dī'q more- over	woō'wī' he him told	ne'' the	ho''gēn' he his younger brother is	ne'' Othāgwē''dā', the It Flint,	2	
waēn': he it said:	"Satga'tho' " Do thou look at it	ne'' the	shoŋgia'wī' he it has given to us two	ne'' the	shedi''nī', he is the father of us two."	O'ne ⁿ , Now	3	
ne''ho' there	saū'io" again he arrived	ne'' the	ho'sot'ge' his grand- mother at	waēn': he it said:	"O'ne ⁿ , "Now	ne''ho' there	4	
ho'ga'gēt I have been	ne'' the	ha'nī'ne'. at my father's.	Oi'owa'nēn' It is a great matter	o'thagiā'dowe'dēn'. he me granted to.	Da', So,		5	
o'ne ⁿ , now	waā'diēn', he himself seated,	waāk'doñ'-kho'. he it exam- ined	Wā'e': He thought:	"Gekdoñsa'-shoñ. "Let me go to view them sev- erally,			6	
o'ne ⁿ , now	saswāia'gē''t. do ye go forth.	Ē''swathoñ'deg Ye it will hear	he' where	nigāi'sdowanēn' so it sound great is			7	
hā'de'ioñ' every one in number	ne'' the	ganio'shoñ'o''. it animal is severally."	O'ne ⁿ , Now	waādiia'gē''t, they (m.) went out,	o'ne ⁿ -kho' now and		8	
wāiathoñ'dat they (m.) listened	he'' where	niioṭkaī''nī so it is loud	ne'' the	onoñdi'sdā' they (z.) are making noise	ne'' the	hā'deganio''- every it animal is in number.	9	
dage'. Now	O'ne ⁿ , Now	ne''ho', there	o'die'dā't she stood up	ne'' the	shagodi'sot, she their grand- mother is	ne'' the	10	
Eki dage''ter. She Ancient- bodied,	wa'ōñthiū'wī'. she it told,	wa'a'go': she it said:	"Ne'kho' "Here	de'ga'dā't it will stand up			11	
nigē'' so it is	ne'' the	djinaēn'dā'. elk,	ne'' that	na'e' verily	nēn'gēn' this it is	ne'' that	ē''gāiaso'oŋg. it will be named.	12
Ne'kho' Here	o'ia'-kho' it other	ne''ho' and	de'ga'dā't, there	ne'' it will stand up,	ne'' that	heio'sthoñ' the it is just little	13	
niia'gā''ā'. so it is small(er),	ne'' that	na'e' verily	nēn'gēn' this it is	ne'ogē'' deer	ē''gāiaso'oŋg. it will be named.	O'ne ⁿ , Now	14	

next in turn shall, verily, be called a bear. Now, also, another thing, next in order, let him stand here, and that next in order of time shall be called a buffalo. So that, verily, is just the number of [game animals] which are large in size. As soon, verily, as man-beings shall dwell here, those, verily, shall be the names of the different animals; when the man-beings dwell [here], then they shall give names to all the other animals."

So, verily, now, he, the youth, said: "I desire that there shall be a hollow here [in the ground], and that it shall be full of oil." Verily, it thus came to pass. Now, moreover, he said: "Hither let him [anthropic], the buffalo, come." In just a short time it then stood there. Now he said: "Therein do thou plunge thyself." Thus, truly, did it come to pass. On the farther side it landed from the oil pool, having become as fat as it is possible for it to be. So now again he

- | | | | | | | | | |
|----|-----------------------------|-----------------------------|------------------------|----------------------------|--------------------|--------------------------------|---------------------------|-------------|
| 1 | o'ia'-kho' | ne'wā' | ne'kho' | dē'gā'dā't. | ne' | ne' | ne'wā' | ne' |
| | it and | next in | here | it will stand | that | the | next in | the |
| | other | order | | up, | | | order | |
| 2 | nia'gwai' | ē'gaiasō'oṅg | ne' | na'e'. | O'nē ^{as} | o'ia' | kho' | ne'wā' |
| | bear | it will be | the | verily. | Now | it other | and | next in |
| | | called | | | | | | order |
| 3 | ne'kho' | ne' | dē'nā'dā't. | ne' | ne'wā' | de'giā'go ⁿ | ē'gaiasō'oṅg. | |
| | here | the | he (m.) will | that | next in | buffalo | it will be | |
| | | | stand up, | | order | | named, | |
| 4 | Da'. | ne' | na'e' | ne'ho' | niwēñ'nandī' | ne' | gā'niō' | ne' |
| | So, | that | verily | there | so many they | the | it game | the |
| | | | | | are in number | | | |
| 5 | wadigo'wanē ^{as} . | Ganio'' | na'e' | ē'niēn ^{as} ge'g | ne'kho' | ne' | oñ'gwe'. | |
| | they (z.) are large | so soon | verily | they will | here | the | man-being, | |
| | ones. | as | | dwell | | | | |
| 6 | da'. | ne' | na'e' | ē'wadiā'shoñ'. | ne' | no'nē ^{as} | ē'adina ⁿ ge'g | ne' |
| | so, | that | verily | they (z.) will be | that | the time | they (m.) will | the |
| | | | | named severally; | | | be dwelling | |
| 7 | oñ'gwe' | o'nē ^{as} | gagwe'go ^{as} | ē'adi'sēñ'no ⁿ | ne' | ha'deganiō'dago ⁿ . | | |
| | man-being | time now | it all | they (m.) them | the | every it animal in | | |
| | | | | names will give | | number (is). ¹ | | |
| 8 | Da'. | o'nē ^{as} | na'e'shoñ' | ne'ho' | o'nē ^{as} | waēñ' | ne' | haksa'. |
| | So, | now | verily just | there | now | he it said | the | he |
| 9 | dase'ā': | ''Dewagadoēñdjoñ'nī' | ne'kho' | dāio'dādā'gwēñ'oṅg. | ne' | | | |
| | youth: | ''It it causes me to desire | here | it hollow place should be, | that | | | |
| 10 | ne' | ō'no ⁿ | ne'ho' | ē'gana'hoñ'g. | Ne'ho' | do'gēs | na'a'wē ⁿ . | |
| | the | it oil | there | it will be full of it." | Thus | it is true | so it came | |
| | | | | | | | to pass. | |
| 11 | O'nē ^{as} | dī'q | waēñ': | ''Ga'o' | it'het | ne' | degia'go ⁿ . | Dā'djia- |
| | Now | more-over | he it said: | ''Hither | let him | the | buffalo." | In a short |
| | | | | (anthr.) come | | | | time just |
| 12 | shoñ' | o'nē ^{as} | ne'ho' | o'tgā'dā't. | O'nē ^{as} | waēñ': | ''Ne'ho' | |
| | now | | there | it stood up. | Now | he it said: | ''There | |
| 13 | ho'sade'sgo ⁿ . | Ne'ho' | do'gēs | na'a'wē ⁿ . | Ho'gwā' | ho'wade' | | |
| | thither do thou | Thus | it is true | so it came to | That side | thither it | | |
| | plunge thyself." | | | pass. | | | | |
| 14 | sgo'go' | he' | niio'gwe'niōñ' | o'sēñ'. | Da'. | o'nē ^{as} | a'e' | waēñ': |
| | landed | where | so it is possible | it fat (is). | So, | now | again | he it said: |

said: "Hither let him [anthropic] come next in order of time, the bear." In a short time now the bear stood there. Moreover, he now said again: "Therein do thou, next in order, plunge thyself into that oil." Thus, truly, did it come to pass. On the farther side it landed from the oil pool, having become as fat as it is possible for it to be. So now he said: "What is it thou wilt do, and in what manner, to aid [human] man-beings?" "This, seemingly, is all; I shall just flee from him," it said. So now he loaded it by inserting meat into its legs. And now, verily, its legs are very large. So now he said: "Let the deer next in order stand here." As soon as it stood there, he said: "There into that oil thou shalt plunge thyself." Now of course he [anthropic] cast his body therein, and landed from the oil pool on the other side, and it [zoic] was as fat as it was possible for it to be. So now he said: "With what and in what manner wilt thou aid the [human]

"Ga'o"	it'het	ne'	ne'wā'	ne'	nia'gwai'."	Dā'djiā'shoñ'		
"Hither	let him	that	next in	the	bear."	In a short		
	come		turn			time just		1
o'nē"	ne'ho'	o'tga'dā't	ne'	nia'gwai'.	O'nē"	dīq	a'e'	
now	there	it stood	the	bear.	Now	more-	again	2
		itself				over		
waēñ'":	"Ne'ho'	i's	ne'wā'	ho'sade'sgo'	hi'gēñ'	o'no'ge'."		
he it said:	"There	thou	next in	thither do thou	this it is	it oil in."		3
		turn	turn	plunge thyself				
Ne'ho'	do'gē's	na'a'wē"	Ho'gwā'	ho'wade'sgo'go'	he'			
Thus	it is true	so it came to	That side	thither it landed	where			4
		pass,						
niio'gwe'nioñ'	o'sēñ'.	Da'	o'nē"	waēñ'":	"Ā'	na"o'tēñ'ēñ'		
so it is possible	it fat (is).	So,	now	he it said:	"What	so it is kind		5
					of thing			
nī's	nē"ciē'	ne'	ē"sheiā'dage'ha'	ne'	oñ'gwe'?"	"Ne'		
the	so wilt	the	thou them wilt aid	the	human beings?"	"That		6
thou	thou do it							
gwā'	ne'	i'	ē"gade'go'."	o'gēñ'.	Da'	o'nē"	waōñdāni-	
seem-	the	I	I will flee,"	it (z.) it said.	So,	now	he it inserted	7
ingly								
oñ'soñ'	ne'	o'wā'	ne'	ga'si'na'goñ'.	O'nē"	na'e'	dea'sinō-	
severally	the	it meat	the	its leg in.	Now	verily	his legs are	8
wanē"s.	Da'	o'nē"	waēñ'":	"Neo'gēñ"	ne'wā'	ne'kho'		
large.	So,	now	he it said:	"Deer	next in	here		9
					turn			
dē"ga'dā't."	Ganio'	ne'ho'	o'tga'dā't	o'nē"	waēñ'":	"Ne'ho'		
he shall stand."	So soon	there	it itself	now	he it said:	"There		10
	as		stood					
hē"sade's'go'	hi'gēñ'	o'no'ge'."	O'nē"	wai'i'	ne'ho'			
thou wilt plunge	this it is	it oil in."	Now	of course	there			11
thyself								
waādiā'do'ia'k,	ho'gwā'-kho'	waā'do'go',	ne'-kho'	ne'				
he his body cast,	that side - and	he came up,	that and	the				12
he'	niio'gwe'nioñ'	o'sēñ'.	Da'	o'nē"	waēñ'":	"Ā'	na"o'-	
where	so it is possible	it fat (is).	So,	now	he it said:	"What	such	13
						kind		
tēñ'ēñ'	ne'	i's	nē"ciē'	ne'	ē"sheiā'dage'ha'	ne'	oñ'gwe'?"	
of thing	the	thou	so thou	the	thou them wilt aid	the	human beings?"	14
			wilt do it					

man-beings?" "As for me, I shall not flee from him," it said. He said: "With what, and in what manner, moreover, wilt thou just do it?" "I will just bite them repeatedly," it replied. So now he, the youth, said: "Thus, just so, and only so, shall it be with thee," and now, moreover, he removed severally its upper teeth. Then he said: "Now the bodies of all those things which have horns, the buffalo, and the elk, etc., inherit the effect of this change." That is the reason that they [anthropic] have no upper teeth. All these several small things, the raccoon, woodchuck [or badger], porcupine, and also the skunk, all cast their bodies therein; therein they [zoic] plunged themselves. So only that is the number of those who were received. So next in order are those (z.) who were not accepted. I say that these, the Fisher, the Otter, and the Mink, and the Weasel [were

- 1 "Ne" ne' i' the'e" thagade'go', o'gro'. Waeñ: "A'
"That the I not it is I should flee," it said. He said: "What
2 na"o'te"ēñ' di'q-shoñ' ne"cio'z' "Ē'khegai'-shoñ', o'gēñ'.
such kind of more- only so thou wilt "I them will bite only," it it said.
thing over do it?"
3 Da', o'nē" wañ' ne' haksu'dase'ā: "Nēñ'dā' gwā'-shoñ'.
So, now he it said the he youth: "This seem- ingly just
4 ne' i's nē'io'dēñ'oñg, o'nē" di'q waono'djodagwā'oñ' ne'
the thou so it shall continue to be," now more- over he its teeth removed plurally the
5 he'tgēñ'-gwā'. O'nē" wañ': "Ne' gagwe'go" o'nē"
upper side. Now he it said: "The it all now
6 wa'odiñ'dadliō'was ne' degiñ'go', kho' ne' djonaē'dā'.
their (z.) bodies shared the buffalo, and the elk,
7 kho' ne' deiodino'geoñt. Ne' gail'oñ'ñi' the'ēñ' deadi-
and the (ones) they (z.) have horns. That it causes the matter not it is they (m.)
8 non'djot ne' he'tgēñ'-gwā'. Gagwe'go" nēñ'gēñ' ne' niēñna-
have teeth the upper side. It all this it is the so they (z.)
small are
9 sñ'-shoñ'o", ne' ne' djo'ā'gā', the'doo", ga'he'dā', ne'kho'
severally, that the raccoon, woodchuck (badger?), porcupine, that and
10 ne' se'noñ', ne' gagwe'go" ne'ho' o'wēñnadiā'do'iak.
the skunk, that it all thus they (z.) cast their bodies'
11 ne'ho' o'wēñnade's'gok. Da', ne'ho'-shoñ' nī'ioñ' ne' ne'
there they (z.) plunged. So, thus only so they many (are) that the
12 hoñwañdi'gwē"
they (m.) were accepted.
13 Da', ne' ne'wā' ne' the'ēñ' deawañdi'gwē": Ne' ne'
So, that next in order the not they were accepted; That (it is) the
14 sgāiana'ne'gēñ', ne' odawēñ'do", kho' ne' djo'dā'gā', kho'
fisher, the otter, and the mink, and

the ones]. So that was the number of those who were excluded, [being set] aside, and who assembled there near by. So the Mink now cast his body into the oil. As soon as he came up out of it the youth seized him there, and he held him up, and he stripped his body through his hands, and that is the reason that his body did become somewhat longer. Now, verily, again it thus came to pass. Their bodies shared the change [into the character they now have], namely, those of the Fisher, and the Otter, and the Mink, and the Weasel. And this is the number of those [zoic] whose bodies next shared this transformation there—the Wolf, and the Panther, and the Fox. All these were excluded, being set aside.

So now the two male children were in the habit of going away. Day after day they two went to a great distance; there far away they two were in the habit of setting traps. So then day after day they two

ne ^h	hanoŋ'got.	Da'.	ne ^h 'ho'	niwēnnāndī'	wak'ā'	wa'odiis.	
the	weasel.	So,	thus	so many they (are) in number	aside	they were excluded,	1
ne ^h 'ho'	wak'ā'	waodiā'dāicē'.	Da',	o'nē ^h	ne ^h	djio'dā'gā'	
there	aside	they (z.) assembled.	So,	now	the	mink	2
ne ^h 'ho'	waādiā'do'iak	ne ^h	o'no'ge ^h .	Ganio'-shoŋ'	daā'do'go'		3
there	he cast his body	the	it oil in.	So soon as just	he landed therefrom		
o'nē ^h	ne ^h	haksā'dase'ā'	ne ^h 'ho'	waāic'na ^h ,	kho ^h	ne ^h	4
now	the	he youth	there	he it caught,	and	the	
he'tgē ^h '	waā'dat,	kho ^h	ne ^h	waā'djiu'āk,	ne ^h	ne ^h	gaii'-
up high	he it held,	and	the	he stripped it through his hands,	that	the	it
oŋ'ni'	gaiŋ'gwā'	nā'gāiā'des'he't.	O'nē ^h	na'e ^h	a'e ^h	ne ^h 'ho'	makes
matter	somewhat	so its body became long.	Now	verily	again	there	5
na'a'wē ^h .	Wa'odiā'dadiio'ās	nēŋ'gēŋ'	sgāianane'gēŋ ^h ,	kho ^h	ne ^h		6
so it came to pass.	Their bodies shared the change	this it is	fisher (marten),	and	the		7
odawēŋ'do ^h ,	kho ^h	ne ^h	djio'dā'gā',	kho ^h	ne ^h	hanoŋ'got; da'.	8
otter,	and	the	mink,	and	the	weasel; so,	
ne ^h 'ho'	niwēnnāndī'	he ^h	wa'odiā'dadiio'ās.	Ne ^h	ne'wā'	ne ^h	9
there (thus)	so many they (z.) are in number	where	their (z.) bodies shared the change	That	next in order	the	
othāioŋ'ni',	kho ^h	ne ^h	hēŋ'es,	ne ^h	kho ^h	ne ^h	no'ŋ'gwat'gwā'.
wolf,	and	the	panther (longtail),	that	and	the	fox,
gagwe'go ^h	wak'ā'	wa'odi'is.					10
it all	aside	they were excluded.					11
Da'.	o'nē ^h	ne ^h	deiksa'ā'	o'nē ^h	gēŋ's	ia'dēŋ'dio ^h ns.	O'hē ^h ns.
So,	now	the	they (m.) two children	now	custom- arily	they (m.) two were in the habit of going away.	Day after
cioŋ'nio ^h	hoŋwe'-gwā'	hēŋ'ē'hā';	we'ē ^h	ne ^h	ne ^h	hī'eo'dā'ne's.	
day plurally	far	direction	they (m.) two go habitually;	far	that	the	they (m.) two go to set traps.
							12
							13

^aOtgon signifies malefic. It denotes specifically the evil or destructive use of orenda, or magic power.

otgon, and also they [zoic] whose bodies are severally otgon, now, verily, became alarmed. Now, moreover, they said: "In just a short time only, we believe, the sky will fall, perhaps, as soon, we think, as he weeps much; it is preferable that he, his younger brother, shall return; nothing else [will stop it]." So now of course the youth became ashamed because such a large number of persons severally became aware that he was weeping. So now verily he did close up his lodge, all places therein where there were openings [crevices]. So now just after he had completed his task of closing up the openings, in just a short time, now thence, from the outside, Flint spoke, saying: "Oh, elder brother, now I have returned." So now he the elder one, who was shut up indoors, said: "It can not be that thou shouldst come in. Thou shalt just depart, thou thyself. Thou shalt take the lead on the path whereon went the mother of us two. There

shoñ'o ⁿ ·,	ne'	kho ^s	ne'	onañdiä'datgo ⁿ shoñ'o ⁿ ·,	o'ne ⁿ ·	na'e ^s	1
plurally,	that	and	the	their (z.) bodies are plurally otgon,	now	verily	
wä'o'no ⁿ ·dio ⁿ k.	O'ne ⁿ ·	di'q	waññ'ní:	"Hä'djigwäs'-shoñ'			2
they (z.) began to fear.	Now	more-over	they it said:	"Just soon only			
ẽ ⁿ dwä'sẽ ⁿ t,	gi'	ẽñ'	noñ'·,	he'	gñ'oñ'hiäde	ganio''	3
it will drop down,	I think	it may be	perhaps,	where	it sky is present	so soon as it may be,	
we'so'	ẽ ⁿ ons'däẽ ⁿ ·;	ne'	sä'gwä ^s	ne'	ẽ ⁿ shadon'het'-shoñ'	ne'	4
much	he will weep;	that	it is better (preferable)	the	he will again come to life	just the	
ho'gẽñ'·.	Da',	o'ne ⁿ ·	wai'i ^s	ne'	ne' haksä'dase'ä ^s	waäde'·hẽ ⁿ ·	5
he his younger brother is."	So,	now	of course	that	the he is a youth	he became ashamed	
so'·dji'	gẽñdio'·gowaneñ'	o'ne ⁿ ·	waẽññẽññinandog'hoñ'	ne'			6
because (too much)	it body of people large is	now	they became aware of it plurally	the			
häs'dä'·hä.	Da',	o'ne ⁿ ·	na'e ^s	waä'ho'doñ'	he'	hono ⁿ ·so't,	7
he is weeping.	So,	now	verily	he it closed up	where	his it lodge stands,	
gagwe'go ⁿ ·	he'oñwe'	deio'hägwẽñde'nio ⁿ ·.	Da',	o'ne ⁿ ·	waẽ ^s ·		8
it all	the place where	it has openings plurally,	So,	now	after-ward		
shoñ'	waädiẽñno'·kdẽ ⁿ ·	ne'	waädjiodoññioñ'·,	o'ne ⁿ ·	dä'djiä'-shoñ'		9
just	he his task finished	the	he shut up the several openings,	now	soon after	just	
o'ne ⁿ ·	daä'snie't	ne'	Othä'gwẽñ'dä'	ne'	a'sde ^s ·.	waññ'·;	10
now	thence he spoke	the	It Flint	the	out of doors,	he it said;	
"Hä'dji'·,	o'ne ⁿ ·	sägio ⁿ ·'·.	Da',	o'ne ⁿ ·	waññ'·	ne' hagowa'ne ⁿ ·	11
"My elder brother,	now	again I have returned."	So,	now	he it said	the he is large	
ne'	ne'	oñgie'	hä'noñt:	"Dä'a'oñ ^s			12
that	the	indoors	he is contained;	"It can not be			
				thou shouldst enter here.			
shoñ'	ne'	i's.	Ne'	ne'	ẽ ⁿ satha'oñ'dẽ ⁿ ·	he'oñwe'	13
just	the	thou,	That	the	thou shalt take up the path	the place where	
ne'	ethino'·ẽ ⁿ ·-gẽñ'oñ'.	Ne'·ho'	i's-kho ^s	ẽ ⁿ cianoñ'däk.	Ne'	ne'	14
the	she our mother it was,	There	thou and	thy track shall be present,	That	the	

thou too shalt print thy tracks. I say that thou shalt trail the tracks of her who was our mother. Moreover, not far hence, there thou shalt seat thyself. So there now thou shalt observe the kind of life that customarily the human man-beings will live who will dwell on the earth. So now there, moreover, the path will divide itself where thou wilt abide. One of the ways will lead thither to the place where is the abode of His-word-is-master,^a and the other will lead to the place where abides He-dwells-in-caves.^b And also thou wilt have servants, they-[masc.]-dwell-in-caves. So that, moreover [I say], thou shalt take this thing-to-blow, this flute, and that thou shalt constantly continue to blow it. Just as soon, customarily, as one's breath ends, one shall hear customarily from what direction speaks the flute.

Sometime afterward the youth now began to wonder, soliloquizing: "What is, perhaps, verily, in great measure, the reason that my grandmother does not eat wild potatoes?" Now, verily, he asked her.

	ē ⁿ *sheianē ⁿ o ⁿ '	ne [']	ethino ['] ē ⁿ *-gē ⁿ o ⁿ '.	The ^{ēⁿ'} ē ⁿ *s	dī ['] q	de ['] we ['] ē ⁿ *s			
1	thou shalt follow the path	the	she our mother it was.	Not it is	more-over	far (it is)			
	ne ['] *ho [']	ē ⁿ *sa ['] diē ⁿ '.	Da ['] .	ne ['] *ho [']	o ['] ne ⁿ *s	ē ⁿ *satga ['] io ⁿ ' he [']			
2	there	thou shalt sit down.	So,	there	now	thou shalt watch where			
3	nii ['] o ['] dē ⁿ	gē ⁿ 's	ne [']	ioē ⁿ dja ['] ge [']	ē ⁿ iagon ['] *he ['] g	ne ['] o ⁿ *gwe ['] .			
	such it is in kind	customarily	the	it earth on	one shall be living	the human beings.			
4	Da ['] .	ne [']	dī ['] q	ne ['] *ho [']	dē ⁿ wathā ['] ho ['] gē ⁿ '	he ['] o ⁿ we ['] ē ⁿ *sī ['] .			
	So,	that	more-over	there	it path will divide into two	the place where thou			
5	dio ⁿ *dāk.	Ne [']	ne [']	sga ['] t	Hawē ⁿ nii ['] o ['] ge ['] *-gwā [']	hē ⁿ iotha ['] hino ['] o ⁿ g.			
	thou shalt continue to abide.	That	the	one it is	He Master at direction	thither it path shall lead.			
6	kho [']	ne [']	sga ['] t	Hanisheono ['] *ge ['] *-gwā [']	hē ⁿ iotha ['] hino ['] o ⁿ g.	Ne ['] -			
	and	the	one it is	He Cave-dweller at direction	thither it path shall lead.	That			
7	kho [']	ne [']	ē ⁿ *sa ['] hā ['] shāiē ⁿ *dāk	ne [']	hadinishe ['] ono ['] .	Da ['] .	ne [']		
	and	the	thou shalt have servants	the	they (m.) are cave-dwellers.	So,	that		
8	dī ['] q	ne [']	nē ⁿ *gē ⁿ '	hē ⁿ *shā [']	nē ⁿ *gē ⁿ '	ne [']	ieo ['] dawās ['] thā ['] .	ne ['] -	
	more-over	the	this it is	thou shalt take it	this it is	the	one uses it to blow,	that	
9	kho [']	ne [']	dīiawē ⁿ *o ['] .	ē ⁿ *se ['] no ['] dado ['] o ⁿ g.	Ganio ['] *sho ['] n.	gē ⁿ 's			
	and	the	continually	thou shalt keep on blowing it.	So soon as just	customarily			
10	ē ⁿ *iondo ['] nī ['] swe ['] de ['] .	o ['] ne ⁿ *s	kho [']	gē ⁿ 's	ē ⁿ iagotho ['] n ['] de ['] g	he ['] o ⁿ we ['] .			
	one's breath becomes exhausted (=dies)	now	and	customarily	one it shall hear	the place where			
11	dīio ['] thā [']	ne [']	ieo ['] dawās ['] thā ['] .						
	there it is speaking	the	one uses it to blow.						
12	Gai ['] n ['] gwā [']	nā ['] io ['] nīs ['] he ['] t	o ['] ne ⁿ *s	waodiano ['] n ['] the ['] s.	ne [']	ne [']			
	Somewhat	so long it lasted	now	he wondered at it,	(that it is)	the			
13	hē ['] he ['] :	“Ā ['] .	no ['] n [']	na ['] e [']	gō ['] wā [']	de ['] es	ne [']	onē ⁿ no ['] *dā [']	ne [']
	he it thinks:	“What,	perhaps,	verily	great it is	not she it eats	the	it wild potato	the

^aThis is the name of the God of the Christians. ^bThis is the name of the devil of the Christians.

saying: "Oh, grandmother, what is it, verily, and why dost thou not in great measure eat wild potatoes?" "I customarily, all alone, by myself eat food," she said; "I eat it [food], as a matter of fact." Now he mused, "Now, verily, I will watch her in the night, now just soon to be." So now he made an opening in his robe. Now, verily, he laid himself down, pretending to be asleep. Thence, nevertheless, he was looking, out of the place where he had made a hole in his robe. Now, moreover, he was looking out of the place where he had made an opening in the robe, and he was watching the place where his grandmother abode customarily. So now, she, the Ancient-bodied, went out. Now, moreover, she looked in the direction of the sunrising. Now the Star, the Day-bringer, was risen. Now she, the Ancient-bodied, said: "Now of course, so it is, I will remove my pot sitting [over the fire]." So now truly she removed the pot

aksot'.	O'nē ^{ns}	na'e ^s	o'shago'oñdoñ'.	Waēñ'.	"Aksot'.	ā'	1	
my grand- mother?	Now	verily	he her questioned,	He it said:	"My grand- mother,	what,		
noñ ^{er}	na'e ^s	gō'wā ^s	ne' ^s	i's	de'ses	ne' ^s	oneñno ^{ns} 'dā'."	2
per- haps,	verily	great it is	the	thou	not thou it eatest	the	it wild potato?"	
"I'-shoñ ^s	gēñ's,	agoñ'ho ^{ns} 'ge'ā ^s	o'gadekhoñ'nī ^s ,"	wā'a'gēñ ^s .				3
"I only	custom- arily,	I am wholly alone	I my food eat,"	she it said,				
"i'ges	ne'ho ^s ."	O'nē ^{ns}	wā'e ^s :	"O'nē ^{ns}	na'e ^s	ēñkheiatgā'ion ^s .		4
"I it eat habitually	as matter of fact."	Now,	he re- solved;	"Now,	verily,	I her will watch,		
ne' ^s	ne' ^s	ha'djigwās ^s	ē'io'gā ^s ."	Da',	o'nē ^{ns}	waoguiēñ'dēñ ^s	ne' ^s	5
that the it is	just soon now	it will be night."	So,	now	he it hole in it made	the		
ha'gwās'thā ^s .	O'nē ^{ns}	na'e ^s	waadiās'hēñ ^s ,	iā'ge ^{ns} "o ^{ns} ,	hodā ^s "o ^{ns} .			6
he it to wrap himself uses,	Now	verily	he lays himself down,	pretending,	he is asleep.			
Ne' ^s 'ho ^s ,	sē ^{ns} 'ē ^{ns}	nigē ^{ns} '	dethaga'ne ^s	he'oñwe ^s	ne' ^s	thaogai'iēñt.		7
There,	neverthe- less	so it is (however)	thence he is looking	the place where	the	there he it hole in it made,		
O'nē ^{ns}	dī'q	na'e ^s	ne' ^s	hāiās'hēñ ^s	ne' ^s 'ho ^s	o'nē ^{ns}	dethaga'ne ^s	8
Now	more- over	verily	the	he lay supine	there	now	thence he was looking	
he'oñwe ^s	thaogai'iēñt	ne' ^s	i'ios,	o'nē ^{ns}	ne' ^s 'ho ^s	deaga'ne ^s		9
the place where	he has it hole in it made	the	robe,	now	there	his eyes were fixed on it		
he'oñwe ^s	ie'dio ^{ns}	ne' ^s	ho'sot'.	Da',	o'nē ^{ns}	wā'eiā'gēñ ^s t	ne' ^s	10
the place where	she was seated	the	his grand- mother,	So,	now	she went out	the	
Iegē ^{ns} 'tei ^s .	O'nē ^s	dī'q	wā'oñtgat'ho ^s	ne' ^s	tgāā'gwiťgē ^{ns} 's'-gwā ^s .			11
she Ancient One,	Now,	more- over,	she looked	the	thence it luminary comes up direc- tion			
O'nē ^{ns}	dīioā'gwiťgē ^{ns} 'o ^{ns}	ne' ^s	Tgēñdēñwit'hā ^s	Gadjī'so ^{ns} 'dā ^s .				12
Now	there it planet is risen	the	Thence it brings day	It Star (is).				
O'ne ^s	ne' ^s	Iegē ^s 'tei ^s	wā'a'ge ^s :	"O'nē ^{ns}	wai'i ^s	nigē ^{ns} '		13
Now	the	she, Ancient One	she it said:	"Now,	of course	so it is		
ē'gna ^{ns} 'djođā'go ^s	ne' ^s	agna ^{ns} 'djoť."	Da',	o'nē ^{ns}	do'gē ^{ns}			14
I pot will remove	the	I have set up the pot (on the fire)."	So,	now	truly,			

[from the fire] and also put the wild potatoes in a bowl of bark, and there was just one bowlful. So now, next in order, she rummaged among her belongings in a bag which she pulled out, and now, verily, she there took out corn. So now she parched it for herself. Now, moreover, it popped. There was quite a pile of the popped corn. Now, verily, she took out a mortar of small size. Moreover, she struck repeated blows on the mortar, and the mortar grew in size, and it grew to a size that was just right. Now she took out the upper mortar^a [pestle] from her bag. Now again she struck it repeated blows and it, too, increased in size. So now she pounded the corn, making meal. So now again she searched in her bag. She took thence again a small pot, and she, too, again did in like manner, striking repeated blows upon it, and it, too, increased in size. Now

- 1 wā'enaⁿ'djodā'go' ne'' kho' ne'' gadjiēⁿ'ge' wā'ē'ēⁿ' ne'' onēn-
she pot removed that and the it bowl in she it placed the it
- 2 noⁿ'dā', sgaksat'-shoñ' o'wā'doⁿ'. Da', o'nēⁿ' ga'oñ'hoⁿ' ne'wā'
potatoes, one it dish only it became, so, now she herself next in
turn
- 3 o'diagoda'noⁿ'dai' ne'' ne'' gaiā'' wā'oñdiēⁿ'tho', o'nēⁿ'
she rummaged her that the it bag she it pulled forth, now
belongings
- 4 na'e' ne''ho' wā'eda'go' ne'' onēn'oⁿ'. Da', o'nēⁿ'
verily there she it took out of the it corn, so, now
- 5 wā'oñdēⁿ'soñ'. O'nēⁿ' dī'q o'wā'dādoñ'go'. O'nēⁿ'
she parched it for Now more- over it popped (burst). Now
herself.
- 6 gain'gwā' niio'so'djes. O'nēⁿ' na'e' a'e' wā'eda'go' ne''
somewhat so it pile is high. Now verily, once more she it took out the
- 7 niwā'ā' ne' ga'niga'dā'. O'nēⁿ' dī'q ne'ho' wā'eiēⁿ'da'noñ',
so it small the it mortar. Now more- over there she it struck
in size is
- 8 ne' ne' ga'niga'dā' o'wado'diāk, ho'gowa'he't, agwa's ne'ho'te'i'
that the it mortar it grew, it became larger, very just right
in size (exactly)
- 9 naⁿ'waⁿ'he't. O'nēⁿ' he'tgēñ'oñ' ne' ga'niga'dā' wā'eda'go'
so it became Now upper (one) the it mortar she it took
in size, out
- 10 ne' goiā'goñ'. O'nēⁿ' a'e' wā'eiēⁿ'dā'noñ', o'nēⁿ' ha'e'gwa'
the her bag in. Now once again she it struck repeatedly, now also
- 11 ho'gowa'he't. Da', o'nēⁿ' ne'ho' wā'e'the't, othe'shā' wā'e'e-
it became large So, now there she it pounded, it meal she it
in size.
- 12 cioñ'nī'. Da', o'nēⁿ' a'e' nēⁿ' hwa'eiē' ne' goiā'goñ'.
made. So, now once more this way she it did the her bag in.
- 13 Xe''ho' wā'eda'go' a'e' niwā'ā' ganaⁿ'dja', ne'-kho' ne''
There she it took out once more so it is small it pot, that and the
in size
- 14 ne''ho' a'e' na'e'ie' wā'eiēⁿ'dā'noñ'. ho'gowa'he't-kho' a'e'.
there once more so she it she it struck repeatedly, it became large and once
more.

^aThis term goes back to the time when upper and lower grinder had the same name.

she there set up the pot, and also made mush therein. So, as soon as it was cooked she again rummaged in her bag. So now she took from it a bone, a beaver bone. Now again, verily, she scraped the bone, and she poured the bone-dust into the pot, and now, moreover, at once there floated oil on its surface. Now, of course, she took the pot from the fire. So now she ate the food. Verily, now, the youth went to sleep. Now early in the morning again [as usual] she, the Ancient-bodied, went away to dig wild potatoes. As soon as she disappeared as she went, then he went to the place where his grandmother customarily abode. Now, moreover, he began to rummage [among her belongings]. He took out an ear of corn which had only a few grains left fixed to it, there being, perhaps, only three and a half rows of grains left. So now he began to shell the corn; he shelled it all.

O'né ^{na}	ne''ho'	wā'ena ⁿ djanioñ'de''	o'né ^{na}	ne''ho'	wā'edjisoñ'mi'	1
Now	there	she it pot fastened up,	now	there	she mush made	
kho ^{na}	Da'	ganio''	ho'ga'i'	o'ne ^{na}	a'e'	2
and,	So,	so soon	it was	now	she it rummaged	
		as	cooked	once	so it is	
ne''	goiā'goñ'	Da'	o'ne ^{na}	ne''ho'	wā'eda'go'	3
the	her bag in,	So,	now	there	she took it out	
					it bone	
na'ga ⁿ niā'go ⁿ	o'nēñ'liā'	O'ne ^{na}	a'e'	na'e'	wā'e'gēt.	4
leaver	it bone,	Now	once	verily	she it scraped,	
			more		Now	
wā'ā'ontho'	ne'	o'doñniē ⁿ shā'	o'ne ^{na}	dī'q	iogoñdā'die'	5
she it poured	the	it scrapings,	now	more-	it at once	
				over	it caused	
					oil to float.	
O'ne ^{na}	wai'i'	wā'ena ⁿ djoda'go'	ne ^{na}	gana ⁿ djo't.	Da',	6
Now	of	she it pot removed	the	it pot sets up,	So,	
	course				now	
wā'ōñdekhoñ'ni'	O'ne ^{na}	na'e'	wao'dā'	ne'	haksā'da'se''ā'.	7
she it food ate.	Now,	verily	he went	the	he youth.	
			to sleep		That	
no'né ^{na}	sede''teiā'	o'ne ^{na}	a'e'	wā'o''dēñd'	ne''	8
the time	early in the	now	once	she departed	the	
	morning		more		She	
					Ancient One	
wā'ēññēno ⁿ dogwat'hā'	Ganio''-shoñ'	ho'wa''do ⁿ	he'	hwā'ē ⁿ		9
she wild potatoes went to dig.	So soon as	just	thither it	where	she went	
			disappeared		onward	
o'ne ^{na}	ne''ho'	wā'e'	he'ōñ'we'	iondiēñdāk'hwā'	ne'	10
now	there	thither	the place	she it uses to remain	the	
		he went	where		his grand-	
					mother.	
O'ne ^{na}	dī'q	wā'ā'sāwē ⁿ	ne'	o'thano ⁿ dai'.	O'ne ^{na}	11
Now	more-	he it began	the	he it rummaged,	Now	
	over					
wā'ida'go'	ne''	o'nis'dā'	doga'ā''-shoñ'	nidjonēñ'ot.	āsē ⁿ	12
he it took out	the	(It) ear of	a few	only	so many it corn-	
		corn			grains remain on it,	
gi''she ⁿ	nidjoa'ge'	hā'deswa'sēñ'no ⁿ .	Da',	o'ne ^{na}	wā'ā'sāwē ⁿ	13
probably,	so many it row is	just it is one-half,	So,	now	he it began	
	in number					
wao'gēñ'	ne ^{na}	onēñ'o ⁿ ,	gagwe'go ⁿ	wā'ās'ā't.	Da',	14
he it shelled	the	it corn,	it all	he it	So,	
				exhausted,	now	

So now he parched it for himself. Now, moreover, it popped, bursting iteratively, there being quite a heap, quite a large amount of it. Again he rummaged. Again he there took out a mortar of small size and also an upper mortar [pestle]. So now he used this to strike that, and now, moreover, both increased in size. And now he poured the parched corn. So now he in the mortar pounded it, and now verily it became meal. Now again he searched in her bag, and he took therefrom a small pot, and now used something else to strike upon it blows; then it, too, increased in size. Now, verily, he there set up the pot [on the fire] and also put water in it. So now he therein poured all this meal. Now, of course, he made mush. So now again he searched in the bag of his grandmother, and therefrom he took a bone, and he put it therein, and the mush became abundant.

- 1 waādēⁿ'soñ'. O'nēⁿ dī'q o'wa'dādon'go', gain'gwā' nio'sōdjā',
 he it parched Now more- it popped by burst- somewhat so it pile is in
 for himself. over ing, size,
 2 ne'kho' ne' gain'gwā' nā'ion'he't. O'nēⁿ a'e' o'thano'ᵐ'dā'.
 that and the somewhat so it amount Now once he it rummaged.
 became, more
 3 O'nēⁿ a'e' ne''ho' waāda'go' ne' ga'niga'dā' niwā'ā' ne'kho'
 Now once there he it took the it mortar so it size that and
 more out is small
 4 ne' he'tgēn'on' ne' ga'niga'dā'. Da', o'nēⁿ ne' waāiā'dāk
 the upper (one) the it mortar So, now that he it used
 (pestle).
 5 waāiēⁿ'dā'noñ', o'nēⁿ dī'q o'gowa'he't dedjā'oⁿ. Da', o'nēⁿ
 he it struck re- now more- it became large both. So, now
 peatedly, over
 6 ne''ho' waiaun'tho' ne' onēn'soⁿ'gwā'. Da', o'nēⁿ ne''ho'
 there he it poured the it parched corn. So, now there
 7 waāt'he't, o'nēⁿ wai'i' othe'shā' o'wā'doⁿ. O'nēⁿ dī'q a'e'
 he it pounded, now of it meal it became. Now more- once
 course over more
 8 waāk'doñ' ne' goiā'goñ', o'nēⁿ ne''ho' waāda'go' ne' niwā'ā'
 he it searched the her bag in, now there he it took the so it is small
 for out in size
 9 ganaⁿ'djā', o'nēⁿ hā'gwis'dēⁿ a'e' o'ia' waāiā'dāk waāiēⁿ'dā'noñ',
 it pot, now something once it- he it used he it struck re-
 more other peatedly,
 10 o'nēⁿ a'e'-kho' ho'gowa'he't. O'nēⁿ na'e' ne''ho' waāna'dja-
 now once and it became large. Now verily there he it pot
 more
 11 niion'dēⁿ, wāā'hnegā'ēn'-kho'. Da', o'nēⁿ ne''ho' wāaun'tho'
 hung up, he placed water and. So, now there he it poured
 in it
 12 nēñ'gēñ' ne' othe's'hā' gagwe'goⁿ. O'nēⁿ wai'i' wāād'jisgoñ'ni'.
 this it is the it meal it all. now of he mush made.
 course
 13 Da', o'nēⁿ a'e' wāē'sak ne' goiā'goñ' ne''ho'sot. Ne''ho'
 So, now once he it looked the her bag in the his grand- There
 more for mother,
 14 waāda'go' ne' o'nēn'ia', o'nēⁿ ne' ne''ho' wā'o, odoⁿ'hoñ'doⁿ.
 he took it out the it bone, now that there he put it abundant be-
 came

"Ho'ho'," he kept chuckling. "It tastes good." Now soon thereafter his grandmother returned. She said: "Well, what manner of thing art thou doing?" "I have made mush," the youth said, "and it is pleasant, too. Do thou eat of it, so be it, oh, grandmother. There is an abundance of mush." So now she wept, saying: "Now, verily, thou hast killed me. As a matter of fact, that was all there was left for me." "It is not good," he said, "that thou dost begrudge it. I will get other corn and also bone."

So now the next day he made his preparations. When he finished his task, he said: "Now it is that I am going to depart." So now, verily, he departed. He arrived at the place where dwell man-beings. As soon as he arrived near the village he then made his preparations. I say that he made a deer out of his bow, and, next in order, a wolf

kho'	o'wā'do ⁿ	ne'	odjis'gwā'.	"Ho'ho'."	"Oga'o ⁿ ."	kho',	ha'-	1
and	it became	the	it mush.	"Aha!"	"It tastes good"	and,	he	
do ⁿ .	O'nē ⁿ	dā'djiā'-shoñ	sāie'io ⁿ	ne'	ho'sot.	Wā'a'gē ⁿ :	"Gwē'.	2
kept saying.	Now	soon after	just again she returned	the	hisgrand-mother.	She it said:	"Well.	
A ⁿ na ⁿ 'ot	ni'sadie' hā'!	"	Agedjisgoñ'ni."	waēñ',	ne'	haksa'-	3	
What manner of thing	so thou art doing?"	"	"I mush am making,"	he it said,	the	he		
dase'ā':	"Agwa's	awēñdetgā'de'-kho'.	Sadekhoñ'ni.	nio',	4			
youth:	"Very	it is pleasant and,	Do thou eat,	so he it,				
aksot'.	Odo ⁿ 'hoñ'do ⁿ	ne'	odjis'gwā'."	Da',	o'nē ⁿ	wā'o's'dae ⁿ .	5	
my grand-mother.	It is abundant	the	it mush."	So,	now	she wept,		
ne'	ne'	wā'a'gē ⁿ :	"O'nē ⁿ	na'e'	noñ'	o'sgi'io'.	Ne' ⁿ 'ho'-shoñ'	6
that the	she it said:	"Now	verily,	probably,	thou hast killed me,	So much	just	
ne'ho'	niwagiēñ'dāk."	"Wā'.	De'wī'io."	waēñ',	"Sa'sē ⁿ 'so'.	7		
as matter of fact	so it I have had."	"Oh.	It is not good,"	he it said,	"Thou dost begrudge it			
Oiā'-shoñ	i'	ē ⁿ gie'gwā'	ne'	onēñ'o ⁿ	kho'	ne'	o'nēñ'īā'."	8
It other just	I	I it will get the	it corn	and the	it bone."			
Da',	no'nē ⁿ	wā'o'hēñ't	o'nē ⁿ	waādecioññiā'noñ'.	No'nē ⁿ	9		
So,	the time	it day became	now	he his preparations made.	The now			
waādiēño'k'dē ⁿ	o'nē ⁿ	waēñ':	"O'nē ⁿ	nigē ⁿ '	ē ⁿ ga'dēñdī'."	10		
he his task finished	now	he it said:	"Now	that it is	I will depart."			
Da',	o'ne'	na'e'	waā'dēñ'di'.	Ne' ⁿ 'ho'	waā'io ⁿ '	he'oñwa'.	11	
So,	now	verily	he departed.	There	he arrived	the place where		
ienan'ge'	ne'	on'gwe'. ^a	Ganio'	ne' ⁿ 'ho'	waā'io ⁿ '	ne'	12	
they (indef.) dwell	the	man-being.	So soon as	there	he arrived	the		
ganoñdak'a'	o'nē ⁿ	ne' ⁿ 'ho'	waādecioññiā'noñ'.	Ne'	ne'	13		
it village beside	now	there	he preparations made.	That	the			
ho'ēñ'nā'	waāde'cioñ'ni'	ne'	ne'ogē ⁿ ,	o'nē ⁿ	ne'	ne'wā'	ne'	14
his bow	he it made for himself	the	deer,	now	that	next in order	the	

^aSee footnote on page 141.

out of his arrow; he made these for himself. Now he said: "Whenever it be that ye two run through the village it will customarily be that one will be just on the point of overtaking the other." Next in order he himself made into an Ancient-bodied one. So now he went to the place where they [masc.], the man-beings, abode. So now, sometime after he had arrived there, then, verily, they gave him food, gave to the Ancient-bodied. During the time that he was eating they heard a wolf approach, barking. One would just think that it was pursuing something. So now they all went out of doors. They saw a wolf pursuing a deer which was approaching them, and saw that, moreover, it was about to seize it. So now all ran thither. So now he was alone, and the Ancient-bodied ate. As soon as they had all gone, he now thrust his body into the place where, severally, the

- | | | | | | | | | |
|----|---------------------------|---------------------------|---------------------------|---------------------------------|------------------------|-----------------------------|-------------------------|-------------------|
| 1 | ho'no ⁿ | ne' | ne'wā' | thāioñ'nī' | ne' | ne' | waāde'cioñ'nī' | O'ne ⁿ |
| | his arrow | that | next in order | wolf | the | that | he it made for himself | Now |
| 2 | ne'ho' | waēñ': | "Thō'hā' | gēñ's | ē'goñwā'āñt | no'ne ⁿ | ganoñda- | |
| | there | he it said: | "Nearly | custom-arily | one it will over-take | the time | it village | |
| 3 | goñ'shoñ' | hē'snidāk'hē'. | Ne' | ne' | ne'wā' | ha'oñ'hwa ⁿ | | |
| | in along | thither ye two will run." | That | the | next in order | he himself | | |
| 4 | (ha'oñ'ho ⁿ) | ne' | hagē ⁿ tcī' | waādadoñ'nī' | Da', | ne'ho' | waā'io ⁿ | |
| | he himself | the | he ancient one | he himself made. | So, | there | he arrived | |
| 5 | he'oñwe' | gano ⁿ sot | ne' | thēñnī'dio ⁿ | ne' | hēñnoñ'gwe' | Da', | |
| | the place where | it lodge stood | the | there they (m.) severally abode | the | they (m.) (are) man-beings. | So, | |
| 6 | o'ne' | gañ'gwā' | nā'ioñ'nishe't | ne'ho' | ho'io ⁿ | o'ne' | wa'i'i | |
| | now | somewhat | so long it lasted | there | he has arrived | now | of course | |
| 7 | waoñwakhwā'noñt | (t waoñkhwā'noñt) | ne' | hagē ⁿ tcī' | Ne' | | | |
| | they (m.) him food gave | they (m.) him food gave | the | he ancient one. | That | | | |
| 8 | nā'ioñ'nishe't | ne' | hodekhon'ni' | o'ne ⁿ | hoñnoñthon'de' | dāga- | | |
| | so long it lasted | the | he is eating | now | they (m.) it heard | thence | | |
| 9 | nī'ne' | ne' | thāioñ'nī' | Āiēñ'-shoñ' | ha'gwisde ⁿ | dāgas'he' | Da', | |
| | it came barking | the | wolf. | One would just think | something | thence it it is pursuing. | So, | |
| 10 | o'ne ⁿ | gagwe'go ⁿ | waādia'gē ⁿ t. | Waēñnoñtga't'ho' | ne' | thāioñ'nī' | | |
| | now | it all | they (m.) went out. | They (m.) saw | the | wolf | | |
| 11 | dāgas'he' | ne' | ne'ogē ⁿ . | o'ne ⁿ | dī'q | thō'hā' | agāie'nā ⁿ . | Da', |
| | thence it pursued | the | deer, | now | more-over | nearly | it it could seize. | So, |
| 12 | o'ne ⁿ | gagwe'go ⁿ | ne'ho' | o'thēñnēñ'ē ⁿ dat. | Da', | o'ne ⁿ | | |
| | now | it all | there | they (m.) ran. | So, | now | | |
| 13 | haoñ'ho ⁿ | geā'-shoñ' | hodekhon'ni' | ne' | hagē ⁿ tcī' | Ganio ⁿ | | |
| | he (was) all alone | just | he is eating | the | he ancient one. | So soon as | | |
| 14 | wā'oñs'a't | o'ne ⁿ | ne'ho' | waādia'do'iak | he'oñwe' | gasde ⁿ sini- | | |
| | they themselves exhausted | now | there | he his body cast | the place where | it corn string hangs | | |

strings of corn hung. Two strings of corn he took off, and now, moreover, he placed them on his shoulder and he went out at once. He was running far away when they noticed [what he had done], but, verily, they did not at all pursue him. Again he arrived at their lodge. So now he cast them down where his grandmother abode. "Here," he said: "Thou wilt do with this as seems good to thee. Thou mayest decide, perhaps, to plant some of it." When it was day, he said: "Well, I will go to kill a beaver." Now, moreover, he went to the place that his grandmother had pointed out, saying that such things would dwell there. So he arrived there, and then, also, he saw the place where the beavers had a lodge. Then he saw one standing there. He shot it there and killed it. So then he placed its body on his back by means of the forehead pack-strap and then, moreover, he departed for home. Some time afterward he arrived

ioñ'do ⁿ .	Deiosdē ⁿ 'säge ^s	wañiioñdā'go ^s .	o'nē ⁿ	dī'q	hanē ⁿ shā'ge ^s .	1
severally.	Two it corn string in number	he them removed,	now	more- over	his shoulder on	
wao'dā ^s .	o'nē ⁿ	dī'q	wañiagē ⁿ 'dāk.	We'ē ⁿ	waādāk'he ^s o'nē ⁿ .	2
he them hung,	now	more- over	he went out at once,	Far	he was running away	
waēññēñi'na'dog,	thē ⁿ 'ē ⁿ	na'e ^s	kho ^s	de'osthoñ ^s	deoñwā'cīoñ ^s .	3
they (m.) became aware of it,	not it is	verily	and	it is a little	they him pursued.	
Hoñsā'io ⁿ	he ^s	thodino ⁿ 'sot ^s .	Da ^s .	o'nē ⁿ	ne ^s 'ho ^s wao'dī ^s	4
There he again arrived	where	there their lodge stands.	So,	now	there he it cast	
he'oñwe ^s	ie ^s 'dio ⁿ	ne ^s	ho'sot ^s .	"Gwā ^s ."	waēñ ^s .	5
the place where	she was seated	the	his grand- mother.	"Here,"	he it said,	
i's	he ^s	ne ^s 'sadiē'ūt	nēñ'gēñ ^s .	Ē ⁿ 'sē ^s .	gi'shē ⁿ .	6
thou where	so thou it wilt use	this it is.	Thou wilt decide,	it may be,	some I it will plant."	
No ⁿ 'ē ⁿ	wā'o ^s 'hēñ't	o'nē ⁿ	waēñ ^s :	"Gwā ^s ."	Ē ⁿ 'giōshā ^s	7
The now	it became day	now	he it said:	"Well.	I it will go to kill	
na ⁿ 'ga ⁿ 'niā'go ⁿ ."	O ⁿ 'ē ⁿ	dī'q	ne ^s 'ho ^s	hwā'e ^s	he'oñwe ^s	8
beaver."	Now	more- over	there	thither he went	the place where	
ne ^s	gaōñwa ⁿ 'ñt	ne ^s	ho'sot ^s ,	ne ^s	ga'wēñ ^s	9
the	she it pointed out	the	his grand- mother	that	she it has said	
ē ⁿ 'ganoñ'gek	ne ^s	na ^s 'ot.	Da ^s .	o'nē ⁿ	ne ^s 'ho ^s waā'io ⁿ .	10
it will be abundant	that	such kind of thing.	So,	now	there he arrived,	
wañ'ge ⁿ	he'oñwe ^s	odino ⁿ 'sot ^s	ne ^s	na ⁿ 'ga ⁿ 'niā'go ⁿ .	O ⁿ 'ē ⁿ	11
he it saw	the place where	they (z.) have their lodge	the	beaver.	Now	
waā'gē ⁿ	ne ^s 'ho ^s	gā'āt.	O ⁿ 'ē ⁿ	ne ^s 'ho ^s	waā'iak,	12
he it saw	there	it stood.	Now	there	he it shot,	
waā'nio ^s .	Da ^s .	o'nē ⁿ	waādiā'tge ^s 'dat,	kho ^s	ne ^s	13
he it killed.	So,	now	he placed its body on his back by forehead band,	and	the	
sā ^s 'deñdī ^s .	Gaiñ'gwā ^s	na'ioñ'ni ^s he ^s 't	o ⁿ 'ē ⁿ	ne ^s 'ho ^s	sā'io ⁿ	14
again he departed.	Somewhat	so long it lasted	now	there	again he arrived	

at the place where their lodge stood. Thus, also, again did he do; there where his grandmother was sitting he cast it. "Here," he said. "So be it," she, the Ancient-bodied, said.

So now out of doors they two skinned it. They two held its body in many places. So when they two were nearly through their task there was a pool of blood on the green hide. So then she, the Ancient-bodied, took up a handful of the blood and cast it on the loins of her grandson. "Ha'ha'," she, the Ancient-bodied, said, "now, verily, my grandson, thou becomest catamenial." "Fie upon it," said the youth, "it is not for us males to be so affected as a habit; but ye, ye females, shall be affected thus habitually every month." Now, again he took up a handful of clotted blood and cast it between the thighs of his grandmother, and now, he said: "Thou, of course, verily, hast

- 1 he'ōñwe^s thodinoⁿ'sot'. Neⁿ'ho^s kho^s a'e^s nañⁿ'ie'; neⁿ'ho^s
the place there their lodge There and once so he it there
where stands.
- 2 he'ōñwe^s ieniuⁿ'ciot ne^s' ho^s'sot' neⁿ'ho^s wao'dī'. "Gwāⁿ."
the place she is sitting the his grand- there he it threw. "Here,"
where mother
- 3 wañⁿ' "Niiawēⁿ'hā^s," wā'a'gēⁿ ne^s' Eiaⁿ'dageⁿ'teī'.
he it said. "I am thankful," she it said the She Ancient-bodied
One.
- 4 Da^s, o'nēⁿ as'de^s neⁿ'ho^s waniñⁿ'se'. Deniñenawāⁿ'khoⁿ
So, now out of there they (m.) it skin- They two one the
doors ned. the other aided
- 5 ne^s' gāā'dā^s'ge. Da^s, ne^s' no'nēⁿ tho^s'hā^s ēⁿ'iadiēñnoⁿ'kdēⁿ
the its body on. So, that the now nearly they (m.) two it task
will complete
- 6 ga'hne^s'gā^s ne^s' gūcio^s'sā^s'ge^s ne^s' otgwēⁿ'sā^s. Da^s, o'nēⁿ ne^s'
it liquid the it green hide on the it blood. So, now the
- 7 Eiaⁿ'dageⁿ'teī' o'dioⁿ'tcagāk' ne^s' otgwēⁿ'sā^s, kho^s ne^s' neⁿ'ho^s,
She Ancient-bodied she handful the it blood, and the there
One took up
- 8 wāago^s'dī' ne^s' hoā'sā^s'ge^s ne^s' hoñwañⁿ'dē^s. "Ila^s'ha^s,"
she it threw the his loins on the her grandson. "Alas,"
- 9 wā'a'gēⁿ ne^s' legēⁿ'teī': "O'nēⁿ wai^s'i' wā'sa^s'diawēñt,
she it said the She Ancient "Now, of thou hast the menses
One: course (=lost abstain)
- 10 gwā^s'dē^s "Teisnēⁿ," wañⁿ' ne^s' haksā^s'dase^s'ā^s. "Thēⁿ'ēⁿ,
my grand- "Fie upon it," he it said the he youth. "Not it is
son."
- 11 nī^s'ā^s ne^s' agwadīⁿ'nā^s neⁿ'ho^s nāiawēñⁿ'seg; i's dēⁿ'gwac^s' ne^s'
personally the we males thus so it will be hap- ye though the
pening;
- 12 sweoⁿ'-shoñⁿ'oⁿ neⁿ'ho^s nēⁿ'iawēñⁿ'seg ne^s' sweññiⁿ'da^s'-shoñⁿ.
ye females thus so it will be hap- the each month just."
pening
- 13 O'nēⁿ oñsāⁿ'tcagāk' ne^s' o'tgwā^s o'nēⁿ dī^s'q neⁿ'ho^s wao'dī'
Now again he it hand- the it clotted now more- there he it cast
ful took up, blood over
- 14 ne^s' deieo^s'gēñ^s ne^s' ho^s'sot', o'nēⁿ dī^s'q na'e^s wañⁿ': "I's
the between her the his grand- now more- verily he it said: "Thou
thighs mother, over

now become catamenial." So now, she, the Ancient-bodied, began to weep, and she said: "Moreover, customarily, for how long a period will it be thus as an habitual thing?" Then the youth said: "[As many days] as there are spots on the fawn. So long, verily, shall be the time that it will continue to be thus." Now again she began to weep, the Ancient-bodied. So now she said: "It is not possible for me to consent that it shall be thus." "How many, moreover, then, shall they be?" he said. "I would accept the number of stripes on the back of a chipmunk," she said. "So be it," said the youth. So then he said: "Customarily, four days shall a woman-being remain out of doors. Then, customarily, as soon as she has washed all her garments, she shall reenter the place where they, her ohwachira^a, abide."

wai'í'	na'e ^s	o'nē ⁿ	o'sa' diawēnt."	Da'.	o'nē ⁿ	o'dio ⁿ sēnt'ho'	
of course	verily	now	thou hast thy menses."	So,	now	she wept	1
ne'	legē ⁿ 'teí.	o'nē ⁿ	dí'q	wá'a'gē ⁿ :"	"Gaiñ'	dí'q	gēñ's
the	She Ancient- bodied One,	now	more- over	she it said:	"Where	more- over	cus- tomarily
he'	ne ⁿ ioñ ⁿ nishe't	ne'	ne ⁿ 'ho'	ne ⁿ io ⁿ dēñ'ong?	O'nē ⁿ	ne'	
where	so long it will last	the	thus	so it will continue to be?"	Now	the	
haksá'dase'ā.	waēñ'.	"Ne'	ne'	he'	ní'ioñ ⁿ	ne'	niñodia'gwā
he youth	he it said:	"That	the	where	so many it is	the	so many it spots has
ne'	djísda'thiēñ'ā.	Ne ⁿ 'ho'	na'e'	ne ⁿ ioñ ⁿ nishe't	ne ⁿ 'ho'	gēñ's	
the	spotted fawn.	There	verily	so long it will last	thus	cus- tomarily	
ne ⁿ io ⁿ dēñ'ong."	O'nē ⁿ	a'e'	o'dio ⁿ sēnt'ho'	ne'	legē ⁿ 'teí.	Da'.	
so it will continue to be."	Now	once more	she wept	the	She Ancient- bodied One.	So,	
ne'	ne'	wá'a'gē ⁿ :"	"Dá'a'o ⁿ	ne'	agi'wani'ūt	ne'	ne ⁿ 'ho'
that	the	she it said:	"It is not pos- sible	the	I it will assent to	the	thus
nañá'we ⁿ ."	"Do'.	dí'q	noñ'."	waēñ'.	"Ne'	dí'q	noñ'
so it should come to pass."	"How, many,	more- over	perhaps?"	he it said.	"That	more- over	per- haps
age'go'	ne'	djo ⁿ 'ho'gwais	he'	ní'ioñ ⁿ	ne'	oiano ⁿ 'do ⁿ	ne'
I it would accept	the	chipmunk	where	so many it is	the	it is lined	the
ga'swe'no ⁿ 'ge ⁿ ."	wá'a'gē ⁿ .	"Nio ⁿ ."	waēñ'	ne'	haksá'dase'ā.		
its back on."	she it said.	"So be it."	he it said	the	he youth.		
Da'.	ne'	waēñ'.	"Ge'í	gēñ's	ne ⁿ io ⁿ dā	as'de'	gēñ's
So,	that	he it said:	"Four	cus- tomarily	so many it will be days	out of doors	cus- tomarily
ē ⁿ ie ⁿ dioñ ⁿ dāk.	O'nē ⁿ	ganio ⁿ	gēñ's	gagwe'go ⁿ	ē ⁿ ieno ⁿ āc ⁿ 'hoñ'		
one will continue to be.	Now	so soon as	cus- tomarily	it all	one will wash them	plurally	
ne'	go ⁿ cioññiñās'hā	o'nē ⁿ	gēñ's	dē ⁿ die'io ⁿ	he'ōñwe'		
the	one's raiment	now	cus- tomarily	thence one will come indoors	the place where		
hēññi'dio ⁿ	ne'	ago ⁿ wateí'ia."					
they (m.) are abiding	the	her ohwachira."					

^a See first note on page 253.

So some time afterward she, the Ancient-bodied, said repeatedly: "And there shall be mountains, seemingly, over the surface of the earth here present." And now, verily, it did thus come to pass. "And, too, there shall be rivers on the surface of the earth," again she said. Now, of course, truly it did thus come to pass.

Now the youth said: "Now I think that thou and I should return home; that thou and I should go to that place which my mother has made ready for us; that there thou and I should remain forever." "So be it," she, the Ancient-bodied, said.

So then it was true that his grandmother and he departed. So then, verily, they two went up on high. So this is the end of the legend.

- 1 Da'. o'neⁿ gaĩn'gwā' nā'ioñ'nishe't o'neⁿ ne' Eia'dageⁿ'tcĩ'
So, now somewhat so long it lasted now the She Ancient-bodied
- 2 ioñ'doⁿ': "E'ioñdada'e'ñoĩg gwā' kho' he' ioēñdjadā'die'."
she kept saying: "There will be mountains seem- and where it earth is present."
ingly
- 3 O'neⁿ do'geⁿs ne''ho' naⁿ'a'wēⁿ. "Ne'-kho' ne' ēⁿgeⁿ'hoñ-
Now it is a fact thus so it came to pass. "That and the it river will be
- 4 de'ñoĩg he' ioēñdja'ge'." wā'a'gēⁿ-kho' a'e'. O'neⁿ wai'i'
present where it earth is present," she it said and another Now of
plurally time, course
- 5 ne''ho' do'geⁿs ne''ho' naⁿ'a'wēⁿ.
thus it is a fact thus so it came to pass.
- 6 O'neⁿ ne' haksā'dase'ā' wāēn': "O'neⁿ ēñ' ne' i'
Now the he youth he it said: "Now I sup- the we
pose
- 7 aēsediā'dēñ'dĩ'. Ne''ho' hae'nō' he'oñwe' diagode'sa'oⁿ ne'
thou and I should There thou and I the place there she is ready the
return home, should go where
- 8 no'je'': Ne''ho' dae'ni'dioñdāk aio'i'wākdie'." "Nio'."
my There thou and I should be it should be a con- "So be it,"
tinuing matter."
- 9 wā'a'gēⁿ ne' Eia'dageⁿ'tcĩ'.
she it said the She Ancient-bodied One.
- 10 Da'. o'neⁿ do'geⁿs wāiā'dēñdĩ' ne' ho'sot'. Da', o'neⁿ
So, now It is a fact they two the his grand- So, now
departed mother,
- 11 na'e' ho'tge'': wa'ne'.
verily up high they two went.
- 12 Da', ne''ho' nigagai'is.
[So, there so it legend is long.]

A MOHAWK VERSION

In the regions above there dwelt man-beings who knew not what it is to see one weep, nor what it is for one to die; sorrow and death were thus unknown to them. And the lodges belonging to them, to each of the ohwachiras^a [families], were large, and very long, because each ohwachira usually abode in a single lodge.

And so it was that within the circumference of the village there was one lodge which claimed two persons, a male man-being and a female man-being. Moreover, these two man-beings were related to each other as brother and sister; and they two were dehniñō'tatō^b [down-fended].

Ratinak'ere'	ne'	ē'nekē ⁿ	ne'ne ^s	īā'	de'hatiiēntē'ri'	ne'ne ^s	1
They (m.) dwell	the	place above	(the that) who	not	they (m.) it know	the that	
āio ⁿ 'shēnt'ho'	no'k'	o'nī'	ne'	āiāi'heie'.	Ne'	o'nī'	ne' dji'
one should weep, lament	and	also	the	one should die.	The	also	the where
rotino ⁿ 'so'to ⁿ	ne'	ska'hwādjirat'sho ⁿ ,	kano ⁿ 'sowa'nē ⁿ ,	nēñ'			3
their (m.) lodge stand one by one	the	one it ohwachira each (is)	it lodge large (is)	now			
tā'hno ⁿ '	ē' ^s	kano ⁿ 'se's	ne'	dji'	ratī'tero ⁿ ,	a'se'kē ⁿ '	4
besides	cus- tomarily	it lodge long (is)	the	where	they (m.) abide,	because	
ie'hwādjirowa'nē ^s	akwe'ko ⁿ	ē' ^s	skano ⁿ 'sā'ne ^s	ie'tero ⁿ '.			5
one's ohwachira large (are) plurally	(it all) whole,	cus- tomarily	one it lodge in	they (indef.) abide.			
Ne'	kā'tī'	ne'	dji'	nikanā'tā'	skano ⁿ 'sā'	iaakoñkwe'tāie ⁿ '.	6
The	so then	the	where	so it village large (is)	one it lodge (is)	they (indef.) have person(s)	
roñ'kwe ^s	no'k'	iakoñ'kwe ^s .	nēñ'	tā'hno ⁿ '	iatē ⁿ 'no'sē ⁿ 'hā ^s	nēñ'	7
he man-being (is)	and	she a man-being,	now	besides	they two brother and sister are	now	
tā'hno ⁿ '	te'hniñō'tāto ⁿ '.						
besides	they (m.) two down-fended are.						

^a An ohwachira in its broadest and original sense denotes the male and female off-spring of a woman and their descendants in the female line only. In its modern and narrowed meaning it is equivalent to family; that is, a fireside group, usually composed of a parent or parents and off-spring.

^b The epithet (in the dual form) dehniñō'tatō is descriptive of the requirement of an ancient custom now almost, if not wholly, obsolete among the Iroquois. It consisted in the seclusion of a child from the age of birth to puberty from all persons except its chosen guardian. The occasion of this seclusion was some omen or prodigy accompanying the birth of the child, which indicated that the child was uncanny, possessing powerful oronda, or magic power. It seems that children born with a caul were thus secluded, and the presence of the caul itself may have given rise to the custom. Persons thus secluded were usually covered with corn husks in some nook whence they came forth only at night in the care of their guardian. Moreover, the down of the spikes of the cat-tail was carefully sprinkled about the place of seclusion, the disarrangement of which would indicate an intrusive visit. Hence the epithet "down-fended," which is the signification of the Amerindie epithet.

In the morning, after eating their first meal, it was customary for the people to go forth to their several duties.

All the lodges belonging to the inhabitants of this place faced the rising and extended toward the setting sun. Now then, as to the place where these two down-fended persons abode, on the south side of the lodge there was an added room wherein dwelt the woman-being; but the man-being lived in an added room on the north side of the lodge.

Then in the morning, when all had gone forth, the woman-being habitually availed herself of this opportunity to pass through her doorway, then to cross the large room, and, on the opposite side of it, to enter the place wherein abode the man-being. There habitually she dressed his hair, and when she had finished doing this, it was her

- 1 Ne' ka'ti' e's ne' nen' orhoⁿ'ge'ne' wā'hatikhwen'tā'ne'
The so then custom- the now it morning in they (m.) lodge
arily had eaten
- e'tho'ne' nen' ēⁿ's wā'ciakēn'seroñ.
2 at that time now custom- they (indef.) went out
arily of doors individually.
- 3 Ne' kēⁿ'i'kēⁿ's ratinak'ere' ne' dji' rotinoⁿ'so'toⁿ' akwe'koⁿ'
The this is it they (m.) dwell the where their (m.) lodge
stand one by one it all
(is)
- dji' tkara'kwi'nekēⁿ's no'k' ne' dji' iā'tewatchot'ho's
4 where there it sun rises and the where there it sets
(immerses itself)
- nitiotenoⁿ'sāierā'tā'nioⁿ'.
5 thus there they (z.) self lodge
severally faced.
- 6 Ne' ka'ti' kēⁿ'i'kēⁿ' te'hino'tātoⁿ' ne' dji' non'we'
The so then this is it they two down- the where the place
fended are
- te'hni'teroⁿ'. Ieionoⁿ'soñte' ēⁿ'tiē's'ke' nā'kanoⁿ'sūti' e' non'we'
7 they two (m.) There it lodge at the south such it lodge there the place
abode, possesses (midday at) side of (is)
- niie'teroⁿ' ne' iakoñ'kwe'. and ne' roñ'kwe' othore'ke'
8 there she the she man- he man- he man- at the north
abode being (is), being (is) being (is) (it cold at)
- noñka'ti' ne' dji' ieionoⁿ'soñte' e' ne' noñka'ti' reñ'teroⁿ'
9 side of it the where there it lodge there the the side of it he abode
possesses
- ne' roñ'kwe'.
10 the he man-
being (is).
- 11 Ne' ka'ti' ēⁿ's ne' nen' akwe'koⁿ' wā'ciakēn'seroⁿ' ne'
The so then custom- the now (it all) they (indef.) went out the
arily whole of doors severally
- 12 orhoⁿ'ge'ne' e'tho'ne' ēⁿ's ne' iakoñ'kwe' ne' nen'
it morning in at that custom- the she man- the now
time arily being (is)
- 13 toñtakanho'hī'ia'ke'. kanoⁿ'sowanēn'ne' e' nonka'ti' ēⁿ's
thence she crossed the it lodge (room) large into there the side of it custom-
threshold, arily
- 14 iā'hoñta'weñte' dji' non'we' then'teroⁿ' ne' roñ'kwe'. E'
thither she it entered where the place there he man- the he man- There
abides being (is),
- 15 iā'hokerothi'ie' ne' dji' niio're' ēⁿ's wā'kā'sā' e'tho'ne' nen'
thither she his the where so it is far custom- she it finished, at that now
hair handled (is time) arily

custom to come forth and cross over to the other side of the lodge where was her own abiding place. So then, in this manner it was that she daily devoted her attention to him, dressing and arranging his hair.

Then, after a time, it came to pass that she to whom this female person belonged perceived that, indeed, it would seem that she was in delicate health; that one would indeed think that she was about to give birth to a child. So then, after a time, they questioned her, saying: "To whom of the man-beings living within the borders of the village art thou about to have a child?" But she, the girl child, did not answer a single word. Thus, then, it was at other times; they questioned her repeatedly, but she said nothing in answer to their queries.

At last the day of her confinement came, and she gave birth to a child, and the child was a girl; but she persisted in refusing to tell who was its father.

te ⁿ tkāiā'ke ⁿ 'ne'	tā'hno''	e''	iēñsewata'weñā'te'	dji'	noñka'ti'	ne'	1
thence she (z.) will come forth	besides	there	thither she it will reenter	where	the side of it	the	
a'ōñ'hā' tīo'nakte'.	E''	ka'ti'	nī'io't	ne'	nīā'tewe'ni'sera'ke'		2
it (she) her- self	there her own mat (room) is.	Thus, so then	so it stands	the	each it day in number (is)		
ne'	te'ho'snie''	ne'	rokerothi'ia's.				3
the	she him attends to	the	she his hair handles.				
No'k'	hā'kare'	ka'ti'	nēñ'	ne'	akaoñkwe'tā'	wā'ōñt'toke'	4
And	after a while	so then	now	the	her (indef.) parent (is)	she (indef.) noticed it	
ia''	ne''-kē''	ā'ni'o''	skēñ'no''	te'ia'ko'n'he''	ne'	akoñēñ'ā'.	5
not	that is it	indeed	well in health	not she lives	the	her off-spring.	
Āien'ro'	e'ia'koksā'tāien'tā'ne'.		No'k'	hā'kare'	ka'ti'	nēñ'	6
One would think	she a child will have.		And	after a while	so then (therefore)	now	
wā'koñwari'hwanon'to''se''	o''kā'	ne'	dji'	nikana'tā'	ne'		7
she her questioned	who (it is)	the	where	so it village (is) in size	the		
ratinak'ere'	ne'	ratiteron'to''	ne'	rotiksā'tāien'tā'sere'.	No'k'		8
they (m.) dwell	the	they (m.) abide severally	the	they (m.) are about to have child.	But		
ia''	skawēñ'nā'	thaōñtaion'tā'ti'	ne'	eksa'a''.	E''	ka'ti'	9
not	one it word (is)	she it answered back	the	she child.	Thus	so then	so it stood
oñā'	skoñwari'hwanon'ton'ni'.	Iā''	othe'no''	thakēñ'ro''.			10
it (is) other	she her questions repeatedly.	Not	anything	she (z.) it would say.			
No'k'	hā'kare'	nēñ'	ia'akote'niseri'he'se''	nēñ'	wā'akoksā'-		11
But	after a time	now	her day arrived for her	now	she became		
tāiēñ'tā'ne'.	tā'hno''	ia'koñ'kwe'	ne'	eksa'a''	(eksa'')''.	O'k'	12
possessed of a child.	and	she a man- being (is)	the	she a child.	Only	now (it is)	
dji'	nī'io't	ia''	thaionthro'ti'	o''kā'	ro'ni'ha'.		13
where	so it stood	not	she it would tell	who (it is)	he it is father to (her).		

^aThis is a contracted form of the preceding word and is very much used.

But in the time preceding the birth of the girl child this selfsame man-being at times heard his kinsfolk in conversation say that his sister was about to give birth to a child. Now the man-being spent his time in meditating on this event, and after awhile he began to be ill. And, moreover, when the moment of his death had arrived, his mother sat beside his bed, gazing at him in his illness. She knew not what it was; moreover, never before had she seen anyone ill, because, in truth, no one had ever died in the place where these man-beings lived. So then, when his breathing had nearly ended, he then told his mother, saying to her: "Now, very soon shall I die." To that, also, his mother replied, saying: "What thing is that, the thing that thou sayest? What is about to happen?" When he answered, he said: "My breathing will cease; besides that, my flesh will become cold,

- 1 No'k' o'hēn'toⁿ ne' dji' nūo're' ne' nēn' shā'ēnnak'erate'
But before, in the where so it is the now when she is born
front of it distant
- 2 ne' eksa'ā' kē'i'keⁿ roñ'kwe' rothōn'te' ē'n's ne' rañkwē'tā'
the she this it is he man- he heard it custom- the lfs people
child (is) being (is) arily (relatives)
- 3 ne' iakothro'rī' ne' dji' iakoksā'taieñtā'sere' ne' iatēno'sēⁿ'hā'.
they (indef.) are the where she child is about the they two brother and
telling it to have sister are.
- 4 Nēn' ne' rēñoⁿ'toñ'niōⁿ. Hā'kare' nēn' toñtā'sawēⁿ nēn'
Now that it he was thinking After a time now thence it began now
(is) about it,
- 5 wā'honoⁿ'hwāk'tēⁿ. Ne' o'nī' ne' ciā'ka'hewe' ne' ē'rēⁿ'he'ie'
it caused him to be ill. The also the there it brought it the will he die
(it was time for it)
- 6 ne' ro'nistēⁿ'hā' raonak'tāktā' e' iē'teroⁿ, teiekan'ere' ne'
the his mother his mat beside there she abode, she it looked at the
- 7 dji' ronoⁿ'hwāk'tāñi'. Iā' teieieñtē'rī; iā' o'nī' noñwēñ'toⁿ
where it causes him to be ill. Not she knows it; not also ever
- 8 teiakotkā'thoⁿ ne' āiakonoⁿ'hwāk'tēⁿ. a'se'kē' iā' se'
she has looked at it the it would cause one to be ill. because not as a mat-
ter of fact
- 9 noñwēñ'toⁿ o'n'kā' teiakawēⁿ'he'ioⁿ ne' dji' ratināk'ere'. Ne'
ever someone one has died the where they (m.) dwell. The
- 10 ka'tī' ne' nēn' oⁿ'hwā'djok iā'tēⁿ'hatoñri'seratkoñ'tēⁿ nēn'
so then the now very soon thither his breath will remain away now
- 11 wā'shakawēⁿ'hā'se' ne' ro'nistēⁿ'hā', wā'hēñ'roⁿ: "Nēn'
he her addressed the his mother, he it said: "Now
- 12 oⁿ'hwā'djok ē'ki'heiaⁿ. Ne' o'nī' ne' ro'nistēⁿ'hā' wā'iroⁿ:
very soon I shall die." The also the his mother she it said:
- 13 "O' nā'ho'tēⁿ ne' dji' nā'ho'tēⁿ sātōⁿ? O' ne'
"What the kind of thing the where kind of thing thou it art What that
(is it) (is it) saying?" (is it)
- 14 nē'ia'wēñne'?' Ne' o'nī' ne' toñtā'hata'tī' wā'hēñ'roⁿ:
so it will take place?" The also the thence he replied he it said:
- 15 "Ēwā'tkā'we' ne' dji' katoñrie'se', tū'hnoⁿ ē'kawis'to'te'
"It will cease, the where I breathe am besides it will make it
will leave it breathing cold

and then, also, the joints of my bones will become stiff. And when I cease breathing thou must close my eyes, using thy hands. At that time thou wilt weep, even as it itself will move thee [that is, thou wilt instinctively weep]. Besides that, the others, severally, who are in the lodge and who have their eyes fixed on me when I die, all these, I say, will be affected in the same manner. Ye will weep and your minds will be grieved." Notwithstanding this explanation, his mother did not understand anything he had said to her. And now, besides this, he told her still something more. He said: "When I am dead ye will make a burial-case. Ye will use your best skill, and ye will dress and adorn my body. Then ye will place my body in the burial-case, and then ye will close it up, and in the added room toward the rising sun, on the inside of the lodge, ye will prepare well a place for it and place it up high."

ne'	kieroñ'ke',	nēñ'	tā'hno''	ě'io'hniñ' 'hā'ne'	ne'	dji'	1	
the	my flesh on,	now	besides	it will become hard	the	where		
tewāksthonteroñ'nio''.	Ne'	o'mi'	ne'	nēñ'	ě'wā'tkā'we'	ne'	2	
I am jointed severally, have	The	also	the	(now)	it will cease,	the		
joints.				when	will leave it			
dji' katoñ'rie'se'	tě'skeroñ'weke'	se'snoñ'ke'	ě'sats'te'.	E'tho'ne'			3	
where	I breathe,	must thou close my	thy hand with	thou must	At that			
		eyes		use it.	time			
nēñ'	tě'sā'shē'n'tho'	o'k'	thē'tewēñno''to''.	No'k'	ho'nī'	ne'	4	
now	must thou weep	just	it will come of its own	And	also	the		
			accord.					
otiā'ke''sho''	ne'	kano''sāko''	ě'ie'teroñ'tāke'	ne'	tě'iekān'erake'		5	
others each of	the	it house in	will they abide	the	they it will look at			
ne'	nēñ'	ě'ki''heie'.	akwe'ko''	shā'tě''iāwēñ'ne'	tě''sewā'shēñ't'ho'		6	
the	(now)	will I die,	it all	likewise it will happen	must (will) ye weep			
	when			too				
tā'hno''	ě''sewā'niko''rā'ksē''.	No'k'	iā''	kī''	othe'no''		7	
besides	will your minds be grieved."	And	not	I	anything			
				think				
ne'	ro'nistē''hā'	thiieiaiko'niko''rāiēñtā'o''	ne'	dji'			8	
the	his mother	thither it she understood	the	where				
nā'ho'tē''	wā'hēñ'ro''.	Nēñ'	tā'hno''	sē''hā'	i'si'	noñ'we'	dji'	9
kind of thing	he it said.	Now	besides	somewhat	yon-	the place	where	
(it is)				farther	der			
nā'ho'tē''	wā'shako'hro'rī'.	Wā'hēñ'ro'';	''Ne'	nēñ'			10	
the kind of	he it told her.	He it said:	''The	now				
thing								
ě''waki'he'io''	ě''sewaroñto'tseroñ'nī'.	ne'	ě''tisewateweieñ'to''				11	
it will have caused	will (must) ye make a case,	the	will ye it do with care					
me to die								
ne'	ě''skwāiā'tā'seroñ'nī'.	e'tho'ne'	nēñ'	oroñto'tsera'ko''			12	
the	will ye my body finely array,	at that	now	it case in				
		time						
ě''skwāiā'ti'tā'.	no'k'	ho'nī'	e'tho'ne'	ě''tisewanoñ'teke'.	tā'hno''		13	
ye my body will	and	also	at that	will ye it cover,	besides			
place in (it).			time					
ne'	dji'	tkarā'kwī'nekē''s	noñkā'ti'	ne'	dji'	ieiono''soñte'.	14	
the	where	thence it sun comes	side of it	the	where	there it possesses a		
		out (east)				room (lodge)		
kano''sāko''	noñkā'ti'	ě''sewakwata'ko'	e'neke''	ě''sewā're''.			15	
it room in	the side of it	will ye it prepare well	high up	will ye it place."				

So then, verily, when he had actually ceased breathing, his mother closed his eyes, using her hands to do this. Just as soon as this was accomplished, she wept; and also those others, including all those who were onlookers, were affected in just the same manner; they all wept, notwithstanding that never before this time had they known anyone to die or to weep.

Now then, indeed, they made him a burial-case; then there, high up in the added room in the lodge, they prepared a place with care, and thereon they put the burial-case.

And the girl child lived in the very best of health, and, besides that, she grew in size very rapidly. Moreover, she had now reached that size and age when she could run hither and thither, playing about habitually. Besides this she could now talk.

- 1 To'kēⁿ'ske' ka'ti' ne' nēn' dji' iā'thatoñri'serātkoñ'tēⁿ ne'
In truth so then the now where thither his breathing did the
depart
- 2 ro'nistēⁿ'hā' wā'thoñwaroñ'weke' iesnoⁿ'ke' wā'oñts'te'. Ne'
his mother she his eyes closed her hands on she it used. The
- 3 kā'ti' he' karū'tie' wā'tioⁿ'shēñt'ho' no'k' ho'nī' ne' otiā'ke'shoⁿ
so then there it it accom- she wept and also the others each of
panied
- 4 ne' dji' nī'koⁿ' ne' teiekan'ere' o'k' shā'tia'wēñne'; akwe'koⁿ
the where so it is in the they it looked at just equally it happened; it all
number
- 5 wā'tioⁿ'shēñt'ho': ne'ne' iā' noñwēñ'toⁿ te'hatiēñte'ri ne'
they wept; the that not ever they (m.) it know the
- 6 o'hēñ'toⁿ dji' nīio're' ne' e'tho'ne' ne' oⁿ'kā' o'k' āiāi'heie'
before where so it is dis- the at that the someone only one should
tant time die
- 7 ne' tēⁿ's ne'ne' āioⁿ'shēñt'ho'.
the or the that one should weep.
- 8 Nēn' ka'ti' to'kēⁿ'ske' wā'hoñwaroñto'tseroñ'niōⁿ. nēn' o'nī'
Now so then in truth they (m.) case made for him, now also
- 9 tāioñteweieñ'toⁿ ne' dji' wā'hoñwāiā'tā'seroñ'ni'. E'tho'ne' nēn'
they (indef.) it did the where they (m.) his body finely arrayed. At that time now
with care
- 10 oroñto'tsera'koⁿ wā'hoñwāiā'ti'tā'. E'tho'ne' nēn' ne' dji'
it burial case in they his body placed. At that time now the where
- 11 ieiotoñeⁿ'soñte' kanoⁿ'sākoⁿ noñka'ti' ē'nekēⁿ wā'hati'réñⁿ.
there it has a room it house in side of it high up they it placed.
attached
- 12 No'k' ne' eksa'ā' akwā' o'k' skēñ'noⁿ, nēn' tā'hnoⁿ'
But the she a child very only, well, now besides
- 13 io'sno're' ne' dji' iakote'hā'roñ'tie'. No'k' ne' nēn' e'
it is rapid the where she is increasing in size. But the now there
- 14 citiako'iēⁿ ne' nēn' e'rok tetiāk'he's, iakotkā'ri'tseroñni'hā'tie'se',
thence she the now every- she runs about she goes about making amusements
arrived where where repeatedly, for herself,
- 15 nēn' o'nī' ioñtā'ti'.
now also she talks.

Suddenly those in the lodge were greatly surprised that the child began to weep. For never before had it so happened to those who had children that these would be in the habit of weeping. So then her mother petted her, endeavoring to divert her mind, doing many things for this purpose; nevertheless she failed to quiet her. Other persons tried to soothe her by petting her, but none of their efforts succeeded in quieting her. After a while the mother of the child said: "Ye might try to quiet her by showing her that burial-case that lies up high, yonder, wherein the body of the dead man-being lies." So then they took the child up there and uncovered the burial-case. Now of course she looked upon the dead man-being, and she immediately ceased from weeping. After a long time they brought her down therefrom, for she no longer lamented. And, besides this, her mind was again at ease.

Wā'ontie'rē ⁿ	o'k'	ne'	kano ⁿ 'sako ⁿ	ie'tero ⁿ	(ieteron ⁿ 'to ⁿ)	1			
They were surprised	just	the	it house in	one abides	they abide one by one				
nēn'	wā'tio ⁿ 'shēnt'ho'	ne'	eksa'ā'.	Ne'ne'	īā'	noñwēn'to ⁿ e'	2		
now	she wept	the	she a child.	The that	not	the ever thus			
thoñtāio'to ⁿ 'hā'tie'	ne'	īakoksa'tāiēn'to ⁿ	ne'	tāio ⁿ 'shēntho ⁿ 'seke'.			3		
hither so it has been coming	the	they have children individually	the	they should cry as a habit.					
Nēn'	ka'ti'	ne'	o'nī'stē ⁿ 'hā'	wā'tiakorho'toñnio ⁿ	wā'tiako'niko ⁿ '-		4		
Now	so then	the	its (z.) mother	she her comforted.	she her mind				
rawēn'rie'.	O'īā'	o'k'	nā'tetioie'rē ⁿ	ne'	āiako'niko ⁿ 'rawēn'rie'.		5		
diverted.	Other (it is)	just,	repeatedly so she it did do	the	might she her mind diverted.				
īā'	ki'	thaoñ'to ⁿ	ne'	tāioñto'tate'.	O'nē ⁿ	o'īā'	o'k'	6	
Not	it seems	it sufficed	the	she it would cease from.	Now	other (it is)	just		
teioñtatarho'toñnī'.	īā'	ki'	tewa'to ⁿ 's	tāioñto'tate'.	No'k'			7	
again one her comforts,	not	it seems	it suffices	she it would cease from.	And				
hā'kare'	nēn'	ne'	akokstēn'ā'	wā'i'ro ⁿ :	"Aietciāte'nēñ'tē ⁿ ."			8	
after a time	now	the	she elder one	she it said:	"Ye her should try there,				
īāietchinā'toñ'hā'se'	ne'	i'si'	ē'nekē ⁿ	tkaroñto'tserā'here'	ne'			9	
thither ye it should show to her	the	(far) yonder	high up	there it burial-case lies	the				
dji'	rāiā'ti'	ne'	rawē ⁿ 'he'io ⁿ ."	E'tho'ne'	ka'ti'	nēn'	īā'akotiā'-	10	
where	his body it fills	the	he is dead."	At that time	so then	now	thither they		
tarat'hē ⁿ 'ste'	tā'hno ⁿ '	wā'koñtinontek'si'.	Nēn'	wā'hi'	wā'oñtkāt'ho'			11	
uphere her body	besides	they it uncovered.	Now	verily	she it looked at				
ne'	rawē ⁿ 'he'io ⁿ .	Ne'	ka'ti'	ne'	ok'si'	o'k'	wā'o ⁿ 'tkā'we'	ne'	12
the	he is dead.	The	so then	the	at once	just	she ceased from it	the	
dji'	teio ⁿ 'shēnt'ho's.	Akwā'	ka'ti'	kē ⁿ '	nā'he'.	o'nē ⁿ			13
where	she was crying, weeping.	Very	so then	this	length of time	now			
toñtāiakotiā'tats'nē ⁿ 'te'.	nēn'	īā'	thā'tetcio ⁿ 'shēnt'ho's.	Ne'	o'nī'				14
thence they her body down brought.	now	not	not she is weeping.	The	also				
ne'	e'	nī'io't	skēn'no ⁿ	teieñmo ⁿ 'toñnio ⁿ ."					15
the	thus	so it stood	(it is) well	again she is in mind. (thinks iteratively)					

It was so for a very long time. Then she began to weep again, and so, this time, her mother, as soon as possible, took her child up to where the dead man-being lay, and the child immediately ceased her lamenting. Again it was a long time before one took her down therefrom. Now again she went tranquilly about from place to place playing joyfully.

So then they made a ladder, and they erected the ladder so that whenever she should desire to see the dead man-being, it would then be possible for her to climb up to him by herself. Then, when she again desired to see the dead person, she climbed up there, though she did so by herself.

So then, in this way matters progressed while she was growing to maturity. Whenever she desired to see the one who had died, she would habitually climb up to him.

- 1 Akwā' wā'kari'hwes nēn' a're' toñsāioⁿshēnt'ho'. Nēn' ka'ti'
Very it matter long now again once again she wept. Now so then
became
- 2 noñ'wā' ok'sā' o'k' ne' o'nistōⁿhā' iā'hoñtatia'tarat'hēⁿste' ne'
at this time at once just the its (her) mother thither she upbore her body the
- 3 oñtātien'ā' ne' dji' tka'here' ne' rawēⁿhe'ioⁿ, ne' o'nī' ok'sā'
her offspring the where there it lay the he is dead, the also at once
on it
- 4 o'k' wā'tioñto'tate' ne' dji' teioⁿshēnt'ho's. Akwā' ka'ti' a're'
just she ceased from it the where she is weeping. Very so then again
- 5 kē' nā'he', nēn' a're' toñtāioñtatia'tats'ne' te'. Neñ' a're'
this, length of now again thence again they her body Now again
time, down brought.
- 6 skēn'noⁿ thiteakotkā'ri'tseroñni'hā'tie'se'.
well, contentedly again she herself goes about amusing.
- 7 Nēn' ka'ti' e'tho'ne' nēn' wā'hatinekotoñ'ni' ne' o'nī'
Now so then at that time now they made a ladder the also
(onekota)
- 8 wā'hatinekoto'tēⁿ. Ne' ka'ti' ne' kat'ke' tēⁿiakotoⁿhwēñ'tcio'se'
they set up the ladder The so then the whenever it will be needful for her
(onekota.)
- 9 ne' āioñtkā'tho' ne' rawēⁿhe'ioⁿ ē'wa'toⁿ, ki'', ne' akaoñ'hā'ā'
the she should look the he is dead it will be I be- the she herself
at it possible, lieve,
- 10 iñ'ierat'hēⁿ. Ne' ka'ti' ne' nēn' a're' toñsāiakotoⁿhwēñ'tcio'se'
thither she will The so then the now again again it was needful for her
ascend,
- 11 ne' a'hoñwā'kēⁿ ne' rawēⁿhe'ioⁿ iā'erat'hē' ki' akaoⁿhā'ā'.
the she should see him the he is dead thither she I be- she herself.
climbed, lieve,
- 12 E' ka'ti' niio'toⁿhā'tie' ne' dji' iakote'hiā'ron'tie'. Kat'ke'
Thus so then so it continued to the where she continued to in- Whenever
be crease in size,
- 13 tēⁿiakotoⁿhwēñ'tcio'se' ne' āioñtkā'tho' ne' rawēⁿhe'ioⁿ
she will need it the she should look the he is dead
at it
- 14 iā'erat'hēⁿ ki' ē's.
thither she I custom-
climbed, think, arily.

In addition to these things, it was usual, when she sat on the place where the burial-case lay, that those who abode in the lodge heard her conversing, just as though she were replying to all that he said; besides this, at times she would laugh.

But, when the time of her maturity had come, when this child had grown up, and she had again come down, as was her habit, from the place where the dead man-being lay, she said: "Mother, my father said"—when she said "my father," it then became certain who was her father—"Now thou shalt be married. Far away toward the sunrising there he lives, and he it is who is the chief of the people that dwell there, and he it is that there, in that place, will be married to thee." And now, besides this, he said: "Thou shalt tell thy mother that she shall fill one burden basket with bread of sodden corn, putting

Nēn'	tā'hno ^{ny}	ne'	ē ^{ny} s	ne'	nēn'	e ^y	ieietskwā'here'	ne'	dji'	1
Now	besides	the	custom- arily	the	now	thus	there she sits up high	the	where	
tkaroñto'tserā'here'		iaakothoñ'te'	e ^{ny} s	ne'	kano ^{ny} 'säko ^{ny}		ie'tero ^{ny}			2
there it burial case lies up		they it heard	custom- arily	the	it house in		they (indef.) abide			
ne'	iako'thäre'	ne'	dji'	ni'io ^t	ne'	aoñtä'ho'thā'räke'	ne'			3
the	she is conversing	the	where	so it stands	the	thence he would be talking	the			
rawē ^{ny} 'he'io ^{ny}	no'k'	o'ni'		aoñtäiakori'hwa'seräkwen'hä'tie'		nēn'				4
he is dead	but	also		thence she continued to reply,		now				
tā'hno ^{ny}	sewatie'rō ^{ny}	nēn'	tāikoie'sho ^{ny}							5
besides	sometimes	now	thence she would laugh.							
No'k'	ne'	nēn'	ciä'kä'hewe'	nēn'	shā'onte'hia'ro ^{ny}		ke ^{ny} 'i'ke ^{ny}			6
But	the	now	there it arrived	now	there she matured		this (here) (it is)			
eksa'ä'	ne'	nēn'	a're'	toñtäioñts'nē ^{ny} 'te'	ne'	dji'	tkä'here'	ne'		7
she a child	the	now	again	thence she descended	the	where	there it lies upon it	the		
rawē ^{ny} 'he'io ^{ny}		wä'iro ^{ny} :	"Istēñ'hä'	(isdä ^y),"	wä'hēñ'ro ^{ny}	ne'				8
he is dead		she it said:	"Oh, Mother,		he it said	the				
rake'ni'hä'	(ne' dji)	niio're'	wä'iro ^{ny}	räke'ni'hä'	e'tho'ne'	nēn'				9
he my father (is)	(the where)	so it is far	she it said	he my father (is)	at that time	now				
wä'katō'kē ^{ny} 'ne'	o ^{ny} 'kä'	roñwä'ni'hä'	ne'	eksa'ä):	'Nēn'	ē ^{ny} 'saniä'ke'				10
it became known (as true)	who (it is)	he her father (is)	the	she a child (is)	'Now	thou shalt marry.'				
I'no ^{ny}	ne'	dji'	tkarä'kw'inekē ^{ny} 's	noñka'ti'	e ^y	thanak'ere'				11
Far (far away)	the	where	there it sun rises	side of it	there	there he dwells,				
ne'ne'	thoñwakowa'nē ^{ny}	ne'	thatinak'ere'	ne'	e ^y	ē ^{ny} 'seni'niäke'				12
the that	there he their chief (is)	the	there they dwell	the	there-	thou and he shall marry.'				
Nēn'	tā'hno ^{ny}	wä'hēñ'ro ^{ny} :	'Ē ^{ny} 'she'hro'rì'	ne'	sä'nistēñ'hä'					13
Now	and	he it said:	'Thou her shalt tell	the	thy mother					
ne'ne'	akwä'	ē ^{ny} tiōñteweiēñ'to ^{ny}	kä'hik'	tēñ'ie'ieste'	ne'	kanē ^{ny} 'ha-				14
the that	very	she shall do it the best possible,	it fruit	she it shall mix with it	the	it corn softened				

^a This is a shortened form of the next preceding word.

forth her best skill in making it, and that she shall mix berries with the bread, which thou wilt bear with the forehead strap on thy back, when thou goest to the place where he dwells to whom thou shalt be married."

Then it was that her mother made bread of corn softened by boiling, and she mixed berries with the corn bread. So then, when it was cooked, she placed it in a burden basket, and it filled it very full.

It was then, at this time, that the young woman-being said: "I believe I will go and tell it to my father." It was then that she again climbed up to the place where the dead man-being lay. Then those who were in the lodge heard her say: "Father, my mother has finished the bread." But that he made any reply to this, no one heard. So then it was in this manner that she conversed there with her dead father. Sometimes she would say: "So be it; I will." At other times

- 1 nawēⁿ'toⁿ. (/kanēⁿ'sto'hare') ē'ienā'taroñ'ni', ioñtke'tats ā't'here'
by boiling it corn washed she bread shall make, one bears it on the back by the forehead strap it basket
- 2 ē'kanā'noⁿ ne' iēⁿ'satke'tate' ne' nēñ' iēⁿ'se' dji' noñ'we'
it it shall fill the thither thou shalt bear it on thy back by the forehead-strap the now thither where the place shalt go
- 3 thēñ'teroⁿ ne' ē'seni'niake.'
there he abides the thou he shall hurry."
- 4 E'tho'ne' nēñ' ne' o'nistēⁿ'hā' wā'enā'taroñ'ni' ne' kanēⁿ'ha-
At that time now the its (her) mother she it bread made the it corn softened
- 5 nawēⁿ'toⁿ. akwā' tewā'hiāies'toⁿ. Ne' ka'ti' ne' nēñ'
by boiling, very one it has mixed with fruit. The so then the now
- 6 shā'ka'ri' e' wā'ake'tā' ioñtke'tats'thā' a'therā'koⁿ. akwā'
when it was cooked there she it placed in it one uses it to bear it on the back by the forehead strap it basket in, very
- 7 wā'kā'nā'ne'.
it filled it.
- 8 E'tho'ne' nēñ' ne' eā'tase'ā' wā'i'roⁿ: "Iēⁿ'shī'hro'ri' ki'
At that time now the she new-bodied one (is) she it said: "There I shall tell him. I think,
- 9 ne' rake'ni'hā' E'tho'ne' nēñ' ioñsāierat'hēⁿ dji' noñ'we'
the he is my father." At that time now thither again she where place ascended
- 10 tkā'here' ne' rawēⁿ'he'ioⁿ. Ne' o'ni' ne' iakothoñ'te'
there it lies the he is dead. The also the they it heard upon it
- 11 ne' kanoⁿ'sākoⁿ iē'teroⁿ dji' wā'i'roⁿ: "Rake'ni' nēñ'
the it lodge in they abide where she it said: "He my father (is) now
- 12 wā'enā'tari'sā' ne' istēⁿ'ā' No'k' ne' aoñta'hotā'tike' iā' nā'
she it bread has finished the my mother." And the he should have replied not that thing
- 13 ne' o'ni'kā' teiakothoñtēⁿ E' ka'ti' ni'io't tiako'thare',
that one anyone one it has heard. Thus so then so it is (stands) just she was talking.
- 14 sewatie'rēⁿ wā'i'roⁿ: "Io'." sewatie'rēⁿ nēñ' tāiakoie'shoⁿ.
sometimes she it said: "Yes." sometimes now there she would laugh.

she would laugh. So after a while she came down and said: "My father said: 'To-morrow very early in the morning thou shalt start.'"

So then, when the next day came, and also when they had finished eating their morning meal, the young woman-being at this time said: "Now I believe I will start; but I will also tell my father, I believe." At this time she now went thither where stood the ladder, and, climbing up to the place whereon lay the burial-case of the dead man-being, she said: "Father, I shall now start on my journey." So then again it was from what she herself said that it was learned that he was her father.

It was at this time that he told her all that would befall her on her journey to her destination, and, moreover, what would happen after her arrival. So then, after she again came down, her mother took up for her the burden basket which was full of bread, and placed it on

Há'kare'	ka'ti'	nēn'	toñtāioñts-nē''te'	tā'hno''	wā'i'ro'';	1			
After a while	so then	now	thence again she descended	besides	she it said:				
“Wā'hēn'ro''	ne'	rake'ni'’hā'	ē''io'ro'hē''ne'	nēn'	ē''kā'tēn'ti'	2			
“He it said	the	he my father (is)	it day will dawn	now	shall I start:				
orho''ke'dji'.”						3			
it morning early.”									
Ne'	ka'ti'	ne'	nēn'	shā'or'hē''ne'	ne'	o'ni'	ne'	nēn'	4
The	so then	the	now	when day dawned (daylight came)	the	also	the	now	
sā'hatikhwēn'tā'ne'	ne'	or'ho''ke'ne'	wā'thoñtskā'ho''	e'tho'ne'					5
again they finished eating their food	the	it morning in	they fed themselves	at that time					
ne'	ciā'tāse'	wā'i'ro'';	“Nēn' ki' ē''kā'tēn'ti'; no'k' o'ni' nēn'						6
the she the new-bodied one,	she it said:	“Now, I think,	I will start; but also now						
iē''shi'hro'ri'	ki' ne'	rake'ni'’hā'.”	E'tho'ne'	nēn'	a're'	e''			7
thither I him will tell, I think,	the	he my father.” (is)	At that time now again there						
niioñsā'ic''	dji'	noñ'we'	tkaneko'tote'	tā'hno''	īā'erat'he''				8
just there again she went	where	the place	there it ladder stands	besides	thither she it ascended				
dji' noñ'we'	tharoñto'tserā'here'	ne'	rawē''he'io'',	tā'hno''					9
where place	there he a burial-case lies upon it	the	he is dead,	besides					
wā'i'ro'';	“Rake'ni' nēn' ē''kā'tēn'ti'.”	Ne'	ka'ti'	ne'	dji'				10
she it said:	“He my father now I will start.”	The	so then	the	where				
ioñthro'ri'	ne'	aka'o''hā'	ne'ne' ro'ni'hā'.						11
she it tells	the	she herself	the that he her father (is).						
E'tho'ne'	akwe'ko''	wā'shako'hro'ri'	ne'	dji'	nē''iawē''sero''				12
At that time	it all	he it told her	the	where	so it will happen serially				
ne'	dji'	niio're'	niie''hēn'ic''	no'k' ho'ni'	ne'	iēñ'ioñwe'.	Ne'		13
the	where	so it is far	so thither she will go and	also	the	there she will arrive.	The		
ka'ti'	ne'	nēn'	shā'toñtāioñts-nē''te'.	e'tho'ne'	nēn'	ne'			14
so then	the	now	when thence she descended,	at that time	now	the			
o'nistē''hā'	nēn'	wā'tioñtate''kwē''	ne'	ioñtke'tats'thā'	ā't'here'				15
its (her) mother	now	she it raised up for her	the	one uses it to bear it on the back by the forehead strap	it basket				

the back of the young woman-being, to be borne by means of the forehead strap, and then the young woman-being went forth from the lodge and started on her journey, the path extending away toward the sunrising; and thither did she wend her way.

So it was surprising to her what a short distance the sun had raised itself when she arrived at the place where her father had told her there was a river, where a floating log served as a crossing, and at which place it was the custom for wayfarers to remain over night, as it was just one day's journey away. So the young woman-being now concluded, therefore, that she had lost her way, thinking that she had taken a wrong path. She then retraced her steps. Only a very short distance again had the sun gone when she returned to the place whence she had started, and she said: "I do not know but that I have lost my way. So I will question my father about it again." She

- 1 kanā'taranā'noⁿ ne'ne' eiā'tase' wā'ōntat'therake' 'tāte' nēn'
it full of bread (is) the that she new-bodied (is) she her caused to bear it on her back by the forehead strap now
- 2 tā'hnoⁿ iā'eiā'kēⁿne' nēn' wā'oⁿtēn'ti' dji' tkarā'kwī'nekēⁿs
and hence she went forth now she started where there it sun habitually comes out
- 3 niothā'hāiera'toⁿ o' nīā'hā'eⁿ.
so it itself road faces there just thither she went.
- 4 Ne' ka'ti' ne' ione'hrā'kwā't nioire'aⁿ ioterā'kwakarātā'toⁿ
The so then the it is wonderful so it is little distant it sun had raised itself
- 5 no'k' e' iā'hā'ōn'we' dji' non'we' ne' ro'ni'hā' ne' rā'wēⁿ
and there there she arrived where the place the he her father the he it has (is) said
- 6 tkā'hioⁿhātā'tie' wā'tā' karoñ'to' ne' dji' teieia'hiak'thā'. E'
there it river extends along maple it tree floats the where they use it to cross the stream. There
- 7 ēⁿs non'we' iā'ōñnon'wete'. a'se'kēⁿ sewe'hni'serā' dji'
custom- the place there one would stay over night, because one day where arily
- 8 niwatā'hinoñ'tserese'. Nēn' ka'ti' ne' eiā'tase' wā'ēⁿre'
so it journey is long. Now, so then the she new-bodied one (is) she it thought
- 9 ori'hwī'io' wā'eiā'tā'toⁿne'.^a wā'ēⁿre' to'kā' non'wā' wā'tekhā'-
it is true matter she her way has lost, she it thought perhaps this time I it path
- 10 hanē'rā'ke'. E'tho'ne' ka'ti' nēn' sāioⁿ'kete'. Nakwā' on'wā'
mistook. At that time so then now she started back. The very this time
- 11 kēⁿ o'k' nio're' nioierā'kwā'tēn'tioⁿ no'k' ioⁿsā'ioñwe'
here only so it is distant so it sun had moved but there again she arrived
- 12 ne' dji' tiako'tēn'tioⁿ tā'hnoⁿ wā'i'roⁿ: "To'kā' non'wā'
the where thence she started and she it said: "Perhaps, this time
- 13 wā'kiā'tā'toⁿne'.^b Ē'sheri'hwanon'toⁿse' ka'ti' ne' rake'ni'hā'.
I my way have mistaken. I him will again ask so then the he my father (is).

^a Literally, she lost her body.

^b Literally, I lost my body.

thereupon climbed up again to the place where her father lay in the burial-case. Those who were in the house heard her say: "Father, I came back thinking that, perhaps, I had lost my way, for the reason that I arrived so quickly at the point thou describest to me as the place where I should have to remain over night; for the sun had moved scarcely any distance before I arrived where thou hadst told me there would be a river which is crossed by means of a log. This, then, is the aspect of the place whence I returned." At this time, then, he made answer to this, and she alone heard the things that he said, and those other people who were in the lodge did not hear what things he said. It is told that he replied, saying: "Indeed, thou hadst not lost thy way." Now it is reported that he said: "What kind of a log is it that is used in crossing there?" She answered, it is said: "Maple is

E'tho'ne'	ka'ti'	nēn'	ioñsaierat'hé''	dji'	noñ'we'	tharonto'	1
At that time	so then	now	thither again she ascended	where	the place	there he lies	
tserä'here'	ne'	ro'ni'hä'	Iakothoñte'nio''	ne'	kano''säko''		2
a burial-case	the	it her father (is),	They severally heard it	the	house in it		
ieteron'to''	ne'	dji'	wä'ï'ro''	"Rake''nī'	toñtakä''kete'	so'dji'	3
they one by one abide	the	where	she it said:	"He my father,	thence I turned back	for (too much)	
wä'kere'	to'kä'	noñ'wä'	wä'kiä'tä'to''	ne'	dji'	so'dji'	4
I thought it	perhaps	this time	I have strayed	the	where	for (too much)	
e'	ia'hä'kewe'	dji'	niwato''hwēñdji'o'tē''	ne'	dji'	tak'hro'ri'	5
there	there I arrived	where	such land kind (is) of	the	where	thou didst tell it me	
dji'	noñ'we'	ie''kēñnoñ''hwete',	a'se'ke''	ia''	othe'no''	akwä''	6
where	place	there I will stay over night,	because	not	anything	very	
teieterä'kwä'tēñ'tio''	no'k'	e''	ia'hä'kewe'	ne'	dji'	tak'hro'ri',	7
it sun had moved	and	there	there I arrived	the	where	thou didst tell it me	
tkä'hio''hata'tie'	karoñtä'ke'	teieia'hiäk'thä'.	E'	ka'ti'	ni'io't		8
there it river extends along	(the) log on	one uses it to cross the stream,	There	so then	so it is		
dji'	noñ'we'	toñtakä''kete'.	E'tho'ne'	ka'ti'	tä'hari'hwä'serä'ko'		9
where	place	thence I turned back.	At that time	so then	thence he made answer		
ne'	akaon'hä'	o'k'	iakothoñ'te'	dji'	nä'ho'tē''	wä'hēñ'ro'';	10
the	she herself	only	she heard it	where	such kind of thing	he it said;	
ne'ne'	otiä'ke''sho''	ne'	kano''säko''	ie'tero''	teiakothoñte''o''		11
the that	it other every one	the	house in	they it (indef.) abide	they it did hear		
ne'	dji'	nä'ho'tē''	wä'hēñ'ro''	Wä'hēñ'ro'',	ia'kē'';	"Iä'tē'' se''	12
the	where	such kind of thing	he it said,	He it said,	it is said:	"Not at all indeed	
tesäiä'tä'to''o''	Nēñ'	wä'hēñ'ro''	ia'kē'';	"O'	nä'karoñto'tē''		13
thou hast strayed."	Now,	he it said,	it is said:	"What	such it tree kind of		
ne'ne'	karoñ'to'	ne'	dji'	teieia'hiäk'thä'!	Wä'ï'ro'',	ia'kē'';	14
the that	it tree floats	the	where	one uses it to cross the stream?"	She it said,	it is said:	
"Wä'tä'	nä'karoñto'tē''	ne'	dji'	teieia'hiäk'thä',	no'k'	o'ho''serä'	15
"Maple	such it tree kind of	the	where	one uses it to cross the stream,	but	it bass-wood	

the kind of log that is used at the crossing, and the log is supported by clumps of young saplings of basswood and ironwood, respectively, on either side of the stream." He replied, it is said: "That appears to be accurate, indeed; in fact, thou didst not lose thy way." At this time, then, she descended and again started on her journey.

And again, it seems, the sun had moved only just a little before she again arrived at the place whence she had returned. So she just kept on her journey and crossed the river.

So, having gone only a short distance farther on her way, she heard a man-being in the shrubbery say therefrom: "Ahem!" She of course paid no attention to him, but kept on her way, since her father had told her what would happen to her on the journey. Thus, in this manner, she did nothing except hasten as she traveled on to her destination. Besides this, at times, another man-being would say from out

-
- | | | | | | |
|----|--|--|---|--|--|
| 1 | tā'hno''
and | skarōntākās'tā'
ironwood (durable
it tree) | nā'karoñto'tē''
such it tree kind of | oteroñtoñni''ā'
it sapling | iotho''ko-
it clump |
| 2 | toñ'nio''
stands one
by one | tedjia'ro''
both | noñka'ti'
sides of it | e'' ka'ti'
there * so then | karoñtawe'thā'r''ho''.
one has intixed the log." |
| 3 | Wā'hēn'ro''
He it said, | ia'kē''
it is said: | "Ne''
"That | e'' ki''
there, I be-
lieve, | tkāie'ri' se''
there it is
correct |
| 4 | se''
in-
deed | tesāiā'tā'toñ'o''.
thou hast strayed
(lost thy body)." | E'tho'ne'
At that time | ka'ti'
then | nēn' toñtāiēnts'nē''te'
now thence she descended
again |
| 5 | no'k'
and | a're' teiako'tēñ'tio''.
also again she started away. | | | |
| 6 | Nakwā''
The very | ki'' a're'
I again | o'sthoñ'hā'
it small (is) | o'k'
only | thiioterā'kwā'tēñ'tio''
it sun has moved |
| 7 | nā''
that
one | e'' io''sā'ioñwe'
believe | dji'
where | noñ'we'
place | tetiakok'to''
thence she had
returned, |
| 8 | e're''
beyond | ci'ic''
there she
kept going | wā'tieā'hā'ke'.
she crossed the stream. | | |
| 9 | lā''
Not | ka'ti' so'dji' i'no''
so then so very far
(too much) | thiiieiakawe'no''
thither had she gone | nēn' ka'ti'
now so then | iakothoñ'te'
she 't hears |
| 10 | roñ'kwe'
he a man-
being (is) | o'ska'wāko''
it shrubbery in | tā'hata'ti'
thence he
spoke | tā'hēn'ro''
thence he it
said: | "Hēn'm." lā''
"Ahem." Not |
| 11 | ka'ti'
so then | othe'no''
anything | thiiieiakotsteris'to''
thither did she heed
give, | lako'tēñtioñ'hā'tie'
She kept on going | nēn' ne''
now that, |
| 12 | a'se'kē''
because | ne' ro'ni'hā'
the he her
father | te'shako'bro'ri'
he her had told it | dji' e''
where there | nē'iawēñ'ne'.
so it will happen. |
| 13 | E''
Thus | ka'ti' ni'io't
so then so it
stood | ne' o'k'
the only | ne' iako'storoñ'tie'
she hastened
onward | ne' dji'
the where |
| 14 | ioñthā'hī'ne'.
she her path moved
along, | Ne' o'ni'
The also | ne' o'ā' o'k'
the other only | ē''s ne'
custom- the
arily | roñ'kwe' ne'
he a man-being (is) |

of the shrubbery: "Ahem!" But she kept on her course, only hastening her pace as much as possible as she continued her journey. But when she had arrived near the point where she should leave the forest, she was surprised to see a man-being coming toward her on the path, and he, when coming, at a distance began to talk, saying: "Stand thou, for a short time. Rest thyself, for now thou must be wearied." But she acted as though she had not heard what he said, for she only kept on walking. He gave up hope, because she would not even stop, so all that he then did was to mock her, saying: "Art thou not ashamed, since the man thou comest to seek is so old?" But, nevertheless, she did not stop. She did not change her course nor cease from moving onward, because her father had told her all that would happen to her while she trudged on her journey: this, then, is the reason that she did not stand. So then, after a while, she reached a grassy clearing—a

o'ska'wāko ⁿ	toñtā'hēn'ro ⁿ :	"Hēn'm."	No'k'	kato'kē ⁿ	ki'	1
it shrubbery in	thence he it said:	"Ahem."	But	it unchanged (is),	I be- lieve,	
nī'io't	nitiakoie'rē ⁿ	ne' o'k'	ne'	iakostoron'tie'	ne' dji'	2
so it stood	so she continued to do	the only	the	she hastened onward	the where	
kot'hā'hā'kwē ⁿ 'hā'tie'.	Ne'	ka'ti'	ne'	nēñ'	ak'tā'	3
it path continues to travel onward,	The	so then	the	now	nearly the	
īā'taier'ho'tkā'we'	wā'ōñtie'rē ⁿ	o'k'	ka'ti'	ne'	ron'kwe'	4
thither side she it forest would leave	she was surprised	only	so then	the	he a man-being (is)	
ke'šo ⁿ 'tā're'.	Ne'	ka'ti'	ne'	she'ko ⁿ	kō ⁿ 'ā'	5
on along	thence he is coming.	The	so then	the still	short way	
no'k'	tā'ho'thara'tie'.	ra'to'':	"Tes'tāne'	nā'he'ā'.	Satoñris'he'.	6
and	thence he came talking,	he it is saying:	"Stand thou,	a short length of time,	Thou thyself rest,	
nēñ'	o ⁿ 'te'	tesa'hwishē ⁿ 'he'io ⁿ ."	No'k'	nakwā'	dji'	7
now	probably	thou art weary (thy strength is dead)."	And	the very	where	
ne'	īā'	teiakothoñ'te'.	ne'	o'k'	ne'	8
the	not	she it hears,	the	only	the	
hē ⁿ 'nikōñ'riā'ke'	īā'	se'	thā'tāietā'ne'.	No'k'	ne'	9
failed in his purpose (he his mind broke)	not	indeed	there she did stand.	But	the only	
sashakote'hā'ta'nio ⁿ ,"	ra'to ⁿ :	"Iā'	tesate'hē ⁿ 'se'	e'	nihokstēñ'ā'	10
he taunted her with shame repeatedly,	he it said:	"Not	art thou of thyself	thus,	so he old (is)	
ne'	wā'tseniēñ'te'."	No'k'	ki'	īā'	thā'teiaiokotā'o ⁿ ."	11
the	thou him goest to seek."	And,	I be- lieve,	not	there she did stand.	
nitiakoie'rē ⁿ	iako'tēñtioñ'hā'tie'.	ā'se'kē ⁿ '	ro'ni'hā'	akwe'ko ⁿ		12
so she continues to do	she keeps on going onward,	because	he her father	it all		
se'	wā'hi'	te'shako'hro'ri'	dji'	nēñ'awē ⁿ 'sero ⁿ	ne'	13
indeed	verily	he it her told	where	so it will happen serially	the where there	
ē'ioñthā'hī'ne'.	ne'	ka'ti'	kari'hoñ'ni'	īā'	thā'teiaiokotā'o ⁿ ."	14
she will be travel- ing,	the	so then	it it causes	not	she did stand.	

clearing that was very large—in the center of which there lay a village, and the lodge of the chief of these people stood just in the middle of that village. Thither, then, to that place she went. And when she arrived at the place where stood his lodge, she kept right on and entered it. In the center of the lodge the fire burned, and on both sides of the fire were raised beds of mats. There the chief lay. She went on and placed beside him her basket of bread, and she said: "We two marry." So he spoke in reply saying: "Do thou sit on the other side of the fire." Thus, then, it came to pass, that they two had the fire between them, and besides this they uttered not a word together even until it became dark. Then, when the time came, after dark, that people retire to sleep habitually, he made up his mat bed. After finishing it he made her a mat bed at the foot of his. He then said: "Thou shalt lie here." So thereupon she lay down there, and he

- 1 hā'kare' nēn' iā'e'hēntā'rā'ne' kā'hēntowa'nē^{ns}. Shā'tekā'hēnt'hē^{ns}
 after a now thither she it field it large field. Just it field in the
 time reached (is) middle of
- 2 e' tkaṇā'tāie^{ns} tā'hno^{ns} ne' roṇwākowa'nē^{ns} nakwā' shā'teka-
 there there-it besides the their chief the very just it village
 village lies in the middle
- 3 nāt'hē^{ns} noṇ'we' nī'hono^{ns}'sote'. E' ka'ti' nīā'hā'ē^{ns}. Ne' nēn'
 of place there his lodge There so then thither she The now
 stands, went.
- 4 ka'ti' dji' iā'hā'oṇwe' ne' dji' rono^{ns}'sote' o'k' ci'ie^{ns} tā'hno^{ns}
 so then where there she the where his lodge stands only just she
 arrived besides
- 5 iā'hoṇtā'weā'te'. Shā'tekano^{ns}'hē^{ns} niotek'hā' tā'hno^{ns} tedjia-
 thither she entered it. Just in the middle of there it burns and on both
 the lodge
- 6 ro^{ns}'kwē^{ns} na'kadjie^{ns}'hātī' kanak'tāie^{ns}. E'tho' raia'tioṇ'ni'.
 sides such it the fireside of it couch (or bed) There his body lay
 lay, supine,
- 7 o'k' ci'ie^{ns} wā'hoṇwā'therāiēn'hā'se' ne' kanā'taro'k tā'hno^{ns}
 just just she she set the basket for him the it bread and
 kept going
- 8 wā'i'ro^{ns}: "Wā'oṇkeni'niāke'." Tā'hata'ti' ka'ti' wā'hēn'ro^{ns}:
 she it said: "Thou and I marry now." He replied so then he it said:
- 9 "E're' na'kadjie^{ns}'hātī' kasatiē^{ns}. E' ka'ti' nā'a'wē^{ns} wā'tui-
 "Yonder such it fire side of there do thou sit." There so then so it they it
 happened fire had
- 10 djiē^{ns}'hoṇtē^{ns} tā'hno^{ns} iā' hē^{ns}'ska' thā'teshoti'thare' o'k' e'
 between them besides not one (it is) did they talk together only there
 again
- 11 hīā'ōkarā'hwe'. Ne' ka'ti' ne' dji' nēn' iā'kā'hewe' ne' dji'
 it became evening. The so then the where now it was time the where
- 12 nītio'karā'o^{ns} ne' nēn' dji' nīako'tā's nēn' wā'hatēnīnska-
 there it is far in the now where there they go to sleep customarily he prepared for
 the evening himself
- 13 rā'seroṇ'ni'. Wā'hā'sā' e'tho'ne' nēn' wā'shakotska'r'hā'se' dji'
 his mat. He it finished at that time now he it mat her spread for where
- 14 iā'te'hā'si'tāie^{ns}. Ne' ka'ti' wā'hēn'ro^{ns}: "Kē^{ns} ē^{ns}'sā'rate'."
 there his feet lie. The so then he it said: "Here thou shalt lie."

also lay down. They did not lie together; they only placed their feet together [sole to sole].

And when morning dawned, they two then arose. And now he himself kindled a fire, and when he had finished making the fire he then crossed the threshold into another room; he then came out bearing an onora [string of ears] of white corn. He said: "Do thou work. It is customary that one who is living among the people of her spouse must work. Thou must make mush of hulled corn." So she thereupon shelled the corn, and he himself went to bring water. He also got a pot, a pot that belonged to him, and that was very large. He poured the water into the pot and hung it over the fire.

And when she had finished shelling the corn, she hulled it, parboiling the corn in the water. And when the corn was parboiled, she then poured the grains into a mortar. She then got the pestle from where

E'tho'ne'	ka'ti'	nēn'	e st	wā'ōn'rate'	no'k'	ho'nī'	ne'	raon'hā'	1
At that time	so then	now	there	she lay down	but	also	the	he himself	
wā'ha'rate'.	lā'	te'hoūnara'to ⁿ ,	ne'	o'k'	ne'	wā'tiarā'sītar'ke'.			2
he lay down.	Not	they did lie together,	the	only	the	they joined their feet (sole to sole).			
No'k'	ne'	nēn'	cā'or'hē ⁿ 'ne'	nēn'	wā'hiatkets'ko'.	Nēn'	ne'		3
But	the	now	it became day- light	now	they two raised themselves.	Now	the		
ra'o ⁿ 'hā'	wā'hate'kā'te'.	Ne'	ka'ti'	ne'	nēn'	cā'hadjiē ⁿ 'hi'sā'			4
he himself	he it fire kindled.	The	so then	the	now	he it fire finished			
e'tho'ne'	lā'tha'no'hā'ke'	cā'tōnta'hā'ke' ⁿ 'ne'		skano'rā'	one ⁿ				5
at that time	thither he it threshold crossed	thence he came forth again		one string of corn	it white				
stakēn'rā'	shanore ⁿ 'hā'wī.	Nēn'	wā'hēn'ro ⁿ '.		''Sāio'tē ⁿ .				6
grain	he string of corn brought.	Now	he it said:		''Do thou labor.				
Iakoio'te'	ē ⁿ 's ne'	ie'hne ⁿ 'hwā'shē ⁿ .	Ē ⁿ sdjisko ⁿ 'nī'	kanē ⁿ 'hana-					7
One labors	custom- arily	she lives in the family of (her) spouse.	Thou must make mush	it corn softened (soaked)					
wē ⁿ 'to ⁿ '.	E'tho'ne'	ka'ti'	nēn'	wā'enē ⁿ 'staro ⁿ 'ko'.	no'k'	ne'			8
by parboiling."	At that time	so then	now	she it corn shelled,	but	the			
ra'o ⁿ 'hā'	wā'ha'hnekako'hā'	tā'hno ⁿ '	lā'banā'djā'ko'	ne'	raon'tā'k				9
he himself	he water went to fetch	besides	there he it kettle got,	the	his pot				
kanā'djowā'nē ⁿ ,	tā'hno ⁿ '	wā'ha'hneki'hā'rē ⁿ .							10
it kettle large	and	he it liquid hung (over the fire).							
No'k'	ne'	nēn'	cā'ē'sā'	wā'enē ⁿ 'staro ⁿ 'ko'	e'tho'ne'	wā'			11
And	the	now	wherein she finished it	she it corn shelled	at that time				
enē ⁿ 'stana'wē ⁿ 'te'	no'k'	ne'	nēn'	cā'kanē ⁿ 'stana'wē ⁿ	e'tho'ne'				12
she it corn softened by parboiling	but	the	now	wherein it corn became soft by parboiling	at that time				
nēn'	kā'nikā'tako ⁿ .	lā'enē ⁿ 'sta'wero ⁿ .	nēn'	lā'ecicā'totā'ko'	nēn'				13
now	there she it corn grains poured,	now	she it pestle took from an upright position						
o'nī'	wā'et'he'te'.	Ē ⁿ 'skā'	o'k'	tā'ecicā'tē ⁿ 'te'	no'k'	wā'ethe'se-			14
also	she it pounded.	One	only, just	she it pestle brought down	and	she finished			

it stood, and pounded the corn to meal. She brought the pestle down only once, and the meal was finished. The chief marveled at this, for he had never seen one make meal in so short a time. When she finished the meal, the water in the pot which he had hung over the fire was boiling. She, thereupon, of course, was about to put the meal into it, but he said: "Do thou remove thy garments." So she then divested herself of her garments. She finished this work, and then put the meal into the water. Now she stirred it, using a pot stick for the purpose. But the man himself lay alongside on the mat bed, having his eyes fixed upon her as she worked. So, of course, as the mush continually spattered, drops of it fell continually in divers places on her, all along her naked body. But she acted just as though she did not feel this. When the mush was sufficiently cooked, her whole naked body was fully bespattered with mush. At this moment he himself now removed the pot from the fire, and then, moreover, he opened a door not far away and said: "My slaves,

- 1 ri'sä'. Wä'rori'hwane'bra'ko' ne' dji' iä' noñwēñ'to"
it meal. He it matter marveled at the where not ever
- 2 te'hotkä'tho" ne' nio'sno're' äietheseri'sä'. Ne' ka'ti' ne'
he it has looked at the so it is rapid one it meal could finish. The sothen the
- 3 nēñ' cä'etheseri'sä' nēñ' teio'hnekon'tie'se' ne' ronä'dji'hare'.
now wherein it meal she finished now it boils (casts liquid to the he kettle has hung up, and fro)
- 4 Nēñ' wä'hi' nēñ' iē'iethesero'hwe'. wä'hēñ'ro": "Satseroñniä"
Now verily now thither she it meal will he it said: "Do thou thy immerse, garments
- 5 cioñ'ko'." E'tho'ne' ka'ti' nēñ' wä'oñtseroñniä'cioñ'ko'. Wä'sä'
remove." At that time so then now she her garments removed. She it finished
- 6 e'tho'ne' nēñ' iä'ethesero'hwe' nēñ' teioñwēñ'rie' kä'serawēñ'rie'
at that time now thither she it meal immersed now she it stirred it pot stick
- 7 ioñts'thä'. No'k' ne' ra'o"hä' kanäktä'ke' ne' thäiä'tioñ'ni'
she it uses And the he himself it couch on the there his body lay supine
- 8 te'shakokan'ere' nēñ' iakoio'te'. Ne' ka'ti' ne' dji' watdjis-
he her watched now she is working. The so then the where it
- 9 kwätoñ'kwäw iako'starä'rä'sero" ne' ie'häiē"sä'ke'sho". Nakwä'
mush sputters it drop impinges the her naked body on along. The very on her serially
- 10 dji' ni'io't ne' iä' teiakoteriēñ'tare'. Iä'tkäie'ri' wä'kadjis'kwäri'
where so it is (stands) the not she it knew. It sufficient it mush was cooked (is)
- 11 nēñ' ne' nakwä' o'k' dji' niēchäiē"sä' iodjis'kware'. E'tho'ne'
now the the very just where so her naked body large (is) it mush is present. At that time
- 12 nēñ' ra'o"hä' wä'hana'dji'bara'ko', nēñ' tä'hno" kē" non'we'
now he himself he unning the kettle, now and (besides) here the place
- 13 iä'ha'n'hoton'ko' tä'hno" wä'hēñ'ro": "Aketsenē"sho" ka'sene".
there he moved the door-flap aside and he it said: "My slaves each one do ye two come."

do ye two come hither." Thereupon thence emerged two animals; they were two large dogs. He said: "Do ye two wipe from along her naked body the mush spots that have fallen on her." Thereupon his slaves, two individuals in number, and besides of equal size, went thither to the place where she was standing. Now, of course, they two licked her naked body many times in many places. But, it is said, their two tongues were so sharp that it was just as if one should draw a hot rod along over her naked body. It is said that wherever they two licked the blood came at once. So it is said that when they two had finished this work, she stood there bathed in blood. He thereupon said: "Now, do thou dress thyself again." And she did redress herself. But, it is said, he said to his two slaves: "Come, my slaves, do ye two eat, for now the food that was made for you is cooked." So then the two beasts ate. And when they two had

E'	ka'ti'	takeniia'kē ⁿ ne'	teknikowa'nē ⁿ	e'r'hā'r.	Wā'hēn'ro ⁿ :	1
There	so then	thence they two	they two large are	dog(s).	He it said:	
		came forth				
"Sāsēnira'ke'f	(? oṁsasēnira'ke'w) ^a	ie'hāiēnā'sā'ke'ʼsho ⁿ	iodjiskware'-			2
"Do ye two wipe it		her naked body on along		it mush is be-		
away again				splattered		
nio ⁿ ."	E'tho'ne'	ne'	raotsenē ⁿ o'koñ'ā'	tekeniā'ʼshe'	nēn'	3
sever-	At that	the	his slaves individually	they two individ-	now	
ally."	time			uals in number		
tā'hno ⁿ "	dji'	nā'tekenikowa'nē ⁿ	e'	nīā'hā'kene'	ne'	dji'
and	where	so they two (are) large	there	just thither they	the	where
				two went		4
i'tiete'.	nēn' se'	o'k' wā'hi'	wā'akoti'hāiē ⁿ sākanēn't'ho ⁿ .	E' se'		5
there she	now	only	verily they her naked body licked repeatedly.	There in-		
stood,	deed			deed,		
ia'kē ⁿ	nīionēnā'ʼsāte't	dji'	nī'io't ne'	ioroñwaratari'ʼhē ⁿ	e'	6
it is said,	so their tongues sharp	where	so it is the	it rod hot (is)	there	
	(are)					
naoñtāie'sere'	ie'hāiē ⁿ sā'ke'ʼsho ⁿ ,	ne'	ē ⁿ s	ia'kē ⁿ	ne'	dji'
so it one would	her naked body along on,	the	custom-	it is said,	the	where
draw along			arily,			7
noñ'we'	nakakā'noñte'	nakwā'	o'k' e'	kanekwē ⁿ sara'tie'.	Ne'	
the place	so they licked	the very	just there	it blood came along	The	8
				with it.		
ka'ti'	ia'kē ⁿ ,	ne'	nēn'	cā'keni'ʼsā'	nakwā'	o'k' thidjene-
so then,	it is said,	the	now	they two it	the very	only she blood
				finished		(just) stood
kwē ⁿ 'sote'.	E'tho'ne'	nēn'	wā'hēn'ro ⁿ :	"Nēn'	sāsateroñ'nī ⁿ ."	10
forth.	At that	now	he it said:	"Now	do thou thyself	
	time				dress again."	
E'tho'ne'	nēn'	sāioñtseroñ'nī.	No'k'	ne'	raotsenē ⁿ okoñ'ā'	11
At that time	now	she herself again	And	the	his slaves individually	
		dressed.				
wā'reñ'hā'se'.	ia'kē ⁿ :	"Aketsenē ⁿ okoñ'ā'.	han'.	tedjitska'ho ⁿ .		12
he it said to them,	it is said:	"My slaves individually,	come,	do ye two eat.		
Nēn'	wā'hi'	wā'ka'rī'	ne'	ietchikhoñniēn'nī."	E'tho'ne'	nēn'
Now,	verily	it is cooked	the	she you two food has	At that time	now
				prepared for.		13

^a This is the more correct form of the preceding term.

finished eating, he said to them: "Now do ye two reenter the other room." Thereupon they two reentered the other room, and moreover he shut them up therein.

Then, it is reported, he said: "It is true, is it not, that thou desirest that thou and I should marry? So, now, thou and I do marry."

So then the things that came to pass as they did during the time she was there were all known to her beforehand, because her father had indeed foretold all these things to her; hence she was able with fortitude to suffer the burns without flinching, when the mush spattered on her while she was cooking. If she had flinched when the drops of hot mush fell on her, he would have said to her: "I do not believe that it is true that it is thy wish that thou and I should marry." Besides this she bore with fortitude the pain at the time when the two

- 1 wā'tkiatskā'ho"ⁿ. No'kⁿ ne' nēn' cā'kenikhwēn'tā'ne' wā'hēn'ro"ⁿ;
they two (anim.) ate. And the now they two it food finished he it said:
- 2 "Nēn' skā'n'ho' hāti' iōnsasadjia'ta'weā'te'." E'thone' nēn'
"Now beyond it door-flap thither again do ye two enter." At that time now
skā'n'ho' hāti' iōnsakiata'weā'te', nēn' tā'hno"ⁿ iōnsashako'n'ho'to".
3 beyond the door-flap thither they two entered, now and thither again he them shut up.
4 E'tho'ne', ia'kē"ⁿ. nēn' wā'hēn'ro"ⁿ. "To'kē"ⁿske' wā'hi' e'
At that time, it is said, now he it said: "It is true verily thus
5 nitisā'niko"ⁿhro'tē"ⁿ ne' āiōnkeni'niake'. Nēn' ka'ti' wā'ōnke-
so thus thy mind (is) the thou-I should marry. Now so then thou-I do
kind of
6 ni'niake'."
marry."
- 7 Ne' ka'ti' ne' dji' nā'awē"ⁿsero"ⁿ ne' dji' nēn' nā'he' e'
The so then the where so it happened iteratively the where now length of there
8 ieia'ko. Akwe'ko"ⁿ o'hēn'to"ⁿ tiiakoteriēn'taro'. a'se'kē"ⁿ ne'
there she arrived, Whole (all) beforehand there she it knew of, because the
9 ro'ni'hā' akwe'ko"ⁿ se' te'shako'hro'rī' ne' karī'hoñ'nī'
he her father all, indeed, he her told the it it caused
- 10 wā'ekwe'ni' wā'ōñtā'kats'tate' ne' dji' nio'tari'hē"ⁿ cā'akodjis-
she it was able to do she herself nerved to the where so it hot (is) it her mush
endure it
11 kwatoñ'ko' ne' nēn' cīiakodjisko'ho"ⁿ, a'se'kē"ⁿ to'kā' aōñtā-
spattered on the now she it mush boiled, because if she it had
- 12 iakoto"ⁿno"ⁿ ne' nēn' cā'ako'stara'rā'ne' ne' iōdjiskwatari'hē"ⁿ
shrunk from the now it drop her adhered to the it mush (is) hot
- 13 ā'hawēn'ke', ki'': "Iā' to'kē"ⁿske' e' tetisā'niko"ⁿhro'tē"ⁿ ne'
he would have I believe: "Not it is true thus such there thy mind is the
said, believe:
14 āiōnkeni'niake'." No'kⁿ o'nī' ne' dji' wā'ōñtā'kats'tate' ne'
thou-I should marry." And also the where she herself nerved to endure it

dogs licked the mush from her body. If she had flinched to the point of refusing to finish her undertaking, it is also certain that he would have said: "It is of course not true that thou desirest that thou and I should marry."

And when his two beasts had finished eating, he then, it is said, showed her just where his food lay. Thereupon she prepared it, and when she had completed the preparation thereof, they two then ate the morning meal.

It is said that she passed three nights there, and they two did not once lie together. Only this was done, it is reported: When they two lay down to sleep, they two placed their feet together, both placing their heads in opposite directions.

Then, it is said, on the third morning, he said: "Now thou shalt again go thither to the place whence thou hast come. One basket of dried venison thou shalt bear thither on thy back by means of the fore-

nēn'	ne'	shoṇṣaiakotidjiskokewa'nio ⁿ .	To'kā ^s	aoṇṭaiakoto ^{n'} no ^{n'}	1
now	the	again they (two) it much in many places wiped off of her.	If	she it had shrunk from	

ne' dji' ne' ālakokarū rēn' o^{na} ne' ki' o nī' ne' a'ha'wēnke':
the where the she it would have been the, I be- also the he would have
lieve, said; 2

• lă' wă'lh' to'kě'ske' te'se're' āiōñkeni'niake'."
 "Not verily it is true thou it desirest thou-I should marry."

No'k' ne' nēn' cǎ'kenikhwēn'tǎ'ne' ne' raotseně''okoñ''ǎ'

And the now they two their food finished the his slaves individually

e'tho'ne, ia'kēⁿ, nēñ' wā'shakonā'toñ'ⁿhā'se' dji' noñ'we'
at that time, it is said, now he her it showed to where place

nikake's'ro" ne' rao'khwa'. E'tho'ne', nēn' wā'ekwata'ko' dji'
so it is piled the his food, At that time now she it made ready where

nio're' wă'e'să' nēñ' wă'tiatskā'ho'' ne' o'r'ho''ke'ne'.
so it is dis- she it fin- now they two ate the it morning at.

‘Ā’sēn ^u	ia’kēn ^u	nā’oĩnoĩ’wete’	tā’hno ^u ’	ia’	ēn ^u ’skā’	te’hoĩna-
Three,	it is said,	so she stayed over the night	and	not	one (time)	they did lie

ra'to ⁿ .	Ne'	o'k ^s	ě ⁿ s	ia'kě ⁿ	ne'	wă'tiară'sitari'ke'	ne'	dji'
together.	The	only	custom-	it is said	the	they their feet joined	the	where
			arily					

wā'hoti'tā'wē'. tenidjia'ro' e're' noŋka'ti' iā'teniātkon'hēn'.
they slept, both they two yonder side of it there they two their
 (elsewhere) heads rest.

Ne'	ka'ti'	ia'kě ^{na}	ne'ne'	o'r'ho ^{na} ke'ne'	něñ'	wā'hěñ'ro ^{na} :	
The	so then	it is said,	the that	morning in	now	he it said:	11

*Něñ' e' iě'n'se'se ne' dji' noñ'we' tiš'ťěñ'tio'n'. Sewā'the'rat
 "Now there there again the where the place just thou didst depart. One it basket 12

ne'	ioñtke'tats'thā'	o'skēñ'noñto ⁿ	tekāiā'tanetā'kwē ⁿ	io'wā'rāt'hē ⁿ	13
the	one uses it to carry by the forehead strap	it deer	one its body has unlined (from fat)	it meat (is) dry	

ie'se'satke'tate'.	E'khe'wāra'noñte'	ne' soñkwe'tā'.	No'k' ho'nī'	
thither thou it will bear	I them ment will give	the thy people.	And also	14
by the forehead strap.				

head strap. I will give some meat to thy people. Moreover, the entire village of people with whom thou dwellest in one place must all share alike in the division of the meat when thou arrivest there."

Thereupon, it is told, he climbed up above and drew down quarters of meat that had been dried. It is said that he piled it very high in the lodge before he descended. He then put the meat into her burden basket until it was full. Then, it is told, he took up the basket, and he shook the basket to pack the meat close. It actually did settle so much, it is told, that there was but a small quantity [apparently] in the basket. Now, he again began to put meat into the basket. It was again filled. And he again shook it to cause it to settle, and again it settled until it occupied but a very small space in the basket. Thus he used all the meat thrown down, and yet the basket was not full. Thrice, it is told, he drew down the quarters of

- 1 ne' o'k' iekanatakwe'ko^{ns} ne' skā'ne' tisewanak'ere' akwe'ko^{ns}
the only just it village whole the one in (place) just there ye dwell all
- 2 shā'tē'ia'wōñe' ē^{ns}hatiā'kho^{ns} ne' o'wā'ro^{ns} ne' nēñ' iē^{ns}se'sewe^{ns}.
equal it shall happen they (m.) it will share the it meat the now there thou wilt arrive."
- 3 E'tho'ne', ia'kē^{ns}, nēñ' iā'harat'hē^{ns} ē'nekē^{ns} tā'hā'wa'ranī'se-
At that time, it is said, now thither he climbed high (place) he quarters
- 4 rē^{ns}'te' ne' io'wā'rat'hē^{ns}. Ā'e'rē^{ns}, ia'ke^{ns}, nā'otoñwes'hā'ne' ne'
of meat the it meat dry (is). Far yonder, it is said, it pile became large the
got down
- 5 kano^{ns}'sāko^{ns} ne' nēñ' toñta'hats'nē^{ns}'te'. E'tho'ne' nēñ' ako'the-
it lodge in the now thence he descended. At that time now he her
- 6 ra'ko^{ns} ne' ioñtke'tats'thā' e' wā'ha'wa'ra'tā' dji' niio're'
basket in the one uses it to bear it by there he placed the meat where so it is
the forehead strap in (it) distant
- 7 wā'kā'nā'ne'. E'tho'ne' ne' ia'kē^{ns}, wā'tha'therā'kwe' tā'hno^{ns}'
it it filled. At that time the, it is said, he it basket took up and
- 8 wā'tha'therakareñ^{ns}'ro^{ns} iā'hā'djio'roke'. To'kē^{ns}'ske', ia'kē^{ns},
he basket rocked from side to side he it caused to settle It is true, it is said,
down.
- 9 oñtā'djio'roke', nakwā'^{ns} o'sthoñ'hā' o'k' te'tkāre'. Nēñ' a're'
it itself settled, the very it small is only there it is present (is left). Now again
- 10 toñtā'hatā'sāwē^{ns} sā'hā'wa'ra'tā' ne' a'thera'ko^{ns}. Saka'nā'ne'
there again he began again he it meat the it basket in. Again it became
put into full
- 11 a're'. E'tho'ne' nēñ' a're' sā'ha'djio'roke' ne' a're' nakwā'^{ns}
once more. At that time now again again he it caused to settle the again the very
- 12 o'sthoñ'hā' o'k' te'tkāre'. E' thiiā'hā'sā'te' ne' o'wā'ro^{ns} iā'
it small is only there it re-mains (is left). Thus, until he used it all the it meat not
- 13 teiona'noñ'o^{ns}. 'Ā'sē^{ns}, ia'kē^{ns} nā'ha'terātste' tā'ha'wā'ranī'serē^{ns}'te'.
it it filled. Three, it is said, so he repeated it he got down quarters of meat.

meat, and each time, it is said, did the meat nearly fill the lodge. Not until then was the basket filled. So then, when the basket was full, it is told, he said: "When thou arrivest there, thou and the inhabitants of the place must assemble in council, and the meat shall be equally divided among you. Moreover, thou must tell them that they severally must remove the thatched roofs from their lodges when the evening darkness comes, and that they must severally go out of them. And they must store all the corn [hail] that will fall in the lodges, for, indeed, verily, it will rain corn [hail] this very night when thou arrivest there. So now thou must bear on thy back by means of the forehead strap this basket of dried venison." Thereupon he took up the basket for her, and he said: "Thou must carefully adjust the burden strap in the proper place, because it will then not be possible for thee to move the burden strap to a new place, no matter how tired soever

Tho' 'hă' ē' 's, ia' kē' n', wă' kă' nă' ne' ne' dji' nikanon' 'să' . Oñ' wa'	1
Nearly usually, it is said, it it filled the where so it lodge large (is), Just now	
wă' ka' nă' ne'. Ne' ka' tî' ne' nēñ' că' kă' nă' ne' e' tho' ne', ia' kē' n'.	2
it it filled. The so then the now just it was filled at that time, it is said,	
wă' hēñ' ro' n': "Ne' nēñ' iē' n' se' 'sewe' ē' ietchi iāt kēñi s' 'a' 'te' ne'	3
he it said: "The now there thou wilt arrive they you shall assemble in council the	
ienă' k' ere' tā' hno' n' ē' ietchi iāk' hoñ' 'hă' se' ne' o' wă' 'ro' n'.	4
they dwell and they it shall divide among you the it meat,	
shă' tē' iawēñ' ne' akwe' ko' n'. Tă' hno' n' ē' ietchi' hro' rî' ne'	5
equal so it will happen all. And will one-you tell the	
ē' io' n' skwă' roñ' ko' ne' dji' iakono' n' sō' to' n' ne' nēñ' ē' tio' kă' rā' hwe'	6
will they remove bark- the where their lodges stand the now again will it become roofs severally dark	
ne' o' nî' ne' ē' ieiakēñ' 'sero' n'. Ne' akwe' ko' n' ē' ioñteweiēñ' to' n'	7
the also the they will go out of doors. The all they it will care for	
ne' o' nē' ste' ne' kano' n' să' ko' n' ē' n' kake' roñ' tā' ne'. a' se' kē' n' ne'	8
the (it corn) the it lodge in it will pile up, because the	
se' wă' 'bî' ne' o' nē' ste' ē' iokēñ' nore' ne' ne' dji' wă' soñ' tate'	9
in- verily the (it corn) will it rain the that where it night (is) deed hall exant	
ne' nēñ' iē' n' se' 'sewe'. Nēñ' ka' tî' iē' n' se' sata' therake' 'tate'	10
the now there thou wilt arrive. Now so then thither again thou wilt bear (it) basket on thy back by the forehead strap	
ke' i' kē' . o' s' kēñon' to' n' io' wa' rat' he' . " E' tho' ne' neñ'	11
this it is it deer it meat (is) dry. At that time now	
wă' te' shako' theră' kwē' n' ne' o' nî' wă' hēñ' ro' n': "Ak wă' kasate'	12
he it basket for her took up the also he it said: "Very do thou it do	
wēiēñ' to' n' dji' noñ' we' nē' watke' to' 'hetste'. a' se' kē' n' iă' se' ne'	13
with care where place it forehead strap will pass, because not in- deed	
e' re' n' thaske' ta' kwî' te' iaweron' ha' tie to' na' te' shwî' shō' 'hă' ie'	14
in an- then it it forehead it matters not how so thou wilt do in thy other strap shalt move, strength become place wearied	

thou mayest become, until thou indeed arrivest there. Now, at that time thou must remove thy burden." So then, when she had completed her preparations, she adjusted the burden strap so that it passed over her forehead at the fittest point. She then said: "Now I believe I have completed my preparations, as well as chosen just where the burden strap shall pass." Thereupon he released his hands from holding up the basket for her, and now, moreover, she started on her journey homeward.

Now, moreover, the basket she carried on her back was not at all heavy. But when she had gone perhaps one-half of the way back on her journey, the burden began to be heavy in a small measure. Then, as she continued her journey, it gradually became heavier. The instant she reached the inside of the lodge, the burden strap became detached and the basket fell to the ground, and the dried meat fell out of it. The meat filled the space within the lodge, for did she not bring much

- 1 dji' niio're' se' wā'hī' iē^{ns}'se'sewe'. E'tho'ne' nēn'
where so it is indeed verily there thou wilt At that time now
distant arrive.
- 2 ē^{ns}'se'sutke'tā'sī'. Ne' ka'tī' ne' dji' nēn' wā'eweieñnēn'tā'ne'
thou wilt take it from The so then the where now she task completed
bearing it on thy back by the forehead strap."
- 3 wā'ekwatī'ko' dji' noñ'we' nēⁿ'watke'to'thetste' wā'i'roⁿ': "Nēn',
she it adjusted with where the place there it forehead strap she it said: "Now,
care will pass
- 4 kī' wā'keweieñnēn'tā'ne' dji' noñ'we' nēⁿ'watke'to'thetste'.
I be- I it task have completed where the place there it forehead strap will
lieve. pass."
- 5 E'tho'ne' wā'ha'tkā'we' ne' dji' ro'therakarā'tato^{ns} tā'hno^{ns}
At that time he it let go the where he it basket held up and
- 6 e'tho'ne' nēn' sāio^{ns}'tēñ'tī'.
at that time now she started home-
ward.
- 7 Nēn' tā'hno^{ns}' iā' othe'no^{ns} teio^k'ste' sāioñta'therake'tate'.
Now and not anything it heavy is again she it basket bears on her
back by the forehead strap.
- 8 To'kā' o^{ns}'te' shā'tewā'sēñ'no^{ns} dji' niio're' niieiakawe'noñ nēñ'
If perhaps just it (is) middle where so it is distant just there she had now
gone
- 9 toñtā'sāwē^{ns} o'sthoñ'hā' wā'okstēñ'ne'. Ne' ka'tī' ne' dji'
there it began it (is) small it heavy became. The so then the where
- 10 niñko'tention'ha'tie' taiok'stēñ'sere'. la'tkaie'rī' kano' sāko^{ns}
just so she traveled along it became heavier and down, on there it
increasingly.
- 11 iōñsāiera'tā'ne' nēñ' toñ'tke'totari'sī' tā'hno^{ns} e'tā'ke' iā'hoⁿ'the-
there again she now it forehead-strap and down, on there it
stood became unfastened the ground
- 12 rāieñ'tā'ne' tā'hno^{ns} oñweroñ'tā'ne' ne' io'wā'rat'hē^{ns}. Wā'kā-
basket fell and it spilled the it meat dry (is). It it filled
- 13 wā'ra'nā'ne' ne' dji' niioñak'tā' ne' kano^{ns}'sako^{ns}. E'so' se'
with meat the where so its room the it lodge in. Much indeed
large (is)

meat on her back? For thrice, is it not true, he had pulled down meat in his lodge when he was putting the meat into her basket at the time when he was making up her burden? It was then that she told them that they must remove the thatched roofs from their lodges when it became evening.

Then she said: "He has sent you some meat. Now then, my kins-folk, take up this meat lying in the lodge." Then at that time her people took up the dried meat, and so they all carried it away. She then said: "Ye must remove the thatched roofs from the lodges that severally belong to you the first time ye go to sleep, because my spouse has sent word that he will give you some white corn [white grains] during the time that ye will again be asleep. It will rain white grains while ye again are asleep." So, when it became dark,

wă'hi'	ne'	djiako'wă'rake'te',	a'se'kē ^{n'}	ă'sē ^{n'}	se'	wă'hi'	1
verily	the	she meat bore on her back by the forehead-strap,	because	three	indeed	verily	
nă'hakar'hātō'ni'	ne'	raono ^{n'} sako ^{n'}	ne'	nēn'	că'hă'wă'ră'tă'	ne'	2
so many he turned (or threw) it down	the	his lodge in	the	now	since he meat placed in it	the	
ako'thera'ko ^{n'}	ne'	nēn'	săshako'rie'noñ'niē ^{n'} .	E'tho'ne'	ka'ti'		3
her basket in	the	now	he it her burden made for.	At that time	so then		
nēn'	wă'ont'hro'ri'	ne'	ē'io ^{n'} skwă'hroñ'ko'	ne'	dji'	iako-	4
now	she it told	the	they will (must) take off the bark-roof plurally	the	where	their	
no ^{n'} /so'to ^{n'}	ne'	nēn'	ē'io'kară'sne'ă'hă'.				5
lodges stand plurally	the	now	it will become some- what dark.				
E'tho'ne'	wă'i'ro ^{n'} :	"E'tchisewă'waranoñtē ^{n'} ă'tie'.				Nēn'	6
At that time	she it said:	"He meat you has sent along to.				Now	so then
ne'	kwano ^{n'} 'kwe'o'ko ^{n'}	te'sne'kwe'	kē ^{n'} i'kē ^{n'}	ka'wa'rake'hro ^{n'}			7
the	ye my kindred severally	do ye it take up	this it (is)	it meat lying in a pile			
kano ^{n'} 'sako ^{n'} .	Ta'.	e'tho'ne'	nēn'	ne'	akaoñkwe'tă'	nēn'	8
it lodge in."	So,	at that time	now	the	her kindred	now	
wă'tie'kwe'	ne'	io'wă'rat'hē ^{n'} .	Ne'	ka'ti'	ne'	nēn'	9
they it took up	the	it meat dry (is).	The	so then	the	now	all (it is)
ă'ē'ă'wă'e'.	e'tho'ne'	nēn'	wă'i'ro ^{n'} :	"Ē ^{n'} teia'skwă'hroñ'ko' ne'			10
thither they it bore away,	at that time	now	she it said:	"Ye will remove it bark- roof plurally			the
dji'	sewano ^{n'} 'so'to ^{n'}	ne'	ē'twatie're ^{n'} te'	nēn'	ē ^{n'} sewēñ'tă'we'.		11
where	your houses stand one by one	the	it will be the first	now	ye will sleep,		
a'se'kē ^{n'}	rawēñ'hă'tie'	ne'	teiakeni'tero ^{n'}	onē ^{n'} 'stakēñ'ră'	ē ^{n'} ietchi-		12
because	he it said along, sent word	the	one I with whom abide	it corn white	he you corn		
sewano ^{n'} 'stanoñ'te'.	Onē ^{n'} 'stakēñ'ră'	ē ^{n'} iokēñ'nore'	dji'	nă'he'			13
will give.	It corn white	it will rain	where	it lasts (so long)			
ē ^{n'} teisewēñtă'seke'.	again ye will sleep."						14

it showered corn [hail] during the entire night, and so by this means they had much grain [hail] when day dawned.

Then, in truth, they removed the roofs from their several lodges, and they retired to sleep. So, when they awakened, in truth, then there was very much corn [hail] lying in the lodges. The white corn [grain] lay above one's knees in depth. Thus lay the white corn, for so long as they slept it showered white corn [grain]. The reason that he gave her people corn was because he had espoused one of their people.

After a suitable time she started back, going to the lodge of her spouse. Verily she again made the journey in the same time that it took her the first time she went thither. So then, when she arrived there, she of course at that time related to him all that had happened

- 1 Ne' ka'ti' ne' nēn' tāiokara' hwe' wā'okēn' nore' o'nēn'ste'
The so then the now then it became it rained it corn (hail)
- 2 ā'sōntākwe'koⁿ. E' ka'ti' noñtoñtie' rā'te' wā'rotinēn'stakā'tēn'ne'
it night entire. There so then it did it by this means their corn (hail) became abundant for them
- 3 ne' nēn' cā'o'r' hēn'.
the now it (became) morning.
- 4 To'kēnske' ka'ti' wā'oñ'skwā'hroñ'ko' nēn' e'tho'ne' wā'ho-
It is true so then they removed bark-roof plurally now at that time they
- 5 ti'tā'we'. Ne' ka'ti' ne' nēn' shoñsa' hāt'i'e' to'kēnske' ka'ti'
fell asleep. The so then the now again they awoke it is true so then
- 6 iawe'towa'nēnⁿ kanoⁿ'sākoⁿ kā'iēn'. E'nekēnⁿ nā'akokwits' hāt'i'
it is a quantity great it lodge in it lay. Above so one's knee side of
- 7 e' nī'tio' ne' onēn'stakēn' rā' a'se'kēnⁿ dji' nā'he' rotitā's
there so it is deep the it corn white because where it lasts (so long) they slept
- 8 e' nā'he' onēn'stakēn' rā' iokēn'nōroⁿ. Ne' tiiori' hwa' wā'sha-
there it lasted it corn white it has rained. The it is reason he it them
- 9 kā'oⁿ ne' o'nēn'ste' ne' akaonkwe'tā' ne' dji' rotinia'koⁿ
gave to the it corn (hail) the her kindred the where they (are) married
- 10 ne' raoñnoñkwe'tā', tā'hnoⁿ ne'tho' nī'hatiri'ho'tēnⁿ.
the his kindred, and such so their custom was.
- 11 Akwā' ē'tho' dji' nā'he' nēn' sāioⁿ'tēn'ti', e' sāieⁿ'te'
Very enough where it lasts now (again she started) there again she went
- 12 ne' dji' thonoⁿ'sote' ne' ro'ne'. E' ki' a're' nā'he' toñsāi-
the where there his lodge stands the he her spouse. There, I believe, again it lasts again she up
- 13 oñtha' hā'kwe' dji' nī'io't ne' tiotierēⁿ'toⁿ e' cā'ēn'te'. Ne'
her journey took where so it stands the so it was first there where she went. The
- 14 ka'ti' ne' nēn' cīoñsā'ioñwe'. Ta', e'tho'ne' wā'hi' nēn'
so then the now there again she arrived. So, at that time verily now
- 15 sī'hoñwā'hro'rī' akwe'koⁿ dji' nā'awēⁿ'seroⁿ ne' dji' sāie-
again she him told it all where it happened serially the where again

to her during her journey to and from home. Of course they two now abode together, for the reason, of course, that they two were espoused.

After a time he then said: "I am ill." So then, his people marveled at what he said, for the reason that they did not know what it was for one to be ill. So, therefore, at the time when they comprehended what had occurred in regard to him, they, of course, individually, as was customary, studied the matter, and informed the man who was ill what to do. It would seem, one would imagine, that his illness did not abate thereby, even though many different persons made the attempt, and his recovery was yet an unaccomplished task. So thus it stood; they continued to seek to divine his Word. Then, therefore, when they failed to cure his illness, they questioned him, saying: "How, then, perhaps, may we do that thou mayest recover from thy

kwät'ho'. she it visited.	Ta'. So,	nēn' now	ne'tho' thus	ní'io't so it stands	wā'hí' verily	skā'ne' together (at one)	nitero". they two abode.	1
ro'ne' his spouse (she is)	se' in- deed	wā'hí'. verily.						2
A'kare' After a time	nēn' now	wā'hēn'ro" he it said:	"Wākeno"hwāk'tani'." "I am ill."				Ta', e'tho'ne' So, at that time	3
nēn' now	ne' the	raonkwe'tā' his people	wā'hotine'brā'ko' they marveled	ne' the	dji' where	nā'ho'tē" such kind of thing		4
rā'to" he it said,	a'se'kē" because	īā' not	te'hatiiēnte'ri' they it knew	o' what	ne' the	nā'ho'tē" such kind of thing (it is)	ne' the	5
āiakonē"hwāk'tē" one should be ill.	Ne' The	ka'ti' so then	ne' dji' the where	nēn' now	wā'hoti'niko"hrāiēn'- they it understood			6
tā'ne' where	dji' so it	nioteri'hwātiē're" matter was done	ne' the	rao"há'ke'. he himself at (himself to),	Nēn' Now	wā'hí' verily		7
shatīā'tats'ho" they every person one by one	dji' where	ē"s custom- arily	ní'io't so it (is)	dji' where	tē"bāiā'to're'te' he it will judge of	wā'ho'hro'ri' he him told		8
ē"s cus- tomarily	ne' the	rono"hwāk'tani' he is ill	ne' dji' the where	nā'hā'iere'. so he it should do.	īā' Not	ho"te'-kē" perhaps-is it		9
ta'hoṣa'haie'wen'tā'ne'. again he recovered his health,	wa'thoṣtenioṣ'ko' they took turns plurally		īā' not,	ki' I believe,	tewa'ā'to' it it is able to do			10
aoṣa'hāie'wēn'tā'ne'. should again he recover his health.	Ta', So,	e' thus	ní'io't so it (is)	hotē"niote' he it feast holds	ē'tho' there	hoṣwa- they		11
wēni'saks. sought to divine his Word continually.	Ne' The	ka'ti' so then	a'kare' after a time	ne' dji' the where	nēn' now	wā'hoṣnā'ta'ko' they it failed to do		12
ne' the	aoṣa'hoṣwateoṣ'to" again they his health re-tore	e'tho'ne' at that time	nēn' now	wā'hoṣwari'hwānoṣ'to"se'. they him asked questions,				13
wā'hoṣni'ro" they it said:	"O' What	ka'ti' so then	o"te' may it be	nāiakwā'iere' so we it should do	ne' the	aoṣa'sie'- again thou shouldst		14

illness!" Then he answered them, saying: "I am thinking that, perhaps, I should recover from my illness if ye would uproot the tree standing in my dooryard [on my shade], and if there beside the place from which ye uproot the tree I should lay myself in a position recumbent."

So thereupon his people uprooted the tree that stood in his dooryard. This tree belonged to the species wild cherry [dogwood; in Tuscarora, *Nakwēñnēⁿ iēñhuç*], and was constantly adorned with blossoms that gave light to the people dwelling there; for these flowers were white, and it was because of this that the blossoms gave light, and, therefore, they were the light orb [sun] of the people dwelling there.

So when they had uprooted the tree, he said to his spouse: "Do thou spread for me something there beside the place where stood the tree." Thereupon she, in fact, spread something for him there, and

- 1 wēñ'tā'ne'! "Ta', e'tho'ne', ia'kēⁿ, thotā'ti' ne' o'ni' wā'-
recover thy healthⁿ So, at that time, it is said, he replied the also he
- 2 hēñ'roⁿ: "I'ke're o'n'te' aonśakie'wēñ'tā'ne' to'kā' aesewaroñ-
it said: "I it think it may be I would recover my if you it tree
; tota'ko' ne' akwatēñmo'sera'ke^s i'kēⁿ ke'r'hite', tā'hmoⁿ e'
uproot the my yard in it is it tree stands, and there
- 4 iēñ'katia'tioñ'nite' ak'tā' dji' noñ'we^s nēñsewaroñtota'ko'."
there I my body supine will lay near beside it where the place ye it tree will uproot.
- 5 Ta', e'tho'ne' ne' raonkwē'tā' wā'hatiroñtota'ko' ne' ke'r'hite'
So, at that time the his people they it tree uprooted the it tree
ne' dji' raotēñmo'sera'ke^s, o'rā'toⁿ " nā'karoñto'tēⁿ ne' ke'r'hite'
6 the where his yard in, it wild cherry such it kind of the it tree
tiō'tkoⁿ iotei'teōñte' ne' ia'kēⁿ, teio'swathe'tā'koⁿ ne' dji'
always, continuously it bears flower as part of itself the, it is said, it causes it to be light thereby the where
e' ratināk'ere^s; a'se'kēⁿ kēñra'kēⁿ nīkatēco'tēⁿ ne'
8 there they dwell; because it white (is) such it flower kind of (is) the
9 aori'hwā' teio'swat'he' ne' aotei'tē^s ne' dji' kēñra'kēⁿ nī'io't.
its cause it (is) light the its flowers the where it (is) white so it (is),
10 Ne' nā' raotirā'kwā' ne' e' noñ'we^s nī'hatināk'ere'.
The that it is their it sun (is) the there place just there they dwell.
11 Ne' ka'ti' ne' neñ' ci'hotiroñtotā'kwēⁿ wā'shakawēⁿhā'se'
The so then the now they had uprooted the tree he her it said to
12 ne' rō'ne': "E' iā'takitskar'hā'se' āk'tā' ne' dji' ke'r'hite'
the his spouse: "There thither do thou me spread a mat for near be- side it the where it tree
13 kweⁿ E'tho'ne' tō'kē'ske' e' iā'hoñwēⁿtskar'hā'se', tā'hmoⁿ
stood." At that time it is true there there she spread a mat for him, and

ⁿ Several different kinds of trees and plants are named by various narrators as the tree or plant thus uprooted. Here the narrator intended the dogwood, although he gave the name for wild cherry.

he then lay down on what she had spread for him. And so, when he lay there, he said to his spouse: "Here sit thou, beside my body." Now at that time she did sit beside his body as he lay there. He then said to her: "Do thou hang thy legs down into the abyss." For where they had uprooted the tree there came to be a deep hole, which extended through to the nether world, and the earth was upturned about it.

That, then, it is true, came to pass, that while he lay there his suffering was mitigated. All his people were assembled there, and moreover, they had their eyes fixed on him as he lay there ill, marveling at this thing that had befallen him himself; for the people dwelling here did not know what it is to be ill. So then, when he had, seemingly, recovered from his illness, he turned himself over,

e'tho'ne'	e'	iā'hā'rate'	dji'	noñ'we'	wā'hoñwē'ⁿtskar'ⁿhā'se'.	1				
at that time	there	there he lay down	where	the place	she him mat spread for.					
Ne'	ka'ti'	wā'hi'	ne'	dji'	nēñ'	e'	rāiā'tioñ'ni'	wā'shakawē'ⁿ-	2	
The	so then	verily	the	where	now	there	his body was extended	he her it said to		
'hā'se'	ne'	ro'ne':	ⁿⁿKē'ⁿⁿ	sa'tie'ⁿ	kiā'tāk'tā'.	ⁿⁿE'tho'ne'	nēñ'	3		
	the	his spouse;	"Here	do thou sit	beside my body."	At that time	now			
to'kē'ⁿske'	e'	wā'oñ'tie'ⁿ	ne'	dji'	rāiā'tāk'tā'	ne'	dji'	4		
it is true	there	she set herself	the	where	his body beside	the	where			
rāiā'tioñ'ni'.	Nēñ'	wā'hēñ'ro'ⁿ:	ⁿⁿIā'tesatchi'no'ⁿte'	o'shoñ'wāko'ⁿ:	5					
his body was extended,	Now	he it said:	"Thither do thou hang thy legs	it hole in,"						
a'se'kē'ⁿⁿ	io'shoñwe'ⁿo'ⁿ,	io'to'ⁿhwēñdjia'te'ⁿ	ne'	dji'	nika'-	6				
because	it became a hole,	it tore up the earth	the	where	so it is					
tēñs	ne'	e'	tio'ⁿhwēñdjia'te'.	7						
thick	the	there	thither it earth stands forth.							
Ne'	ka'ti'	wā'hi'	ne'	dji'	nēñ'	e'	rāiā'tioñ'ni'	nēñ'	toñ-	8
The	so then	verily	the	where	now	there	his body was extended	now	thence it	
tok'tē'ⁿ	ne'	dji'	ni'horon'hia'kē'ⁿ.	Akwe'ko'ⁿ	ne'	raoñkwe'tā'	9			
diminished	the	where	so he is suffering.	It all	the	his people				
e'	iakotkēñni'ⁿso'ⁿ	ne'	o'ni'	te'hoñwakan'ere'	ne'	dji'	ni'io't	10		
there	they are assembled	the	also	they watched him	the	where	so it is			
dji'	rono'ⁿhwāk'tani'	rotiri'hwane'hrako'ⁿo'ⁿ	ne'	dji'	niioteri-	11				
where	he is ill	they marveled at the matter	the	where	such it matter					
'hwätie'tē'ⁿ	ne'	rao'ⁿhā'ke'.	a'se'kē'ⁿⁿ	iā'	te'hatieñtē'ri'	ne'	12			
had taken place	the	himself to,	because	not	they knew it	the				
e'tho'	thatinak'ere'	o'	ne'	nā'ho'tē'ⁿ	ne'	āiakono'ⁿhwak'tē'ⁿ.	13			
there	there they dwell	what it is	the	such kind of thing	the	one should become ill.				
Ne'	ka'ti'	ne'	dji'	nēñ'	ānio'	sa'hāie'wēñ'tā'ne'	ne'	dji'	14	
The	so then	the	where	now	seem- ingly	again he recovered his health	the	where		
rono'ⁿhwāk'tani'.	e'tho'ne'	nēñ'	wā'hatkar'hat'ho'	tā'hno'ⁿ	wā-	15				
he is ill.	At that time	now	he turned over	and	he					

turning upon his side, and then, resting himself on his elbows, he at the same time looked into the hole. After a while he said: "Do thou look thither into the hole to see what things are occurring there in yonder place." He said this to his spouse. Thereupon she bent forward her body into the hole and looked therein. Whereupon he placed his fingers against the nape of her neck and pushed her, and she fell into the hole. Then he arose to a standing posture, and said to his people: "Now do ye replace the tree that ye have uprooted. Here, verily, it lies." They immediately reset the tree, so that it stood just as it did before the time they uprooted it.

But as to this woman-being, she of course fell into the hole, and kept falling in the darkness thereof. After a while she passed through it. Now when she had passed through the thickness thereof to the other

- 1 'hatā'tokōnōtātē' tā'lnō' e'thō'ne' nēn' wā'that'hō'sotoñ'niō'
turned his body on its side and at that time now he rested on his elbows
- 2 e' iā'tē'hakan'ere' ne' o'shoñ'wākoⁿ. A'kare' nēn' wā'hēñ'roⁿ;
there thither he looked the it hole in. After a time now he it said:
- 3 "Iā'satkāt'ho' ne' o'shoñ'wākoⁿ. o' nā'ho'tē^s nitiotie'rōⁿ.
"Thither do thou the it hole in, what is it such kind of thing there so it is doing
- 4 ne' i'sī." Ne' wā'shakoñ'hā'se' ne' ro'ne'. E'thō'ne' nēn'
the far yonder." The he said to her the his spouse. At that time now
- 5 iā'tiontsā'kete' o'shoñ'wākoⁿ e' iā'teiekān'ere'. E'thō'ne' dji'
thither she bent forward it hole in there thither she was looking. At that time where
- 6 iēñā'ka'ron'tē' e' iā'thēñnīsnoⁿsa'rēⁿ no'k' iā'shako'reke'
her nape of the neck (is) there there he placed his fingers and thither he her pushed
- 7 tā'hnoⁿ o'shoñ'wākoⁿ iā'eia'tēⁿ. E'thō'ne' nēn' sā'hatkets'ko'
and it hole in thither her body fell. At that time now again he arose
- 8 tā'lnōⁿ wā'shakawēⁿhā'se' ne' raonkwe'tā': "Nēn' sāswaroñ-
and he said to them the his people: "Now again do ye set
- 9 to'tēⁿ ne' sewarōntota'kwēⁿ. Kēⁿ wā'hī' kā'ieⁿ." E'thō'ne'
up (the) tree the ye tree have uprooted Here verily it lies." At that time
- 10 nēn' sā'hatiroñto'tēⁿ. Akwā' o'k' he' ni'teio't ne' dji' nñio'-
now again they it tree Verily just thus so it again the where so it (is)
- 11 toñ'ne' āre'kho' ei'hotiroñtota'kwēⁿ.
was before they it tree had uprooted.
- 12 Ne' wā'hī' kēⁿi'kēⁿ iakon'kwe' nēn' wā'hī' nā' ne' iā'eia'-
The verily this it is she a man-being now verily that one the that thither her
- 13 tēⁿne' o'shoñ'wākoⁿ tio'karā's wā'eia'ton'tie'. A'kare' nēn' iā'tion-
body fell it hole in there it is dark thither her body floated. After a time now thither she
- 14 to'hetste' nēn' wā'hī' iā'eia'kēⁿne' ne' dji' nika'tēns ne' e'
passed out of it now verily thither she emerged the where so it is thick the there

world, she of course looked about her in all directions, and saw on all sides of her that everything was blue in color; that there was nothing else for her to see. She knew nothing of what would, perhaps, happen to her, for she did not cease from falling. But after a time she looked and saw something; but she knew nothing of the thing she saw. But, verily, she now indeed was looking on a great expanse of water, albeit she herself did not know what it was.

So this is what she saw: On the surface of the water, floating about hither and thither, like veritable canoes, were all forms and kinds of ducks (waterfowl). Thereupon Loon noticed her, and he suddenly shouted, saying: "A man-being, a female one is coming up from the depths of the water." Then Bittern spoke in turn, saying: "She is not indeed coming up out of the depths of the water." He said: "She is indeed falling from above." Whereupon

tīio' 'hwēndjia'te'.	Neñ' wa' 'hi'	wa'tioñkā'thoñnioñ' 'hwe'	tā'hmo' "		1
there it earth stands forth.	Now	verily	she did look about in all directions	and	
wā'e'kē ⁿ o'k' thā'teteio'kwata'se ^s	ne' o'k' ne' oroñ' 'hiā'	nī'io't.			2
she it saw only just it it surrounds completely	the only the	it blue sky so it (is), stands,			
lā' othe'no ⁿ o'ia' thāioñkā't'ho'.	lā' othe'no ⁿ teiakoteriēñ'.				3
Not anything other she it could see.	Not anything	she knows it			
tare' o' ki' o'k' o ⁿ 'te ^s nē ⁿ 'iakoia'tu'wēñe'.	a'se'kē ⁿ ' o'k' tīio-				4
what, I believe, only perhaps	so it her body will happen to,	because only it			
t'koñtā'kwē ⁿ iēiā'ton'tie'.	No'k' a'kare' nēñ' iā'oñkā't'ho' o'.				5
continues her body is falling.	And after a time	now thither she looked (to see) what it is,			
ki', o'k' nītiotie're ⁿ .	lā' othe'no ⁿ teiakoteriēñ'tare' dji' nā'.				6
I believe, only so it is done (it state of things is).	Not anything	she it knows where such			
ho'tē ⁿ iā'oñkā't'ho'.	No'k' nēñ' se' wā' 'hi' kā'hnekowa'nē ⁿ .				7
kind of thing thither she it saw.	And now indeed verily	it great (water) liquid			
ne' iā'teikan'ere' no'k' ki' ne' akao ⁿ 'hā' iā' teieiēñte'rī.					8
the thither she it saw and I believe	the she herself not	she knows it			
ne' nā'ho'tē ⁿ .					9
the such kind of thing.					
Ne' ka'tī' ne' o'hneka'ke' ioti'hoñwā'keroñnioñne'se' nīiā'te-					10
The so then the	it water on	they boats drift about plurally from place to place	all it		
kā'sora'tsera'ke'.	E'tho'ne' ne' 'Tcoñniatarēñ'to ⁿ	ne' wā'hat'toke'			11
kind of duck in number.	At that time the	Loon the he it noticed			
wā'tho'hēñ're'te'.	wā'hēñ'ro ⁿ ;	"On'kwe' tā'ie ⁿ kanon'wāko ⁿ ."			12
he shouted,	he it said:	"A man-being she is coming it water in the depths of."			
No'k' e'tho'ne' Te'kā'tho ⁿ ta'hata'tī'.	wā'hēñ'ro ⁿ ;	"Iā' se' "			13
And at that time	Bittern he replied,	he it said: "Not indeed			
kanon'wāko ⁿ thoñtā'ie ⁿ ."	Wā'hēñ'ro ⁿ ;	"E'nekē ⁿ se' tāieñā-			14
it water in the depths of	thence does she come."	He it said: "Above indeed thence her body			

they held a council to decide what they should do to provide for her welfare. They finally decided to invite the Great Turtle to come. Loon thereupon said to him: "Thou shouldst float thy body above the place where thou art in the depths of the water." In the first place, they sent a large number of ducks of various kinds. These flew and elevated themselves in a very compact body and went up to meet her on high. And on their backs, thereupon did her body alight. Then slowly they descended, bearing her body on their backs.

Great Turtle had satisfactorily caused his carapace to float. There upon his back they placed her. Then Loon said: "Come, ye who are deep divers, which one of you is able to dive so as to fetch up earth?" Thereupon one by one they severally dived into the water. It was at

- toñ'tie'." E'tho'ne' nēñ' wā'hatiteicē'ha'ie'n' ne' dji' nā'hatī'iere'
 1 is drifting." At that time now they held a council the where so they should do it
- ne' dji' ā'shakomateweieñ'to". la'thotiri'hwaieñ'te'se' ne'
 2 the where they her should prepare for. There they decided for them- selves so they them
- Raniā'tē'ko'wā' iā'hoñwaro'ie'n'ha're'. e'tho'ne' ka'ti' ne'
 3 he Great Turtle thence they invited him, at that time so then the
- Tcoñniatarē'to" nēñ' wā'hēñ'ro": "Ā'satiā'takerā'kwe' ne' dji'
 4 Loon now he it said: "Thou thy body shouldst cause to float the where
- kē" sī'tero" kanoñ'wāko". No'k' tiotierē'to" iā'shakotoñ'-
 5 here thou art, it water And it is the first thing thither they them (sittest) depths of."
- nie'te' iotitio'kowa'ne" ne' sorā'hokoñ'ā'. Wātkoñti'te' tā'hno"
 6 sent they are a large body the ducks plurally. They flew and
- wā'koñthāra'tāte' tā'hno" ionathwe'noñi'ha'tie' tā'hno" iā'tia-
 7 they themselves caused and they themselves caused and thither to ascend to be in a close body
- konate'rā'te' ē'nekē". E' fāieā'tā'rā'ne' ne' koñti'shoñ'ne'.
 8 they her went to meet above. There her body alighted the their backs on.
- E'tho'ne' nēñ' skēñon'a' toñtakōñt-ne' te' iakotia'te'ha'wi'.
 9 At that time now slowly thence they descended they her body bore.
- koñti'shoñ'ne' iēā'tarā'tie'.
 10 their backs on her body rested coming.
- iā'tkāie'rī' ne' Raniā'tē'kowā' nēñ' roti'nowā'kerā'ko". E'tho'
 11 Very correctly the he Great Turtle now he his carapace causes There to float.
- rī'nowā'ke' e' iā'akoti'tero". E'tho'ne' ne' Tcoñniatarē'to"
 12 his carapace on there there they her set down. At that time the Loon
- wā'hēñ'ro": "Hau'. ne' sewā'thoñrio'kats'te's o"ka' rokwe'nio"
 13 he it said: "Come, the ye stout-breathed ones who he is able to (is it) do it
- ne' ē'ha'thoñ'ro' ē'ro"hwēñdjiako'ha'?" Ta', e'tho'ne'
 14 the he will dive he earth will go to bring?" So, at that time (into the water)
- skat'sho" toñte'rā'te' wā'ho"thoñroñ'nio". E'tho'ne' Djiēñi'te'
 15 one by one thence it it did thereby they dove into the water one by one. At that time Beaver

this time that Beaver made the attempt and dived. The time was long and there was only silence. It was a long time before his back reappeared. He came up dead, his breathing having failed him. Thereupon they examined his paws, but he had brought up no earth. Then Otter said: "Well, let it be my turn now; let me make another attempt." Whereupon he dived. A longer time elapsed before he came to the surface. He also came up dead in his turn. They then examined his paws also. Neither did he, it is said, bring up any earth. It was then that Muskrat said: "I also will make the desperate attempt." So then he dove into the water. It was a still longer time that he, in turn, was under water. Then, after a while, he floated to the surface, coming up dead, having lost his breath. Thereupon, again, they examined the inside of his paws also. They found mud. He brought up his paws and his mouth full of mud.

wā'hate'niēn'tēn'	wā'ha'thoñ'ro'.	Karī'hwese'	o'k'	thā'teiotēn'toñni'.	1
he it attempt made	he dived into the water.	It was a long matter	only	it is very still.	
Wā'karī'hwese'	nēn'	sāio'nowā'kerā'kwe'	rao'heio'hā'tie'	wā'ha-	2
It was a long matter	now	again its back came to the surface	he came up dead	his	
thoñriok'tē'.	E'tho'ne'	wā'hoñne'sāke'	rā'sno'sō'ko'.	ia'	3
breath gave out.	At that time	they it searched for	his hand in	not	
kā'nekā'	tesro'hwēñdjie'ha'wī'.	E'tho'ne'	Tawī'ne'	wā'hēñ'ro'n'.	4
anywhere	(again) he earth brought.	At that time	Otter	he it said:	
"To', i'	noñ'wā'	skate'niēn'to'.	E'tho'ne'	nēn'	5
"Well, I	this time	again I try it."	At that time	now	
		let me try it		he dived into the water.	
Sē'n'ha'	nā'karī'hwese'	nēn'	sā'hatia'tā'kerā'kwe'.	rawē'hei-	6
More	so it (is) a long matter	now	again he his body floated,	he came	
o'n'hā'tie'	o'nī'	nā'ne'.	E'tho'ne'	o'nī'	7
up dead	also (the) that one	that one	At that time	also (the) that one	
sāke'	rā'sno'sō'ko'.	lā'ki' o'.	nā'ne'	tesro'hwēñdjie'ha'wī'.	8
for	his hand in.	Not, I think,	(the) that	he earth brought back.	
E'tho'ne'	Anō'kiēn'	wā'hēñ'ro'n'.	"I'	o'nī'	9
At that time	Muskrat	he it said:	"I	also	
				I will attempt the hopeless."	
ka'ti'	wā'hā'thoñ'ro'.	Sē'n'ha'	nā'ne'	wā'karī'hwese'	10
so then	he dived into the water.	More	that one	that	
ro'thoñro'ho'.	No'k'	a'karō'	nēn'	sa'hatia'tā'kerā'kwe'	11
he has dived in the water.	And	after a time	now	his body again floated	
io'n'hā'tie'	o'nī'	nā'ne'.	Wā'hathoñriō'ktē'.	E'tho'ne'	12
up dead	also (the) that one	that.	His breath gave out.	At that time	
a're'	wā'hoñne'sāke'	rā'sno'sō'ko'.	wā'hatitsēñ'ri'	onawā'tstā'	13
again	they it sought for	his hand in;	they it found	it mud	
ra'te'a'ne'hawe'.	no'k'	o'nī'	ronhoskwa'n'hoñte'	ne'	14
he it handful brought.	and	also	he it mouthful had	the	
				it mud.	

It was then that they made use of this mud. They coated the edge of the carapace of the Great Turtle with the mud. Now it was that other muskrats, in their turns, dived into the water to fetch mud. They floated to the surface dead. In this way they worked until they had made a circuit of the carapace of the Great Turtle, placing mud thereon, until the two portions of the work came together. Thereupon Loon said: "Now there is enough. Now it will suffice." Thereupon the muskrats ceased from diving to fetch up mud.

Now, verily, this man-being sat on the carapace of the Great Turtle. After the lapse of sufficient time, she went to sleep. After a while she awoke. Now then, the carapace of the Great Turtle was covered with mud. Then, moreover, the earth whereon she sat had become enlarged in size. At that time she looked and saw that willows had grown up to bushes along the edge of the water. Then also, when

- 1 E'tho'ne' nēn' ne' wā'hoñs'te' thī'kēⁿ onawāts'tā'. Wā'ha-
At that time now the that they it used this it is it mud. They
- 2 tinawatstā'r'ho' kā'nowāktā'tie' ne' Raniā'tēⁿ'kowā'. Nēn' ēⁿ's
mud placed (smeared) it it carapace along the he Great Turtle. Now cus-
over it edge of tomarily
- 3 o'jā' o'k' ne' Anō'kiēⁿ sa'hā'thoñ'ro' wā'hanawatstako'hā'.
other only the Muskrat again he dove into the water he mud went to bring.
- 4 Sā'hatā'ta'kerā'kwe' ēⁿ's rawēⁿ'heioⁿ'hā'tie'. E' thī'hat'iere'
Again his body would float custom- he came up dead. There so they it did
arily
- 5 dji' niio're' wā'thoñte'nowatā'se' ne' Raniā'tēⁿ'kowā' wā'ha-
where so it is they it carapace made the he Great Turtle they
distant a circuit of
- 6 tinawatstā'r'ho' iā'toñsakiāte'rā'ne'. E'tho'ne' ne' Tcoñniatarēn'toⁿ
it mud daubed there again they two At that time the Loon
joined.
- 7 nēn' wā'hēn'roⁿ: "Nēn' e'tho'. Nēn' ēⁿ'kakwe'ni'." Nēn' o'ni'
now he it said: "Now enough. Now it will be able to do it." Now also
- 8 ne' anō'kiēⁿ'hokon'ā' wā'hoñ'tkā'we' ne' dji' roñ'thoñroñ'niōⁿ's
the muskrats plurally they stopped work the where they dove into the water
plurally
- 9 ratinawā'tstako'hē's.
they mud went to bring up.
- 10 Nēn' wā'hī' kēⁿ'i'kēⁿ iākon'kwe' e' ietkwā'here' Raniā'-
Now verily this it is she man-being there she sat he
(1s)
- 11 tēⁿ'kowā' rā'nowā'ke'. Akwā' he'tho' dji' nā'karī'hwese'
Great Turtle his carapace on. Very enough where so it was a long
matter
- 12 nēn' ka'ti' wā'ako'tā'we'. No'k' a'kare' nēn' sāie'ie'. Nēn'
now so then she fell asleep. And after a time now again she awoke. Now
- 13 ka'ti' oⁿ'hwēñ'djiā' iote'r'hō'roⁿ ne' kā'nowā'ke' ne' Raniā'-
so then it earth it covered itself the it carapace on the He
- 14 tēⁿ'kowā', nēn' tā'hnoⁿ' iote'hia'roⁿ dji' niwato'hwēñ'djiā' ne'
Great Turtle, now and it has grown where so it earth (is) large the
- 15 dji' ie'teroⁿ. E'tho'ne' nēn' wā'oñtkā'tho' ē'se' iotkwiroñ'ni'
where she sits. At that time now she it looked at willow it shrubs grew to

she again awoke, the carcass of a deer, recently killed, lay there, and now besides this, a small fire burned there, and besides this, a sharp stone lay there. Now, of course, she dressed and quartered the carcass of the deer and roasted some pieces thereof, and she ate her fill. So, when she had finished her repast, she again looked about her. Now, assuredly, the earth had increased much in size, for the earth grew very rapidly. She, moreover, saw another thing; she saw growing shrubs of the rose-willow along the edge of the water.

Moreover, not long after, she saw a small rivulet take up its course. Thus, then, things came to pass in their turn. Rapidly was the earth increasing in size. She then looked and saw all species of herbs and grasses spring from the earth, and also saw that they began to grow toward maturity.

dji'	tewateä'ktä'tie'.	Něñ'	tä'hno''	ne'	shoñsäie'ie'	o'skěñoñto''	1
where	it water at the edge of.	Now	and	the	again she awoke	it deer	
e'	kāiä'tion'ni'	ā'se'	kār'io'.	něñ'	tä'hno''	e'' iotek'hä'	2
there	its body lay extended	new	one it has killed,	now	and	there it burns	
nikadjie''hā''ā.	něñ'	tä'hno''	e''	kā'ie''	oněñ'ia'	io'hio'thi'ie'.	3
so it fire (is) small,	now	and	there	it lies	it stone	it is sharp-edged.	
Něñ'	wā''hī'	wā'tkoñwāiä'tāri''te'	ne'	o'skěñoñto''.	Něñ'		4
Now	verily	she its body (broke) quartered	the	it deer.	Now		
wā'thi'	o'ni'	wā'onte'skoñtoñ'ni'o'.	Něñ'	o'ni'	wā'tioñtskā'ho'.		5
verily	also	she roasted for herself several (pieces).	Now	also	she ate.		
Ne'	ka'ti'	něñ'	čā'ekhwen'tā'ne'	toñsäioñtkā'thoñnioñ'hwe'.	Něñ'		6
The	so then	now	where she her food finished eating	again she looked around repeatedly.	Now		
ka'ti'	se'	hā'	io'hweñdjiowa'nha'o'.	a'se'kē'.	io'sno're'		7
so then	more,		it earth had grown large,	because	it is rapid		
iote'hia'ron'tie'	ne'	o'hweñ'djiä'.	Něñ'	tä'hno''	thika'te'	o'ia'	8
it is increasing in size	the	it earth (is),	Now	and	it is differ- ent	other it is	
wā'e'kē''	iotkwiroñ'ni'	ne'	ateä'ktä'tie'	ne'	onekwā''tā'ä'		9
she it saw	it itself shrubs made	the	water along edge of	the	it red color		
nikakwiro'tē''	io'toñ'ni'.						10
	such it kind of shrub	it itself grew.					
Ne'	o'ni'	ne'	ia''	tekarī'hwes	wā'ōñtkāt'ho'	wā'ka'hio''.	11
The	also	the	not	it (is) a long matter	she it saw	it a stream caused	
hoñ'ko'te'	nikā'hio''hā''ā.	E''	ka'ti'	ni'io't	dji'	wathawioñ'tie'.	12
to pass on its course	so it stream (is) small.	There	so then	so it is	where	at different times (it bears itself along severally).	
Io'sno're'	io'to'hweñdjiate'hia'ron'tie'.	Něñ'	o'ni'	wā'ōñtkāt'ho'			13
It is rapid	it earth is increasing in size.	Now	also	she it saw			
niia'tekahōñ'take'	wā'tkoñno''hweñdjio't'kā'we'	ne'	o'ni'	toñtkoñt-			14
all kinds it plants in number	they left (it) earth	the	also	they it			
hoñtate'hia'ro''.							15
plants increased in size.							

Now also, when the time had come for her to be delivered, she gave birth to a female man-being, a girl child. Then, of course, they two, mother and daughter, remained there together. It was quite astonishing how rapidly the girl child grew. So then, when she had attained her growth, she of course was a maiden. They two were alone; no other man-being moved about there in any place.

So then, of course, when she had grown up and was a maiden, then, of course, her mother was in the habit of admonishing her child, saying, customarily: "Thou wilt tell me what manner of person it is who will visit thee, and who will say customarily: 'I desire that thou and I should marry.' Do not thou give ear to this; but say, customarily: 'Not until I first ask my mother.'"

Now then, in this manner, matters progressed. First one, then another, came along, severally asking her to become his wife, and she

- | | | | | | | | |
|----|-----------------------------|--------------------------------|--|--|------------------------------------|-----------------------------|--|
| 1 | Ne' | o'nī' | ne' | nēn' | īā'kā'hewe' | nēn' | wā'akoksā'taiēn'tā'ne' |
| | The | also | the | now | it is time there
it it brought | now | she child brought forth |
| 2 | īākoñ'kwe' | ne' | eksā'ā. | Nēn' | wā'ā'hī' | e' | keni'tero ⁿ |
| | she man-being
(is) | the | she
child (is), | Now | verily | there | they two
abode |
| 3 | akoiēn'ā. | Akwā' | ione'hrā'kwā't | io'sno're' | dji' | īakote'hiā' | |
| | she has a
small one. | Very | it is marvelous | it is rapid | where | she increased | |
| 4 | ron'tie' | ne' | eksā'ā. | Ne' | ka'ti' | ne' | ciakote'hiā'ron'tie' |
| | in size | the | she
child (is), | The | so then | the | now |
| 5 | nēn' | wā'ā'hī' | ciā'tāse' | oñ'to ⁿ . | Iono ⁿ 'hā'tei'wā'; | īā' | o ⁿ 'kā' o'īā' |
| | now | verily | she (is) maid | it became. | They two (were)
entirely alone; | not | any-
one other
it is |
| 6 | kān'ekā' | te'ie ⁿ 's | ne' | oñ'kwe'. | | | |
| | anywhere | one moved
about | the | man-being. | | | |
| 7 | 'Ta', | ne' | ka'ti' | wā'ā'hī' | ne' | dji' | nēn' |
| | so, | the | so then | verily | the | where | now |
| 8 | ciā'tāse' | i'kē ⁿ . | nēn' | wā'ā'hī' | ne' | o'nistē ⁿ 'hā' | ioñtat'hro'ris |
| | she is maid | it is, | now | verily | the | her mother | she her tells |
| 9 | oñtatiēn'ā | ioñ'to ⁿ | ē ⁿ 's: | “Ē ⁿ sk'hro'ri' | o ⁿ ' | ni'hāā'to'tē ⁿ | ne' |
| | her offspring | she it says | custom-
arily: | “Thou me
shalt tell | what | such he kind of
body has | the |
| 10 | to'kā' | ē ⁿ 'hiā'ktā'se' | ne' | ē ⁿ 'hato ⁿ 'heke' | i'ke'hre' | āioñkeni'niāke'. | |
| | if | he thee will visit | the | he will keep saying | I it desire | thou I should marry. | |
| 11 | To'sā' | ē ⁿ 'sathon'tāte'. | Ē ⁿ 'sī'ro ⁿ | ē ⁿ 's: | 'Nia'ro'kwe' | ki' | ē ⁿ 'khe- |
| | Do not | thou it shalt con-
sent to. | Thou it wilt
say | custom-
arily: | 'Until first, | I be-
lieve, | I her will |
| 12 | 'hro'ri' | ne' | istēn'ā. | | | | |
| | tell | the | my mother." | | | | |
| 13 | Nēn' | ka'ti' | ē ⁿ 'niio'to ⁿ 'hā'tie'. | O'īā' | o'k' | ē ⁿ 's is're' | wā'shakori- |
| | Now | so then | there so it continued
to be. | Another
it is | only | custom- again he
comes | he her
asks |
| 14 | 'hwanonōton'io ⁿ | ne' | a'hoti'niāke'. | Ne' | e' | ki' | ē ⁿ 's wā'ī'ro ⁿ : |
| | questions | the | they should
marry. | The | there, | I
believe, | custom-
arily she it said: |

customarily replied: "Not until I first ask my mother." When she would tell her mother what manner of person had asked her to marry him, her mother would answer, saying customarily: "No; he is not the person." But after a while the maiden said: "One who has a deep fringe along his legs and arms paid a visit." The elder woman said: "That is the one, I think, that it will be proper for you to marry." Thereupon she returned to the place where the young man stood. She said: "We should marry, she says." The young man answered, saying: "When it is dark, I shall return." So then, when the appointed time arrived, he also came back. Then it was that he paid court to her. But, I think, they two, he and the maid, did not lie together. When she lay down so that she

- "Nia're'kwe' ēⁿkhe'hro'rī' ne' istēn'ā'." Ne' ka'tī' ēⁿs wā'hī' 1
 "Until first I her shall tell the my mother." The so then custom- arily
- ne' nēn' wā'ōntat'hro'rī' ne' o'nistēn'ā' ne' dji' nī'hāā'- 2
 the now she her told the her mother the where such he kind of body
- to'tēⁿ ne' wā'shakori'hwanōntōn' nī' ne' a'hotī'niāke': tāieri'hwā'- 3
 has the she has asked questions the they should marry; she
- sera'ko' ēⁿs ne' o'nistēn'ā' wā'ī'roⁿ ēⁿs: "Iā' ne' tē'kēⁿ." 4
 replied custom- arily the her mother she it said custom- arily: "Not that (one) it is."
- No'k' a'kare' nēn' wā'ī'roⁿ ne' eiā'tāse': "Wā'hakwat'ho' ne' 5
 And after a time now she it said the she maid "He paid a visit the (is);
- roñ'kwe', teiotarotā'tie' ne' ra'sima'ko', no'k' o'nī' ne' ranoñ- 6
 he man- being (is), it fringe showed along the his legs on, and also the his
- tsā'ke'." Wā'ī'roⁿ ne' akokstēn'ā': "Ne' ki' ēⁿkāie'rite' ne' 7
 arms on." She it said the she elder one (is); "That, I believe, it will be proper the
- ēⁿseni'niāke'." E'tho'ne' nēn' e' sā'ieⁿ'te' dji' noñ'we' i'trate' 8
 ye two will marry." At that time now there again she went where place there he stands
- ne' ranekeⁿ'teroⁿ. Wā'ī'roⁿ ne' eiā'tāse': "Aionkeni'niāke', 9
 the he young man. She it said the she maid (new-bodied); "Thou-I should marry,
- ia'kēⁿ." Tā'hari'hwā'sera'ko' ne' ranekeⁿ'teroⁿ wā'hēn'roⁿ: 10
 it is said." He replied the he young man (is) he it said;
- "Ne' nēn' ēⁿtio'karas e'tho'ne' nēn' tēⁿ'tke'." Ne' ka'tī' ei- 11
 "The now it will become at that time now I will come." The so then there
- iā'kā'hewe' dji' noñ'we' nī'hona'toⁿ e'tho'ne' ka'tī' sa'rawe'. 12
 it arrived where the place at that time so then he again arrived.
- Nēn' ka'tī' wā'shakotchinatoⁿ'hā'se'. No'k' iā' ki' te'hoñma- 13
 Now so then he "courted" her. And not, I believe, they two have
- rā'toⁿ ne' eiā'tāse'. Ne' nēn' shā'ōntiā'tion'nite' ne' ēⁿiako'- 14
 lain to- gether the she maid (new-bodied). The now she lay supine the she will
- tā'we' ēⁿs'kā' ne' raoiēn'kwire' enā'skwāk'tā' ē' wā'hā'ieⁿ' 15
 sleep one (it is) the his arrow her breast beside there he it laid.

could sleep, he laid one of his arrows beside her body. Thereupon he departed. Then, at his return, he again took his arrow and departed again, carrying the arrow away with him. He never came back afterward.

After a while the elder woman became aware that the maiden was growing in size, caused by the fact that she was pregnant.

So when the day of her delivery had come, she brought forth twins, two male infants. But during the time that she was in travail, the maiden heard the two talking within her body. One of them said: "This is the place through which we two shall emerge from here. It is a much shorter way, for, look thou, there are many transparent places." But the other person said: "Not at all. Assuredly, we should kill her by doing this thing. Howbeit, let us go out that other way, the way that one, having become a human being, will use as an exit. We will turn around and in a downward direction we two will

- 1 E'tho'ne' nēn' sā'hā'tēn'tī. Ne' ka'tī ne' nēn' shoūsa'rawe'
At that time now again he de- parted. The so then the now again he re- turned
- 2 toūsa'rā'kwe' ne' raoiēn'kwire' nēn' tā'hmo'' sā'hā'tēn'tī' ioūsa'-
he it took up the his arrow now and he again de- parted he it took
- 3 hā'hāwe' ne' raoiēn'kwire'. Iā'' noūwēn'to'' thā'tethawe'noū'.
away with the his arrow. Not ever did he return (retrace his steps).
- 4 A'kare' ka'tī ne' akokstēn'ā' nēn' wā'ōūt'toke' nēn'
After a time so then the she elder one now she it noticed now
(is)
- 5 iakote'hā'ron'tie' ne' eiā'tāse' ne' kari'hoū'nī' dji' iene'ro'.
she is increasing in size the she maid, the it it causes where she is preg-
new-bodied is nant.
- 6 Ne' ka'tī ne' nēn' ciā'akoteni'seri''he'se' wā'akoksā'tāiēn'tā'ne'
The so then the now where her day arrived to her she became possessed of
offspring
- 7 tenik'he' No'k' dji' nā'he' wā'hi' nēn' iakoroū'hā'kē'
they two are And where it lasts verily now she was in pain
twins. (while)
- 8 iakothoū'te' ne' eiā'tāse' tet'hoti'thare' eiā'tako''. Shāiā'tā'
she it heard the she new- there they conversed her body in. He one
bodied(is) together. person
- 9 ra'to': "Kē'' noū'we' te'teniakē' tā'kwe'. Se' 'hā' ne'
he it said: "Here (it is) the place thou I will use it to go out. More the
- 10 niio're'a' a'se'kē'' satkā't'ho' o'k' thiiā'teio'swathe'nio'." No'k'
so it is little because do thou look just it is transparent in places." And
dis-tant
- 11 ne' shāiā'tā' ra'to': "Iā'tēn'. Ē'iethi'rio'. wā'hi' nā' ne'.
the he one he it said: "Not at all. Thou I will kill verily that the
person her, one that.
- 12 E' ki' noūka'tī' tēn'teniakē''tā'kwe' dji' noū'ka'tī' ē'ieiakē''tā'kwe'
There, I be- side of it thou I will use it to go where side of it one will use it to go
lieve, out out out
- 13 ne' oū'kwe' ē'niakoto''o''hā'tie'. Tē'niatkar'hate'nī' e'ta'ke' noūka'tī'
the man-being one having become it Thon I will turn our- down, side of it
will come. selves around under

go." So then the former one confirmed what this one had proposed, when this one said: "Thus it shall continue to be."

But, however, he now contested another matter. He did not comply when the second one said: "Do thou take the lead." He said: "Not at all; do thou go ahead." So then it was in this manner that they two contended, and he who said: "Right in this very place let us two go straight out, for assuredly this way is as near as that," gained his point. Finally, the other agreed that he himself should take the lead. At that time, then, he turned about, and at once he was born. So at that time his grandmother took him up and cared for him. Then she laid him aside. At that time she again gave attention to her [the daughter], for now, indeed, another travail did she suffer. But that other one emerged in another place. He came out of her armpit. So, as to him, he killed his mother. Then, his

nīlēñ'heñt'ne'.	Nēñ'	ka'ti'	ne'	shāiā'tā'	wā'hari'hwā'ni'rate'	ne'	1
thither thou I will go."	Now	so then	the	he one person	he it matter confirmed	the	
dji' na'ho'te'	ra'to'.	Ne'	e'	na'ho'to' 'hake'."			2
where such kind of thing	he it said:	"The	thus	so it should continue to be."			
No'k' o'ia'	ki'	noñ'wā'	nā'ho'tē"	toñsī'hari'hwake'nhā'.	lā'		3
And other (thing), lieve,	I be,	this time	such kind of thing	again he it matter debated for.	Not		
te'hat'hoñ'tats	ne'	shāiā'tā'	dji' ra'to'":	"I'se', shēñ't."	Ra'to'":		4
he it consents to	the	he one person (is)	where	he it says: "Thou,	do thou take the lead."	He it says:	
"Ia'te'.	I'se'.	shēñ't."	E' ka'ti'	nī'io't	dji' te'hotiri'hwā'		5
"Not at all.	Thou,	do thou take the lead."	There	so then	so it is	where they two matter	
ken'hēn',	no'k'	wā'hateri'hwatkwe'ni'	ne'	ra'to'":	"O'k' kē"		6
debated (matter)	and	he his point won	the	he it says: "Only	here it is		
noñ'we'	ietiatlakwari'siā't	ne'	wā'hi'	nīiore'ā'	nā'	ne'."	7
the place	hence let us two go straight out	the	verily	it is not far	that one	the that."	
Ta',	e'tho'ne'	nēñ'	ne'	shaiā'tā'	wā'hathōñ'tāte'	raoñ'hā'	8
So,	at that time	now	the	he one person	he consented to it	he himself	
ēñ'hā'hēñte'.	E'tho'ne'	nēñ'	wā'thatkār'hate'ni'	iā'hakoñtātie'te'			9
he will take the lead.	At that time	now	he turned himself around,	he without stopping			
wā'hēñnā'kerate'.	Ta',	e'tho'ne'	ne'	ro'sot'hā'	wā'thoñwāiā'tā'kwe'		10
he was born.	So,	at that time	the	his grand- mother	she his body took up		
wā'hoñwakwata'ko'.	E'tho'ne'	i'si'	iā'e'ieñ'.	E'tho'ne'	a're'		11
she him cared well for.	At that time	far yonder	there she it laid.	At that time	again		
toñsūioñtate'nia'ri'ne'	a'se'kē"	nēñ'	se'	a're'	o'ia'	toñtāie-	12
again she her her hands set to	because	now	indeed	again	other it is	she had	
roñ'hā'kē"	No'k'	ak'te'	ne'	noñ'we'	wā'hāiākē"tā'kwe'.		13
travail.	And	aside	the	the place	he it emerged by.		
Eñho'ro'ko"	wā'hāiākē"tā'kwe'.	Ta',	wā'shako'rio'	nā'	ne'		14
Her armpit in	he it emerged.	So,	he her killed	that one	the that		

grandmother took him up and attended to his needs also. She completed this task and laid him alongside of the one who had first come. So thereupon she devoted her attention to her child who was dead. Then, turning herself about to face the place where she had laid the two infants, she said: "Which of you two destroyed my child?" One of them answered, saying: "Verily, he himself it is, I believe." This one who had answered was a very marvelously strange person as to his form. His flesh was nothing but flint.^a Over the top of his head there was, indeed, a sharp comb of flint. It was therefore on this account that he emerged by way of her armpit.

But the flesh of the other was in all respects similar in kind to that of a man-being. He spoke, saying: "He himself, indeed, killed her." The other one replied, saying: "Not at all, indeed." He again

- 1 ro'nisteñ'a', E'tho'ne' wā'thoñwāñ'tā'kwe' wā'hoñwakwata'ko'
his mother, At that time she his body took up she cared for him well
- 2 o' nā' ne'. Wā'es'ā' nēñ' skā'ne' wā'hoñwatia'tiōñ'nite' ne'
too the that one, She it finished now one at (place) she lay their bodies extended the
- 3 tho'hēñ'to'n', Ta', e'tho'ne' nēñ' wā'tiōñtate'niā'rā'ne' ne'
thence he came first, So, at that time now she her her hands set to the
- 4 iaknoñ'he'ioⁿ ne' oñtatiēñ'ā'. E'tho'ne' nēñ' e' noñka'ti'
she is dead, the her offspring, At that time now there side of it
- 5 ne'saioñtie'ri'te' dji' noñ'we' ni'hoñwatia'tiōñ'nito' tā'hno''
again she herself turned where the place she them laid extended and
toward it
- 6 wā'i'roⁿ': "Oⁿ'kā' ne' teseniā'she' wā'shakō'rio' ne' kheieñ'ā'?"
she it said: "Who is it the ye two individ- he her killed the my offspring?"
uals
- 7 Shāia'tā' tā'hata'ti' wā'hēñ'roⁿ': "Raoⁿ'hā', ki', wā'hī',
He one thence he he it said: "He himself I be- verily."
person answered (it is), lieve,
- 8 Kēⁿ'i'kēⁿ tā'hata'ti' iōne'hra'kwā't rotoñkwe'tātie'roⁿ ne' dji'
This it is thence he it is marvelous his person ugly (is) the where
replied
- 9 ni'hāñ'tō'teⁿ. Aō'skoⁿ tawī'skarā' ne' raoieroñ'ke'. Teiotaro-
such his body It is wholly flint (crystal) the his flesh on. It has a ridge
kind (is) chert
- 10 tā'tie' raonoñdjistākēñ'iate' iō'hio'thi'ie' tawī'skarā' se'. Ne'
his head crest of it is sharp flint (crystal) indeed. That
it is
- 11 wā'hī' kari'hoñ'mi' ie'nhoro'koⁿ wā'hāiakēⁿ'tā'kwe'.
verily it it causes her armpit in he it used to emerge,
- 12 No'k' ne' shāia'tā' ne' tkāie'ri' ne' oñ'kwe' ni'hāieroñto'teⁿ.
And the he one person the it is correct the man-being such his flesh kind
of is.
- 13 Tā'hata'ti' wā'hēñ'roⁿ': "Raoⁿ'hā' se' wā'shako'rio'." Toñtā-
Thence he he it said: "He himself indeed he her killed." Thence he
replied (it is) again
- 14 'hata'ti' ne' shāia'tā' wā'hēñ'roⁿ': "Iā'teⁿ se'." Sā'hēñ'roⁿ:
spoke the he one person he it said: "Not at all indeed." Again he it said:

^aIt is for this reason that he is called Tawiskaroⁿ, which is the Mohawk name for flint or chert. Consult The Cosmogonic Gods of the Iroquois, Proc. Am. Ass. Adv. Sci., v. 44, pp. 211 and following, 1895.

said: "Indeed, he himself killed her." Thus then, in this manner, the two debated. But he who was guilty of killing her did not swerve from his denial, and so then he finally won his point. Whereupon their grandmother seized the body of him whose flesh was verily that of a man-being and with all her might cast him far into the bushes. But the other, whose flesh was flint, was taken up and cared for by her. And it was also wonderful how much she loved him.

Now, in its turn, she again laid her hands on the flesh body of her girl child, who was verily now not alive. She cut off her head and said: "Even though thou art now dead, yet, albeit, thou shalt continue to have a function to perform." And now she took up the flesh body and hung it on a tree standing hard by her lodge, and she said: "Thou shalt continue to give light to this earth here present. But the head also she hung in another place, and she said: "Thou also

- "Se' rao^u'hā' wā'shako'rio'." E' kā'ti' nī'io't wā'thniri'hwā-
 "Indeed, he himself he her killed." There so then so it is they two it matter 1
 (it is).
- ke'n'hā'. Thori'hwākōntā'ko^u dji' raton'hī'ā' no'k' ho'nī' ne'
 disputed. He continued to assert it where he it denied and also the 2
- shāia'tā' dji' kā'ie^u ne' shako'rio' ne' kā'ti' wā'hateri'hwā-
 he one where it lies the he her killed the so then he his (matter) 3
 person
- tkwe'nī'. E'tho'ne' ne' roti'sot'hā' wā'thoñwāiā'tā'kwe' ne'ne'
 point At that the their grand- she his body took up the that 4
 won. time mother
- tkāie'rī' oñ'kwe' nī'hāieroⁿ'to'tēⁿ tā'hnoⁿ' iā'tionte'shēn'niā'te'
 it is oñ'kwe' such he flesh has and she employed her whole 5
 correct man-being kind of strength
- o'hoñ'tākoⁿ iā'hoñwāiā'toñ'tī'. No'k' ne' shāiā'tā' ne' tawī'skarū'
 it shrubbery in thither she his body And the he one the flint (crystal) 6
 threw.
- raieroⁿ'totā'koⁿ wā'thoñwāiā'tā'kwe' ne' wā'hoñwateweiēn'toⁿ.
 he is fleshed thereby. she his body took up the she him cared for well. 7
- no'k' ho'nī' akwā' ione'hra'kwā dji' nī'hoñwanoroⁿ'khwa'.
 and also very it is marvelous where so she him holds dear. 8
- Nēn' noñ'wā' ne' kēⁿ' nīioñsāie'iere' ne' akoieroñ'tā' ne'
 Now this time the here so again she the her flesh the 9
 (it is) touched it
- oñtatiēn'ā'-kēñ'hā' ne' wā'hī' nēñ' iā' teteiakon'he'. Wā'oñta-
 her offspring it was the verily now not still she lives. She 10
- teniā'riā'ke' tā'hnoⁿ' wā'ī'roⁿ: "laweroⁿ'hā'tieⁿ," dji' nēñ'
 her head cut off and she it said: "Even though where now 11
 (no matter)
- soⁿ'he'ioⁿ. sēⁿ'hā' kī' o'k' ēⁿ'sateri'bōñ'tāke' Nēñ' tā'hnoⁿ'
 thou art dead, more, I just thou it duty wilt have Now and 12
 believe, to perform."
- wātie'kwe' ne' oieroñ'tā' ne' akonoⁿ'sūktā' ke'r'hite' e'
 she it took up the it flesh the her house beside it tree 13
 stands there
- wā'e'hā'rēⁿ tā'hnoⁿ' wā'ī'roⁿ: "Tēⁿ'sa'shwathe'toⁿ'hāke' ne'
 she it hung up and she it said: "Thou it wilt continue to light the 14
 kēⁿ' wātoⁿ'hwēñdjā'te', no'k' ho'nī' ne' oñoñ'dji' ak'te' ne'
 here it earth is extant, but also the it head elsewhere the 15

shalt continue to have a function. Thou shalt have less power to give light." Thus then she completed her arrangements for supplying herself with light. Now, assuredly, she had made fast the sun for herself, and also the moon. She imposed on them the duty of furnishing her with light for their part. Verily, indeed, it was the head of her girl child who was dead that she used to make the moon, but her body she made into the sun. They were to be fixed always in one place, and were not to be moving from place to place. Now, besides this, she restricted them to herself and her grandson, saying: "We two, entirely alone, shall ever be supplied by this light. No other person shall use it, only we two ourselves."

When she had now, indeed, finished all of her task, she was surprised by the moving of the grasses at the spot whither she had cast the other one of her grandchildren. He was alive; he had

- 1 non'we' nă'e'hă'reⁿ tă'hno^{n'} wă'i'roⁿ: "Ēⁿsateri'hōn'tăke' o'
the place she it hung up and she it said: "Ever thou it duty wilt have too
to perform
- 2 nī'se'. Ka'ro' nī'se' dji' nēⁿ'se'shats'teke' ne' dji' tēⁿ'se'shwa-
the thou. Less the thou where thy power shall be the where thou it shalt cause
effective
- 3 the'tēⁿ." Nēn' wă'hī' wă'eweieññēn'tă'ne' dji' nēⁿ'io'toⁿ'hăke'
light." Now verily she it manner finished of it where so it will continue to be
- 4 dji' tēⁿ'iakot'shwathe'tēⁿ. Nēn' wă'hī' iakoteră'kwanēñtăk'toⁿ,
where it her will cause it to be light for. Now verily she has set up it sun for herself,
- 5 ēⁿ'hni'tă' o'nī'. koñwari'hoñta'nī' tēⁿ'iako'shwathe'toⁿ'hăke' nă'
it moon also, she her duties gave it will cause it to be light that
one
- 6 ne'. Ne' se' wă'hī' ne' oñtatiēñ'ă' ne' iakaoⁿ'he'ioⁿ
the The indeed verily the her offspring the she is dead
that.
- 7 akonoñ'dji' ne' ēⁿ'hni'tă' wă'akoñ'niă'te', no'k' ne' akoie'roñtă'
her head the it moon she used it to make it, and the her flesh
- 8 kară'kwă' nă' ne'. Tīotko^{n'} katō'kēⁿ ēⁿ'ioră'nēñ'tăkoⁿ, iă'
it sun that the Always it is certain it will be attached, not
one that.
- 9 tēⁿ'kiă'tēñtiē'seke'. Nēn' tă'hno^{n'} wă'oñtathwe'noñ'niēⁿ wă'i'roⁿ:
they two will travel about Now and she restricted them she it said:
habitually, herself
- 10 "Oñkenoⁿ'hă'ă' tēⁿ'ioñkiat'shwathe'toⁿ'hăke'. Iă' oⁿ'kă' ne'
"Thou I only thou I will give light for us, Not anyone the
- 11 o'ă' thaioñts'te', ne' o'k' ne' oñkenoⁿ'hă'ă'."
other one will use it, the only the thou I only."
- 12 Nēn' wă'hī' akwe'koⁿ wă'eweieññēn'tă'ne' wă'oñtie'rēⁿ o'k'
Now verily it all she finished its manner of doing she was surprised only
- 13 kă'ti' tetio'hoñti'sho'khwa' dji' non'we' ie'hoñwăia'toñ'tio'
so then there it grass moves to and fro where the place there she his body threw
- 14 ne' shăiă'tă' ne' roñwatere'ă', ron'he'. Iă' te'hawăⁿ'he'ioⁿ,
the he one the her grandson, he is Not he has died,
person alive,

not died; for she thought when she had cast him far away that he would, of course, die, but, howbeit, he had not died. He walked about there among the bushes. But after a while he came thence toward the lodge of his grandmother, but she ordered him away, saying: "Go thou far off yonder. I have no desire whatever to look on thee, for thou it is, assuredly, who hast killed my girl child. So, then, therefore, go thou far off yonder." Verily, he then went from there. But, albeit, he was moving about in a place not far from the place where the lodge stood. Besides this, the male child was in good health, and his growth was rapid.

After awhile he made for himself a bow and also an arrow. Of course he now went about shooting from place to place. He went, indeed, about from place to place, for now, of course, the earth was indeed of considerable size. The earth, indeed, verily

a'se'kē ^{n'}	wā'čē ^{n'} re'	dji'	i'sī'	ie'hoñwāiā'toñ'tio ^{n'}	čē ^{n'} re ^{n'} 'heie'	1
because	she it desired	where	far, yonder	there she his body cast	he will die	
wā'hi',	no'k'	iā'	kī'	te'hawē ^{n'} he'io ^{n'} .	E' hi'tre'se' o'hoñtā-	2
verily,	but	not,	I be- lieve,	he has died,	There there he moved about	
ko ^{n'} 'šo ^{n'} .	No'k'	a'kare'	e'	nā'toñtā're'	dji' iakono ^{n'} 'sote' ne'	3
it grass in, along	And	after a time	there	thence he came	where her house stands the	
ro'sot'hā',	no'k'	sa'houwane ^{n'} niā'm'	wā'iro ^{n'} :	"I-sī' noñ'we'	4	
his grand- mother,	and	she him drove away again	she it said:	"Yonder place		
niā'hā'se ^{n'} .	iā'	othe'no ^{n'}	thā'tewakato ^{n'} hwēñdjioñ'nī'	ne' takoñkāñ'-	5	
thither do thou go,	Not	anything	I am in need of it	the I thee should		
erake',	a'se'kē ^{n'}	i'se'	wā'hi'	she'rio'	ne' kheičē ^{n'} 'ā'. Wā's',	6
see,	because	thou	verily	thou her didst kill	the my offspring, Go,	
nio'	kā'ti',	i'sī'	noñ'we'	niā'hā'se ^{n'} ."	To'kē ^{n'} ske' kā'ti' i'sī'	7
so be it	so then, far, yonder	place	thither do thou go,"	It is true	so then far, yonder	
noñkā'ti'	ioñsa're',	No'k'	e'	kī'	i're'se' iā' i'no' te'kē ^{n'}	8
the side of it	again he went,	And	there,	I be- lieve,	he went about not far it is	
ne'	dji'	kano ^{n'} 'sote'	noñ'we',	tā'hno ^{n'}	rotā'kari'te' ne'	9
the	where	it house stands	place,	and	he was well the	
raksā'a'	io'sno're'	dji'	rote'hiā'roñ'tie'.			10
he child	it is rapid	where	he is increasing in size,			
A'kare'	nēñ'	wā'hata'čēñnoñ'nī'	(? wā'hata'čēñnoñ'niē ^{n'}), ^a	kāičēñ'-	11	
After a time	now	he made a bow for himself		it		
kwire'	o'mi'	wā'roñ'nī',	Nēñ'	wā'hi'	roičē ^{n'} čē ^{n'} 'hā'tie'se', E'rok	12
arrow	also	he it made,	Now	verily	he went about shooting it, Every- where	
i's're'	se',	a'se'kē ^{n'}	nēñ'	se'	wā'hi' akwā' ^{n'} kē ^{n'} ' niwato ^{n'} -	13
again he went	indeed,	because	now	indeed	verily very here so it earth	
hwēñ'djiā',	lote'hiā'roñ'tie'	se'	wā'hi'	ne'	o ^{n'} hwēñ'djiā', Ne'	14
large (is),	It continued to increase in size	indeed	verily	the	it earth, The	

^aThis is the usual form of the next preceding term.

continued to grow in size. So at times he would return to the side of the lodge. The other boy, his younger brother, looked and saw that he had a bow and also an arrow. Then he spoke to her, his grandmother, saying: "Thou shouldst make for me a bow and also an arrow, so that I also should have them." So, thereupon, she made him a bow and also an arrow; and, then, therefore, they both had bows and arrows.

So now, verily, they two wandered about shooting. So then he whose body was exactly like that of a man-being went in his shooting along a lake shore, even at the water's edge. There stood a clump of bushes there, whereon rested a flock of birds. He shot at them and they flew over the lake, but the arrow fell into the water. Thereupon he went thither to the water's edge, and cast himself into the lake; he desired to go and recover his arrow. So when he leaped into the

- 1 ká'tí' sewatie're'n^s kanoⁿsák'tí' sa're'te'. Wá'hatkát'ho' ' ne'
so then sometimes house beside again he He looked the
would go.
- 2 shāiá'tā' ne' iá'tāte'kēn'á' ro'ēn'nāiēⁿ kāiēn'kwire' o'ní'. Nēn'
he one the they two are re- he it bow has it arrow also. Now
person related as brothers
- 3 wā'shakawēⁿ'há'se' ne'ne' ro'sot'hā' wā'hēn'roⁿ': "A'skwā'ēn-
he her said to the that his grand- he it said: "That it bow
mother shouldst make
- 4 noñ'niēⁿ no'k' o'ní' ne' kāiēn'kwire'. aonkiēn'tāke' o'ní' nīⁿ."
for me but also the I it should have also the I."
- 5 Ta'. e'tho'ne' nēn' wā'hoñwā'ēñnoñ'niēⁿ no'k' o'ní' ne'
So, at that now she it him bow made and also the
time
- 6 kāiēn'kwire'. Ta'. nēn' wā'hi' tenidjia'roⁿ' ronā'ēñ'nāiēⁿ no'k'
it arrow. So, now verily they both they bow had and
- 7 o'ní' ne' kāiēn'kwire'.
also the it arrow.
- 8 Ta'. nēn' wā'hi' te'hoñnatawēñ'rie'. rotiiēⁿ'ēñ'hā'tie'se'. Ta'.
So, now verily they traveled about, they went about So,
shooting.
- 9 ne' ka'tí' ne' tkāie'rí' oñ'kwe' nī'hāiá'to'tēⁿ dji' roiēⁿ'ēñ'hā'tie'se'.
the so then the it is cor- man- such his body where he goes about
rect being kind of (is) shooting,
- 10 kaniataráktā'tie' i're' dji' teio'hnekāk'te'. E' io'hiano'kote'
it lake along side of he where it liquid (water) ends There it clump of bushes
walks (water's edge), stood
- 11 tā'hnoⁿ' e' kē'tho'kwā'here' tei'tēñ'á'. Wā'hā'ia'ke'. tā'hnoⁿ'
and there it bunch rested on bird, He shot, and
- 12 kaniatara'ke' niā'kā'tie' tā'hnoⁿ' awēñ'ke' iā'hā'ho' ne'
it lake on thither it and it water in there it im- the
drew mersed itself
- 13 raiēñ'kwire'. E'tho'ne' e' niā'hā're' dji' teio'hnekāk'tā'
his arrow. At that there thither he where it liquid (water)
time went ends
- 14 tā'hno' o'k' iā'hatia'tōñ'tí' kaniatara'ke'. wā're're' oñsekkō'hā'
and only, thither he his it lake on, he it intended I it will go after
body cast again

water, he did not feel that he had plunged into the water, because he fell supine on the ground. There was no water there. He arose and was surprised that a lodge stood there, and that he had arisen beside the doorway. He looked into the lodge and saw a man sitting therein. The man who was sitting in the lodge said: "Enter thou here." So then he entered, and he who sat therein said: "Thou hast now arrived. I assuredly invited thee that thou shouldst come here. Here, then, lies the reason that I sent for thee. It is because I hear customarily the kind of language thy grandmother uses toward thee. She tells thee that she does not love thee, and the reason of it is that she believes that what Tawiskaro" customarily says is true. He says, customarily, of course, that thou killedst her who was the mother of

ne'	raoiēn'kwire.	Ne'	kā'ti'	dji'	nēn'	ia'thēnniteo" ⁿ kwā'kwe'	1		
the	his arrow,	The	so then	where	now	thither he leaped			
o'hnekā'ke'	ia'	te'hottō'kē" ⁿ	ne'	ia'ho'sko'o" ⁿ	ne'	o'hnekā'ke'.	2		
it liquid on	not	he it noticed	the	thither he had fallen into water	the	it liquid on,			
a'se'kē" ⁿ	o'hwēndjia'ke'	ia'hāshā'ti'ne'.	ia'	kan'ekā'	teka'hne'ko'.	3			
because	it earth on	there he fell supine,	Not	anywhere	it liquid contained,				
Sa'hatkets'ko'	nēn'	wā'hatie'rē" ⁿ	o'k	e'	kano" ⁿ sote'	dji'	4		
Again he arose	now	he was surprised	only	there	it house stands	where			
ka'n'hokā'ron'te'	ak'tā'	e'	noñ'we'	oñsa'hatkets'ko'.	Nēn'	ia'	5		
it doorway is open	nearby	there	place	again he arose,	Now	there			
hatkāt'ho'	kano" ⁿ sako" ⁿ	wā'ho'kē" ⁿ	roñ'kwe'	e'	thēn'tero" ⁿ .	6			
he looked	it house in	he him saw	he man-being (is)	there	there he rested,				
Nēn'	wā'hēn'ro" ⁿ	ne'	kano" ⁿ sāko" ⁿ	thēn'tero" ⁿ :	"Kasatau'eia'te'."	7			
Now	he it said	the	it house in	there he rested;	"Thence do thou enter."				
Ta'.	e'tho'ne'	nēn'	ia'hatau'eia'te'.	tā'hno" ⁿ	nēn'	wā'hēn'ro" ⁿ	8		
So,	at that time	now	there he entered,	and	now	he it said			
ne'	thēn'tero" ⁿ :	"Nēn'.	wā'sewē'.	I'	wā'hī'	ieko" ⁿ hnoñ'ko" ⁿ	9		
the	there he abides;	"Now,	thou hast arrived.	I	verily	hence I thee sent for			
ne'	aoñta'se'.	Kē" ⁿ	ka'ti'	kari'hoñ'ni'	dji'	ieko" ⁿ hnoñ'ko" ⁿ	10		
the	thou shouldst come,	Here it is	so then	it it causes	where	hence I thee sent for			
a'se'kē" ⁿ	wākathoñ'te'	ē" ⁿ s	ne'	sa'sot'hā'	dji'	nikari'ho'tē" ⁿ	11		
because	I it hear	customarily	the	thy grandmother	where	such it matter kind of			
iako'thāre'	ne'	ise'ke'.	lesa'hro'rīs	dji'	ia'	teiesanoro" ⁿ khwa'.	12		
she speaks	the	thou (thine) to,	she thee tells	where	not	she thee loves (esteems),			
ne'	tiōri'hwā'	dji'	ne'	tiakawe'tā'ko" ⁿ	ne'	Tawiskaro" ⁿ	dji'	13	
the	just it it is cause of	where	the	so she it firmly believes	the	Flint (Crystal)	where		
nā'ho'tē" ⁿ	ē" ⁿ s	ra'to" ⁿ .	Ra'to" ⁿ	ē" ⁿ s	wā'hī'	ī'se'	she'rio'	ne'	14
such kind of thing	customarily	he it says,	He it says	customarily	verily	thou (it is)	thou her	thou didst kill	
ietchī'nistēn'ā'-kē" ⁿ hā'.	Ta'.	ia'	to'kē" ⁿ se'	te'kē" ⁿ	dji'	nā'ho'tē" ⁿ	15		
she of you two mother	was,	so,	not	it is true	it is	where	such kind of thing		

you two. Now, what he customarily says is not true, and the grandmother of you two firmly believes the things that he says; so that is the reason that I desire that thou shouldst come hither. For the fact is, she discriminates between you two, loving him, but not thee. Here, then, I have made a bow and an arrow as well for thee. Here, then, take them." So thereupon he accepted them. They were marvelously fine in appearance. He said: "Thou must make use of these as thou goest about shooting, for sometimes thou hast asked thy grandmother to make thee a bow somewhat better than the one thou madest for thyself, yet she would, customarily, not give ear to it, and besides that she would habitually refuse, and then order thee away. She would customarily say: 'Go thou from here. I have no desire to be looking at thee, for thou art the one assuredly who killed my girl child.' Now this, customarily, was the kind of discourse she spoke. So now, then, another thing. Here, of course, are two

- 1 ě's ra'toⁿ; no'k' ne' ietchi'sot'hă ne' tiakawe'tă'koⁿ ne' dji'
cus- he it says; and the your two grand- the so she it firmly believes the where
tomarily mother
- 2 nă'ho'tên' ra'toⁿ; ta', ne' tiiori'hwă' wăke'roⁿ kēⁿ ě'te'se'te'.
such kind of thing he it says; so, that so it reason is I it pur- posed here ě'te'se'te'.
come.
- 3 Ne' dji' teiakoti'hēⁿ raoⁿhă' roñwanoroⁿklwă', no'k' nī'se'
The where she one to the other prefers he him- self she him loves, and the
thou
- 4 iă'tēⁿ. Kēⁿ kă'ti' konă'ẽnoñniēn'ni', no'k' o'ni' ne'
not at all. Here it is so then I thee it how have made and also the
for,
- 5 kaiēñ'kwire'. Ko' kă'ti'." Ta', e'tho'ne' nēñ' wă'hăie'nă'.
it arrow. Here (it is) so then." So, at that time now he it took.
- 6 Akwă' ionē'hă'kwă't ioră'se'. Wă'hēñ'roⁿ: "Ne' ěⁿsats'thăke'
Very it is marvelous it is fine in appearance. He it said: "That thou it shalt use
habitually
- 7 ne' dji' săiēⁿhă'tie'se'. a'se'kēⁿ sewatie'rēⁿ wă'sheri'hwanōñ-
the where thou goest about shooting, because sometimes thou her askedst
- 8 toⁿse' ne' sa'sot'hă' ne' āiesă'ẽnoñ'niēn' ne' sēⁿhă'
question the thy grand- mother the she it how should make for thee the more
- 9 āioian'ereke' ne' dji' nī'io't ne' satatsă'ñi', iă' kī' ěⁿs
it would be good the where so it is the thou thyself didst not, I custom- believe, arily
- 10 thăioñthoñ'tate' nēñ' tă'hmoⁿ āiesate'kwă'te'. Wă'roⁿ ěⁿs:
she it would consent to now and she thee would order away. she it said custom- arily:
- 11 'I'si' non'we' iă'ha'se' iă' thă'tewakatoⁿhwēñdjiōñ'ni' ne'
"Far the place there do thou go. Not I it desire, (it is needful for me) the
- 12 takoñkan'ereke'. I'se' wă'hī' se' she'rio' ne' kheiēñ'ă. Ta'.
I thee should see. Thou verily indeed thou her didst kill the my off- spring. So,
- 13 e' ěⁿs niieri'ho'tēⁿ dji' iako'thăre'. Ta', nēñ' a're' o'ă'.
thus cus- tomarily such her tale is where she is talking. So, now again other it is.
- 14 Kēⁿ wă'hī' tekanoⁿkwēñ'iake' tekoñteroñ'weks o'nēⁿ'ste' ne'
This verily two it ears of corn in number white = (shriveling) it corn the

ears of sweet corn. These thou must take away with thee. One of the ears is not yet ripe; it is still in its milky state, but, as to the other, it is mature. Thou must take them with thee. As to the one in the milky state, thou must roast it for thyself; but as to the one that is mature, it shall be for seed corn." Thereupon, then, when he had finished speaking, telling him all things, he said: "Here they are, then." Whereupon he took them.

It was at this time also that he told him, saying: "But, as to that, I am thy parent." That was said by him whose lodge stood there and who is the Great Turtle. Then the young man departed.

So then when he had returned home in traveling, he would habitually run along the lake shore and would say, customarily: "Let this earth keep on growing." He said: "People call me Maple Sprout

ic ^h se'shawē'. hence it thou shalt take.	Ne' The	skano' 'kwen' iat one it ear of corn	ic ^h not	teiotonni's'o'. it has ripened,	se'ko'. still	1		
oko ⁿ seron'tā' it milky is	(tokā'sero'tā') ^a	i'kē ⁿ , it is,	no'k' and	ne' ē ⁿ 'skā' the one	iotonni's'o' ⁿ it is ripe	2		
nā' that one	ne' the that	ic ^h se's'hawē'. hence thou shalt take it.	Ne' The	oko ⁿ seron'tā' it is milky	ē ⁿ 'satenē ⁿ s- thou thyself shalt roast corn for	3		
ton'tē ⁿ that one	nā' that that	ne' and	no'k' the	ē ⁿ 'skā' the one	ne'ne' the that	iotonni's'o' ⁿ it is ripe	4	
ē'ieiēntho'thāke' one will use it to plant (for planting)."	nā' that one	ne' the that	ne' the	E'tho'ne' At that time	ka'ti' so then	dji' nēn' where now	5	
wā'hari'hō'ktē' he it matter ended	akwe'ko' it all	wā'ho'hro'm' he him told	nēn' now	wā'hēn'ro" he it said:			6	
"Ko'. "Here it is,	ka'ti'. so then,"	E'tho'ne' At that time	nēn' now	wā'hāie'nā'. he them took.			7	
Nēn' Now	o'nī' also	e'tho'ne' at that time	nēn' now	wā'ho'hro'rī' he him told	wā'hēn'ro" he it said:	"I' nā' it is that one	8	
konien'ā'. I am thy parent."	Ne' That	nā' that one	wā'hēn'ro" he it said	ne' e' the there	ni'hono ⁿ 'sote' just his lodge stands	ne'ne' the that	9	
Haniā'tē ⁿ 'kowā' He Turtle Great	kē ⁿ 'i'kē ⁿ . this it is,	Ta'. So,	e'tho'ne' at that time	nēn' now	sa'hā'tēn'ti' he started again	ne' the	10	
ranekē'tero'. he young man.							11	
Ne' The	kā'ti' so then	ne' the	nēn' now	ciiche'sro' there he reached home	nēn' now	wā'hī' verily	dji' te'hota- where he	12
wēn'rie'. travels.	kaniataraktā'tie' it lake alongside of	ē ⁿ 's custom- arily	niā'hatak'he'. just he would run,	ra'to' he it says	ē ⁿ 's; custom- arily:			13
"Iote'hiā'ron'tie' "Let it increase in size	ne' the	kē ⁿ 'i'kē ⁿ . this it is	ioton ⁿ 'hwēn'djiāte'. it earth (is) present here,"	nēn' now	tā'hno ⁿ ' and			14

^aThis is the usual form of the next preceding term.

[Sapling].” Verily, as far as he customarily ran, so far the earth grew anew, and, besides that, maple saplings customarily would produce themselves. So then, it was his custom to do thus. On whatever side in turn he would run along the shore of the lake, just as far as he would run, just so far would this come to pass: new earth would form itself, and also maple saplings formed themselves into trees. He also said, customarily, as he ran along: “Let the earth increase in size” and: “Maple Sapling will people habitually call me.” Thus it was, by means of this kind, that the earth became enlarged to the size it now has when we look at the size of this world.

So then, at this time, in turn, he formed severally the various bodies of the animals. Therefore, Sapling customarily would take up a handful of earth, and would cast it upward. Customarily, many hundreds of living things, as many as the handfuls he threw up,

- 1 “Wā’tā” Oteroñtoñni’ā’ ion’kiats.” Ne’ kā’ti’ ne’ dji’ ē’^s
 “Maple It Sapling (it itself they me name The so then the where cus-
 made small tree) habitually.” tomarily
- 2 niio’re’ niā’hatak’he’ e’ hē’^s niio’re’ ā’sē’ oñto’ⁿhwēñdjiōñ’ni’.
 so it is so thither he ran there custom- so it is it new it itself earth made, cus-
 distant arily distant (is)
- 3 nēñ’ tā’^{hno}’ wā’tā’ oteroñtoñni’ā’ ē’^s oñteroñtoñ’ni’. E’tho’
 now and maple it sapling (it itself custom- it itself made into Thus
 made small tree) arily tree.
- 4 kā’ti’ nī’hāier’^{hā}’ dji’ o’k’^o noñka’ti’ ē’^s niā’hatak’he’ kaniā-
 so then so it he does where only the side of it custom- so thither he ran it lake
 arily
- 5 taraktā’tie’ dji’ niio’re’ niā’hatak’he’ e’^o hē’^s nā’ā’wē’ⁿ, ne’
 alongside of where so it is so thither he ran there custom- so it the
 distant happened,
- 6 ā’sē’ oñto’ⁿhwēñdjiōñ’ni’. no’k’^o ho’ni’ ne’ wā’tā’ oñteroñtoñni’ā’.
 it new it itself earth found, and also the maple it made itself into
 (is) small tree.
- 7 Ne’ ē’^s o’ni’^o ratoñ’ne’ ne’ nēñ’^o rata’^hhe’: “Iote’^hhiāroñ’tie’
 The custom- also he went the now he ran: “Let it increase in
 arily saying size
- 8 ne’^o o’ⁿhwēñ’djiā’,” ne’^o o’ni’^o ne’ “Oteroñtoñni’ā’ ion’kiats.”
 the it earth.” the also the It Sapling one me calls
 (it, o’k’^o, e’^o)
- 9 Ta’, ē’tho’^o nitioiera’to’ⁿ ne’ dji’^o io’ⁿhwēñdjiowa’n’^{hā}’o’ⁿ ne’
 So, thus so it did by means the where it earth became large the
 of this
- 10 dji’^o ni’io’t ne’ dji’^o tewakan’ere’ ne’ dji’^o niwato’ⁿhwēñ’djiā’.
 where so it is the where we it see the where so it earth large (is).
- 11 Ta’, e’tho’ne’ ne’ noñ’wā’ koñtirio’o’ko’ⁿ wā’shakotiiā’toñni-
 So, at that the this time they animals, he their bodies
 time
- 12 ā’nio’ⁿ. Ne’ kā’ti’ ne’ Oteroñtoñni’ā’ o’ⁿhwēñ’djiā’ ē’^s
 made The so then the It Sapling it earth custom-
 plurally.
- 13 wā’tā’tēa’ⁿak’wē’^o no’k’^o e’^oneke’^o e’^o iā’ho’ti’. E’so’ e’^o
 he it handful picked up and high up custom- there he it Many custom-
 arily threw, arily
- 14 tekoñ’niā’we’^o a’e’rē’ⁿ ē’^s wā’koñtitenon’tie’ dji’^o nī’ko’ⁿ iā’ho’^o-
 they hundreds in all custom- they went flying where so it thither
 (are) directions arily numbers

flew away in different directions. He customarily said: "This shall continue to be your condition. When ye wander from place to place, ye must go in flocks." Thereupon a duty devolved upon this species of animals; for example, that they should habitually make roosts. Now, of course, different animals were severally asked to volunteer to aid man. Whichever of them would give ear to this, would say to it: "I, I think, will volunteer." Thereupon they would customarily ask him, saying: "Well then, permit us to see in what way thou wilt act when thou protectest thy offspring." The Bear, therefore, volunteered. Now then he acted so rudely that it was very marvelously terrifying. The manner in which he would act ugly would, I think, kill people. Thus, indeed, he exhibited to them how he would defend his offspring. They said: "Not at all, we think, shouldst thou volunteer." Whereupon, of course, others

tea'noñ'ti'. he handfuls threw.	Wă'hěñ'ro" He it said	ě ⁿ 's; custom- arily:	"E', "Thus,	ni'se' the thou	ně ⁿ io'to ⁿ 'hăke' so it will continue to be	ne' the	1	
dji' where	tě ⁿ teiatawěñrie'hăke' she will continue to travel	ě ⁿ teieñnitio'kwaratiě'seke'. ye will go about in groups (bodies)."	E'tho'ne' At that time				2	
noñ'we' place	wă'onnateri'hwăieñ'hă'se' it them duty became for	ne' the	koñtirio'o'ko" they animals	o ⁿ 'kă' who (it is)			3	
ě ⁿ ie'nă'kwă'r'ho'seke'. one roosts will form.	Něñ' Now	wă'hî' verily	ne' the	koñtirio'o'ko" they animals	o'ă' other	o'k' only	4	
ě ⁿ 's custom- arily	shoñwari'hwanoñtoñ'nî' he them duties assigns to	ne' the	a'hathoñkăr'ă'ke'. he should volunteer to do it.	On'kă' Who	o'k' just		5	
ě ⁿ 's custom- arily	wă'hathoñ'tate' he would consent to it	wă'hěñ'ro" he it said:	"I' (it is),	ki'' believe,	ě ⁿ kathoñkăr'ă'ke'. I will volunteer to do it."		6	
E'tho'ne' At that time	ě ⁿ 's custom- arily	wă'hoñwari'hwanon'to ⁿ 'se' they him asked	wă'hoñni'ro" they it said	ě ⁿ 's; custom- arily:			7	
"To', "How	kă'ti' so then	iakwatkăt'ho' let us see	to' how	ně ⁿ te'siere' so thou wilt do it	ne' the	něñ' now	ě ⁿ 'sate- thou wilt	8
wirake'nhă'. thy young defend."	O'kwa'rî', Bear,	ki'', I believe,	wă'hathoñkăr'ă'ke'. he volunteered (scored stick).	E'tho'ne' At that time			9	
něñ' now	wă'hateri'hwă'ksă'te'. he his matter acted ugly.	Akwă' Very	ione'hă'kwăt. it is marvelous,	teiotěno ⁿ 'hi- it is aston-			10	
ani'to ⁿ ; i-thing,	iotte'ro ⁿ . it is frightful.	A'shako'rio' It one would kill,	ki'' I believe,	ne' the	oñ'kwe' man- being	dji' where	na'hă'iere' so he would act	11
dji' where	wă'hateri'hwak'să'te'. he his matter acted ugly,	Něñ' Now	wă'hî' verily	wă'shakona'toñ'hă'se' they him showed			12	
dji' where	něnthă'iere' so he will act	ne' the	ě ⁿ 'hatewirake'nhă'. he his young will defend.	Wă'hoñni'ro": They it said:	"Iă' "Not,		13	
ki'' I be- lieve,	î'se' thou	thă'sathoñkăr'ă'ke'. thou shouldst volunteer to do it."	Tă', so,	něñ' now	wă'hî' verily	o'ă' other it is	o'k' only	14

offered themselves as volunteers. Nevertheless, none were acceptable, because their methods of defending their offspring were terrible. So one after another volunteered. After a while the Pigeon said: "It is time now, I think, that I should volunteer." Whereupon, assuredly, they said: "How then wilt thou do when thou protectest thy offspring? Let us see." Then Pigeon flew hither and thither, uttering cries as it went. Then sometimes it would again alight on a bough of a tree. In a short time it would again fly, winging its way from place to place, uttering cries. So then they said: "Now, this will be suitable." At the same time they had lying by them a dish containing bear's oil; they therein immersed Pigeon, and they said: "So fat shall thy offspring customarily be." It is for this reason that the young of the pigeon are as fat as a bear usually is.

1	ě ⁿ s	shothoñkariā ⁿ ko ⁿ .	lā ⁿ	kī ⁿ	thakāie ⁿ rite ⁿ	sō ⁿ djī ⁿ	ě ⁿ s	roti-
	custom-	again he volunteers.	Not,	I	it would be	because	custom-	their
	arily			believe,	correct		arily	
2	weieñmātsā ⁿ nī ⁿ	ne ⁿ	wā ⁿ hatewirāke ⁿ nhā ⁿ .	Ta ⁿ .	e ⁿ	kā ⁿ tī ⁿ	wā ⁿ hī ⁿ	
	manner of acting	the	he his young would	so,	thus	so then	verily	
	(is) frightful		defend.					
3	nī ⁿ io ⁿ t	o ⁿ lā ⁿ	o ⁿ k ⁿ	shothoñkariā ⁿ ko ⁿ .	No ⁿ k ⁿ	hā ⁿ kare ⁿ	nē ⁿ	ori ⁿ te ⁿ
	so it is	other	only	again he volunteers to	And	after a	now	it pigeon
	it is	it is	do it.	do it.	time			
4	wā ⁿ hēñ ⁿ ro ⁿ :	"Nēñ ⁿ	kī ⁿ	i ⁿ	ě ⁿ kathoñkar ⁿ iā ⁿ ke ⁿ ."	E ⁿ tho ⁿ ne ⁿ	wā ⁿ hī ⁿ	
	he it said:	"Now,	I	I,	I will volunteer to do it	At that	verily	
		believe,			(score stick)."	time		
5	wā ⁿ hoñni ⁿ ro ⁿ :	"To ⁿ .	kā ⁿ tī ⁿ	ia ⁿ kwatkat ⁿ ho ⁿ	dji ⁿ	nē ⁿ te ⁿ sieri ⁿ	ne ⁿ	
	they (m.) it said:	"How,	so then	let us see it	where	so thou wilt	the	
						act		
6	nēñ ⁿ	ě ⁿ satewirāke ⁿ nhā ⁿ ."	E ⁿ tho ⁿ ne ⁿ	nēñ ⁿ	ne ⁿ	ori ⁿ te ⁿ	wā ⁿ katie ⁿ so ⁿ	
	now	thou thy young will	At that	now	the	it pigeon	it flew about from	
		defend?"	time				place to place	
7	io ⁿ tharātie ⁿ se ⁿ .	Sewatie ⁿ rē ⁿ	nēñ ⁿ	a ⁿ re ⁿ	okwira ⁿ ke ⁿ	shēñmits-		
	it went about	Sometimes	now	again	it shrub	(branch) on	again it	
	uttering cries.							
8	kwa ⁿ rē ⁿ .	Nā ⁿ he ⁿ ā ⁿ	o ⁿ k ⁿ	ě ⁿ s	no ⁿ k ⁿ	hā ⁿ re ⁿ	toñsakā ⁿ tē ⁿ	
	would alight.	In a short	only	custom-	and	again	it would	
		time		arily			fly,	
9	sakatie ⁿ so ⁿ	io ⁿ tharātie ⁿ se ⁿ .	Nēñ ⁿ	wā ⁿ hoñni ⁿ ro ⁿ :	"Nēñ ⁿ	ne ⁿ		
	again it flew from	it went about	Now	they (m.) it said:	"Now	that		
	place to place	uttering cries.						
10	ie ⁿ kāie ⁿ rite ⁿ ."	E ⁿ tho ⁿ ne ⁿ	nēñ ⁿ	roñnatek ⁿ sāie ⁿ	o ⁿ kwa ⁿ ri ⁿ	kēñ ⁿ ie ⁿ		
	it will be correct	At that	now	they a vessel for	it bear	it oil		
		time		themselves have set				
11	i ⁿ kare ⁿ	e ⁿ	kā ⁿ tī ⁿ	iā ⁿ hoñwā ⁿ sko ⁿ	ne ⁿ	ori ⁿ te ⁿ .	nēñ ⁿ	tā ⁿ hmo ⁿ
	it con-	there	so then	there they him	the	it pigeon,	now	and
	tains			immersed				
12	wā ⁿ hoñni ⁿ ro ⁿ :	"E ⁿ	ě ⁿ s	nī ⁿ se ⁿ	nēñ ⁿ ionare ⁿ sē ⁿ hāke ⁿ	ne ⁿ	shei-	
	they (m.) it said:	"Thus	custom-	the	so they will be fat	the	thy	
			arily	thou				
13	ěñ ⁿ okon ⁿ ā ⁿ ."	(Ne ⁿ	kā ⁿ tī ⁿ	kari ⁿ hoñ ⁿ nī ⁿ	ne ⁿ	ori ⁿ te ⁿ	aotiwi ⁿ rā ⁿ	e ⁿ
	offspring."	(The	so then	it reason is	the	it pigeon	their off-	thus
						spring		
14	nīonare ⁿ so ⁿ	dji ⁿ	nī ⁿ io ⁿ t	e ⁿ s	ne ⁿ	o ⁿ kwa ⁿ ri ⁿ	io ⁿ re ⁿ sē ⁿ ."	
	so they fat (are)	where	so it is	custom-	the	it bear	it is fat.)	
				arily				

During this time Tawĩ'skaroⁿ was watching what Sapling was doing. Thereupon he began to imitate him by also making animal bodies. But this work was too difficult for him to allow his doing it correctly. He failed to make correctly the bodies of the animals just as they are. He formed the body of a bird as he knew it. So, when he had finished its form, he let it go, and now, I think, it flew. Forsooth, it succeeded in flying, but it flew without any objective point. And, I believe, it did not become a bird. Now then he had completed the body of what we know as the bat. So then, when he, Sapling, had completed in their order the bodies of the marvelously various kinds of animals, they began to wander over the face of the earth here present.

Then, as Sapling was traveling about over the face of the earth, he, after a while, marveled greatly that he could not in any

Ne'	kā'ti'	ne'	Tawĩ'skaro ⁿ	e'	te'hakan'ere'	ne'	dji'	nĩ'ha-	1
The	so then	the	Flint (Ice, Crystal)	there	he it watched	thew	here	so he	
tie'r'hä'	ne'	Oteroñtoñni'ä'	Nēñ'	tā'hno ⁿ	wā'hi'	tā'honā-			2
is doing	the	It Sapling.	Now	and	verily	he him imi- tated			
ke'rē ⁿ	nēñ'	wā'hāiā'toñniā'nio ⁿ	o'ni'.	Nā'	ne'	no'k'			3
	now	he their (z.) bodies plurally made	also.	The that	that one	and			
wā'hono'ro ⁿ se'	aoñta'hoieri'to ⁿ hake'	ne'	dji'	nikoñtiā'to'tē ⁿ se'.					4
he it failed to do	he it should have done correctly		the where	so their kinds of body plurally.					
Tei'tēñ'ä'	wā'hāiā'toñ'ni'	ne'	dji'	roteriēñ'täre'.	Ne'	kā'ti'	ne'		5
Bird	he its body made	the	where	he it knows.	The	so then	the		
dji'	nēñ'	wā'hāiā'tis'ä'	wā'ha'tkā'we',	nēñ'	ki'	wā'tka'tē ⁿ .			6
where	now	he its body finished	he it let go,	now,	I be- lieve,	it flew.			
To'kē ⁿ ske'	ki'	oñ'to ⁿ	wā'tka'tē ⁿ .	O'k'	kē ⁿ '	thiā'ka'tie'	no'k'		7
It is true,	I be- lieve,	it was successful	it flew.	Just	here it is	just thither it went flying	and		
ä'	ki'	tei'tēñ'ä'	teiotoñ'o ⁿ .	Ne'	wā'hi'	wā'hāiā'tis'ä'			8
not,	I be- lieve,	bird	it has become.	The	verily	he its body finished			
noñ'wā'	ne'	tewāiēñte'rī'	iakoho ⁿ 'tariks	koñwa'iats.	Ne'	kā'ti'			9
this time	the	we it know	it bites one's ears (bat)	they it call.	The	so then			
ne'	nēñ'	ne'	Oteroñtoñni'ä'	sa'has'ä'	akwe'ko ⁿ	wā'shakoñä'			10
the	now	the	It Sapling	again he it finished	it all	he made			
toñniā'nio ⁿ	ne'	koñtiro'o'ko ⁿ	ne'	ione'hra'kwā't	e'so'				11
their body plurally	the	they animal (are)	the	it is wonderful	many				
niiono ⁿ 'hwēñdjia'ke'.	Nēñ'	wā'hi'	wā'tkoñtawēñ'rie'	ne'	dji'				12
they lands (kinds) in num- ber (are.)	Now	verily	they traveled about	the	where				
io ⁿ 'hwēñdjia'te'.									13
it earth present (is).									
Ne'	kā'ti'	ne'	Oteroñtoñni'ä'	ne'	dji'	te'hotawēñ'rie'	ne'		14
The	so then	the	It Sapling	the	where	he traveled	the		
dji'	io ⁿ 'hwēñdjia'te'	ä'kare'	nēñ'	wā'hori'hwane'hra'ko'	ä'				15
where	it earth present is	after a time	now	he matter was astonished at			not		

place still see the different kinds of animals. Thereupon he traveled about over the face of the earth seeking for them. He also thought, forsooth: "This is an astonishing matter; where, perhaps, have they gone—they, the animals whose bodies I have made?" So then, while he went from place to place, and while he was looking for the animals, he was startled. Near him a leaf made a noise, and looking thither he was surprised to see a mouse peering up there among the leaves. The mouse that he saw is called the Deer-mouse, and, of course, he had intended to shoot it, but the Deer-mouse spoke to him, saying: "Do thou not kill me. I will tell thee then where have gone those things thou art seeking, the animals." So then in truth he resolved not to kill it, and then he spoke and said: "Whither then have the animals gone?" Thereupon the Deer-mouse said: "In that direction there is

- 1 kân'ekâ' thaon̄sâ'ha'kēⁿ ne' koñtirio'o'koⁿ. Nēn' wā'hī'
anywhere again he them could the they (z.) animals Now verily
see (are).
- 2 wā'thatawēn'rie' wā'shakoia'ti'sāke'. Ne' o'nī' i're're': "Hā'nio'
he traveled he their bodies sought The also he thought: "Forsooth,
to find.
- 3 iori'hwane'bra'kwā't. kā' o'w'to' nīeione'noñ ne' kheia'tis'oⁿ
it it matter astonishing is, where it is perhaps just there they the I their (antr.)
bodies have formed
- 4 ne' koñtirio'o'koⁿ? " Ne' kā'ti' wā'hī' ne' dji' te'hotawēnrie-
they (z.) animals The so then verily the where he went about
(are)?"
- 5 hā'tie'se' ne' dji' shālā'ti'saks ne' koñti'rio' wā'batie'rēⁿ o'k'.
traveling the where again he their the they animals he was surprised just.
bodies seeks to find (are)
- 6 Kēⁿ noñ'we' e' wā'onera'tak'are' e' iā'hatkāt'ho' wā'ha-
Here the place there it leaf made a sound there there he looked he was
it is
- 7 tie'rēⁿ o'k' teino'wēⁿ o' toñtke'to'tēⁿ onera'tōkoⁿ. Tso-
surprised just mouse there it peeped up it leaf among. Deer-
(it leaves among)
- 8 tshot'hoⁿ koñwā'iat̄s ne' teino'wēⁿ wā'ha'kēⁿ. No'k' wā'hī'
mouse they it call the mouse he it saw. And verily
- 9 nā' raweron'ne' ēⁿhā'ia'ke' no'k' kī' toñta'ti' ne' teino'wēⁿ
that he had intended he it will shoot and, I be- thence it the mouse
one lieve, spoke (to him)
- 10 ne' o'nī' wā'kēn'roⁿ: "To'sā' takeri'io'. E'koⁿhro'ri' kā'ti'
the also it it said: "Do not thou me kill. I thee will tell so then
do it
- 11 kā' noñ'we' nīeione'noñ ne' teia'ti'saks ne' koñtirio'o'koⁿ."
where the place there they the thou their bodies the they animals (are)."
have gone seekest to find
- 12 To'kē'ske' kā'ti' wa're're' iā' thakri'io', nēn' tā'hnoⁿ ta'hata'ti'
It is true so then he it thought not I it should kill, now and he spoke
- 13 wā'hēn'roⁿ: "Kā' kā'ti' nīeione'noñ ne' koñti'rio'? " E'tho'ne'
he it said: "Where it is so then just there they the they animals At that
are?" are?" time
- 14 nēn' wā'kēn'roⁿ ne' Tsotshot'hoⁿ teino'wēⁿ: "E' noñ'we'
now it it said the Deer Mouse mouse: "There place

a range of great mountains of rock. There in the rocks they abide, and are indeed shut up. If, when thou arrivest there, thou lookest, thou wilt see a large stone placed over the cavern, which stone one has used for the purpose of closing it up. It is Tawiskaroⁿ himself and his grandmother who have together done this; it is they who imprisoned the animals." So then, therefore, he went thither. It was true then that a stone lay over the place where was the opening into the rock; it was closed therewith. So he then removed the stone from it, and he now said: "Do ye all come forth. For, assuredly, when I caused you to be alive, did I intend that ye should be imprisoned here? Assuredly, I intended that ye should continue to roam from place to place over this earth, which I have caused to be extant." Thereupon they did in fact come forth. There was a rumbling sound, as their feet gave forth sounds while

tiiionontäü'tie'	otstēn'rá'	e'	iotstēnrāka'ron'te'	-kowanē ⁿ ,	e'tho'	1
just there it moun- tain stands extended	it rock (is)	there	it rock cavern great (is)		there	
otstēn'ráko ⁿ	iekoñti'tero ⁿ	koti'n'ho'to ⁿ	se'.	To'ká'	nēn' e'	2
it rock in	there they abide	they are shut up	indeed.	If	now there	
īē ⁿ 'sewe'	ē ⁿ 'sukāt'ho'	kē ⁿ 'tstēnrowā'nē ⁿ	e'	ka'here'	dji'	3
there thou wilt arrive	thou wilt look	it rock large	there	it lies on it	where	
iotstēnrāka'ron'te'	ne'	ka'n'hoto ⁿ 'kwē ⁿ .	Rao ⁿ 'hā'	ne' Tawiskaro ⁿ		4
it rock cavern (is)	the	one it used to close it.	He himself	the Flint (Ice, Crystal)		
no'k' ne'	ro'sot'hā'	ne' e'	ni'hotü'e'rē ⁿ	nin'ho'to ⁿ	ne'	5
and the	his grand- mother	the thus	so they it did	they two shut them up	the	
koñti'rio'."	Ta', e'tho'ne'	nēn' e'	wa're'te'.	To'kē ⁿ 'ske'	kā'ti'	6
they animals (are)."	So, at that time	now there	thither he went.	It is true	so then	
e'	kē ⁿ 'tstēnrā'here'	dji'	noñ'we'	dji'	iotstēnrāka'ron'te' ^k	7
there	one it rock placed on it	where	place	where	it rock cavern (is)	
kan'ho'to ⁿ .	Ta', e'tho'ne'	nēn'	sa'hē ⁿ 'tstēnrā'hra'ko'	nēn'		8
one closed it.	So, at that time	now	again he rock took off	now		
tā'hno ⁿ '	wā'hēn'ro ⁿ :'	"Toñtasewāi'kē ⁿ 'ne'	akwe'ko ⁿ .	īā ⁿ '		9
and	he it said:	"Hence do ye come forth	it all.	Not		
se' wā'hī'	tewake'ro ⁿ	ne' dji'	kion'he'to ⁿ	kēnt'ho'-kē ⁿ '		10
in- deed	verily	I it intended	the where I thee caused to live	here, is it		
ē ⁿ 'senin'hoto ⁿ 'hāke'	(ē ⁿ 'sewan'hoto ⁿ 'hāke'). ^a	Wake'ro ⁿ	wā'hī'			11
ye will remain shut up.		I it intended	verily			
tē ⁿ 'tciatawēñrie'hāke'	ne' dji'	wāko ⁿ 'hwēñdja'tatē ⁿ ."	Ta'.			12
ye will continue to travel about	the	where I it earth made to be present."	So,			
e'tho'ne'	nēn' to'kē ⁿ 'ske'	toñtakoñtiia'kē ⁿ 'ne'.	Teio'to ⁿ 'hare'nio ⁿ			13
at that time	now it is true	thence they came forth.	It sound spread forth			
ne' dji'	wā'tionoñniakā're're'	ne' dji' nēn'	tcotiiake ⁿ 'o ⁿ 'hā'tie'.			14
the where	their feet (hoofs) sounded	the where now	again they were coming forth.			

^a This is the usual form of the next preceding term.

they kept coming forth. So, at this time, the grandmother of Tawĩ'skaroⁿ said: "What thing, perhaps, is now happening? There is a rumbling sound." She thus addressed her grandson, Tawĩ'skaroⁿ. Before Tawĩ'skaroⁿ could reply, she spoke again, saying: "It is true, undoubtedly, that Sapling has found them there where thou and I have the animals imprisoned. So then, let us two go at once to the place wherein we two immured them." Then at once they two went out, and without delay ran thither. So when they two arrived there, it was even so; the Sapling stood there, having opened the cavern in the rock, and verily a line of animals ever so long was running. The two rushed forward and took up the stone again, and again shut in those that had not come out, and these are animals great in size and now dwelling therein.

- | | | | | | | | |
|----|---|------------------------------|----------------------------------|-----------------------------------|-----------------------------------|------------------------|-------------------------------|
| | Ta', | e'tho'ne' | noñ'we' | Tawĩ'skaro ⁿ | ro'sot'hä' | wä'i'ro ⁿ : | "O' |
| 1 | So, | at that time | place | Flint
(Ice, Crystal) | his grand-
mother | she it said: | "What |
| | nä'ho'te ⁿ | o ⁿ 'te' | nioteri'hwatie're ⁿ | kē ⁿ i'ke ⁿ | teio'to ⁿ 'häre'." | | |
| 2 | kind of thing | perhaps | there it matter is being
done | this it is | it sound is present." | | |
| | wä'hoñwe ⁿ 'hä'se' | ne' | roñwatre ⁿ 'ä' | Tawĩ'skaro ⁿ . | lā' | hā're'kho' | |
| 3 | She it him said to | the | her grandson | Flint,
(Ice, Crystal.) | Not | yet | |
| | tethotä'ti' | ne' | Tawĩ'skaro ⁿ . | Toñtāioñtā'ti' | wä'i'ro ⁿ : | "Ori'hwĩ'o' | |
| 4 | again he
talked | the | Flint,
(Ice, Crystal.) | Thence again she
talked | she said: | "It is certain | |
| | noñ'wä' | ne' | Oteroñtoñ'ni''ä' | lā'hatsēn'ri' | dji' | noñ'we' | niethi- |
| 5 | this time | the | It Sapling | there he it found | where | place | there we
them have
shut |
| | n'ho'to ⁿ | ne' | koñti'rio'. | Ne' | kā'ti' | nakwä' | iokoñtä'tie' |
| 6 | up | the | they (are) ani-
mals. | The | so then | the very | at once there |
| | iet'ene' | dji' | noñ'we' | niethin'ho'to ⁿ ." | E'tho'ne' | nēñ' | iokoñtä'tie' |
| 7 | thither let
us two go | where | place | there we them have
shut up." | At that time | now | at once |
| | lā'niiakē ⁿ 'tä'tei', | nakwä' | o'k' e' | lā'tiara'täte'. | Ne' | kā'ti' | dji' |
| 8 | thither they two went
out, | the very | just | there | thither they two
went running. | The | so then where |
| | nēñ' | lā'hānewe' | to'kē ⁿ ske' | kā'ti' | e' i'rate' | ne' | Oteroñtoñni''ä'. |
| 9 | now | there they two
arrived | it is true | so then | there | he stood the | It Sapling, |
| | sho'n'hoton'kwē ⁿ | ne' | iotstēñraka'ron'te', | ne' | nakwä' | o'k' | he' |
| 10 | he had opened closed
place | the | it rock cavern (is), | that | the very | just | yon-
der. |
| | thā'tekanēñ'res | koñtitākhenon'tie' | ne' | koñti'rio'. | Nakwä' | o'k' | |
| 11 | there its line (is) long | they were along running | the | they animals
(are). | The very | only | |
| | ci-niñ'takoñtä'tie' | toñsa'nitstēñ'rä'kwe' | sa'nin'ho'to ⁿ | ne' | lā' | | |
| 12 | they went without
stopping | again they two stone took up | again they two it
closed | the | not | | |
| | thā'tetiotiākē ⁿ 'o ⁿ ä', | nakwä' | i'kē ⁿ | kario'towa'nē ⁿ se' | ne' | kā'ti' | |
| 13 | then they had come out, | the very | it is | it animal great (are) | the | so then | |
| | ne' | o'k' | he' | niiesäkon'hese'. | | | |
| 14 | the | just | there | just there again they
live. | | | |

Sapling kept saying: "Do ye two not again immure them." Nevertheless, Tawĩ'skaroⁿ and his grandmother just placed thereon other stones. So then the kinds of animals that we know are only those that came out again.

So then it came to pass that Sapling, as he traveled from place to place, went, after a while, along the shore of the lake. There, not far away, he saw Tawĩ'skaroⁿ, making for himself a bridge of stone [ice] across the lake, which already extended far out on the water. Thereupon Sapling went to the place where he went on working. So then, when he arrived there, he said: "Tawĩ'skaroⁿ, what is this that thou art doing for thyself?" He replied, saying: "I am making a pathway for myself." And then, pointing in the direction toward which he was building the bridge, he added: "In that direction there is a land where dwell great animals of fierce dispositions. As soon as I complete my

Ne'ne'	Oteroñtoñni'ä'	ra'to ⁿ :	“To'sä'	sasenin'ho'to ⁿ .”	1			
The that	It Sapling	he it says:	“Do not do it	again you two it close.”				
Sē ⁿ 'hä'	o'k'	toñtanitstēnra'rē ⁿ	ne'	Tawī'skaro ⁿ	no'k'	ne'	2	
More	only	they two rock laid on it	the	Flint (Ice, Crystal)	and	the		
ro'sot'hä'.	Ne'	kā'ti'	ne'	dji'	noñ'wä'	niiono ⁿ 'hwēñdjia'ke'	ne'	3
his grand-mother	The	so then	the	where	this time	so they lands (kinds) in number are	the	
koñti'rio'	ne'	tewäñtēn'rī'	e'	ni'ko ⁿ	ne'	teñtiotiakēn'o ⁿ .		4
they animals (are)	the	we them know	thus	so they number	the	again they emerged.		
Tä',	ne'	kā'ti'	wä'bi'	ne'	Oteroñtoñni'ä'	dji'	te'hotawēñrie'-	5
So,	the	so then	verily	the	It Sapling	where	he traveled	
hä'tie'se'	ä'kare'	nēñ'	kaniataräk'ti'	niä'ha're'.	E'	wä'hotkä'		6
about	after a time	now	it lake beside	thither he went.	There	he him saw		
tho' ne'	Tawī'skaro ⁿ	thä'onēñ'ä'	e'rē ⁿ	kaniatarä'ke'	sho ⁿ	otstēñ'rä'		7
the	Flint (Ice, Crystal)	already	far	it lake on along		it rock (ice)		
wä'hotaskoñniä'tä'	kwē ⁿ 'hä'tie'.	E'tho'ne'	ne'	Oteroñtoñni'ä'	e'			8
thither he it bridge goes on making of it for himself.		At that time	the	It Sapling	there			
niä'ha're'	dji'	noñ'we'	wä'hoio'tä'tie'.	Ne'	kā'ti'	ne'	dji'	9
thither he went	where	place	he working went ahead.	The	so then	the	where	
nēñ'	e'	iä'hä'rawe'	wä'hēñ'ro ⁿ :	“Tawī'skaro ⁿ ,	o'	ne'		10
now	there	there he arrived	he it said:	“Flint, (Ice, Crystal)	what (is it)	the		
ni'satie'r'hä'?	Tä'hari'hwä'sera'ko'	wä'hēñ'ro ⁿ :	“Wäkathä'boñni-					11
thou art doing?”	Thence he replied	he it said:	“I road am making for myself.”					
'hä'tie'.	iä'hä'tea'tē ⁿ	dji'	noñ'kā'ti'	nä'hoiera'to'hä'tie'	wä-			12
Thither he pointed	where	side of it	thither he his way was making	he				
'hēñ'ro ⁿ :	E'	noñ'we'	tio ⁿ 'hwēñdjia'te'	koñtiñio'towa'nō ⁿ 'se'				13
it said:	“There	the place	there it earth (is) present	they animals large (are)				

^aThis incident shows definitely that Flint, or rather Ice-coated or Crystal, is the Winter power. There is here a substitution of rock for ice, just as there has been in the name of this important nature force.

pathway to that other land, thereon will they habitually come over. Along this pathway will they be in the habit of coming across the lake to eat habitually the flesh of human beings who are about to be [who are about to dwell here] on this earth." So then Sapling said to him: "Thou shouldst cease the work that thou art doing. Assuredly the intention of thy mind is not good." He replied, saying: "I will not cease from what I am doing, for, of course, it is good that these great animals shall be in the habit of coming hither to eat the flesh of human beings who will dwell here."

So, of course, he did not obey and cease from building the bridge for himself. Thereupon Sapling turned back and reached dry land. So along the shore of the sea grew shrubs. He saw a bird sitting on a limb of one. The bird belonged to the class of birds that we

- 1 koñti'sero' 'hēⁿ'se' e' noñ'we' tkanak'ere'. Kawēñni'io' nēñ'
they fierce are there place there they So soon as now
inhabit.
- 2 ēⁿkathā'hīs' 'ā' ne' nēñ' e' iēñ'wawe' thī'kēⁿ tiōⁿ'hwēñdjā'te'
I shall complete the now there there it will that it is there it earth stands
my road
- 3 e' tēⁿ'tkoñne'thāke' o'hā'hā'ke' shoⁿ tēⁿ'koñtiā'jāk'seke' ne'ne'
there thence they will con- it path on along thence they will habitually the that
tinue to come cross the stream
- 4 ēⁿ'tkoñti'wā'brakhe'seke' ne' oñ'kwe'^a ioñnakerāt'he' ne' kēⁿ'
thence they meat will habitually the man-being they are about to the here
come to eat inhabit it is
- 5 ioⁿ'hwēñdjā'te' Ta'. e'tho'ne' ne' Oteroñtoñni'a' nēñ'
it earth is present." So, at that time the It Sapling now
- 6 wā'hawēⁿ'hā'se' ne' Tawī'skaro': "Ā'sā'tkā'we' dji' satie'reⁿ.
he it said to him the Flint: "Thou it shouldst where thou art at
(Ice, Crystal) cease from work.
- 7 iā' wā'hi' teioiān'ere' dji' nī'sa'nikoⁿ'hrō'tēⁿ." Tā'hari'hwā'se-
Not verily it is good where so thy mind is shaped." He replied
- 8 ra'ko' wā'hēñ'roⁿ: "Iā' thaka' 'tkā'we, dji' nā'ho'tēⁿ
he ti said: "Not I it should cease from where such kind of
thing
- 9 nikatie'r' 'hā'. Ioian'ere' se' wā'hi' thoi'kēⁿ koñtirio'towa'neⁿ'se'
such I am doing. It is good indeed verily this it is they animals large (are)
- 10 ēⁿ'tkoñti'wā'rakhe'seke' ne' oñ'kwe' ne' kēⁿ' ēⁿ'ienāk'ereke'."
thence they will habitually come the man-being the here they will continue
to eat meat (human) it is to dwell."
- 11 O'neⁿ wā'hi' iā' te'hothoñta'toⁿ ne' a'hā' 'tkā'we' ne' dji'
Now verily not he it consented to the he it would cease the where
from
- 12 rotā'skoñni'hā'tie'. E'tho'ne' ne' Oteroñtoñni'ā' nēñ' sā'hā' 'kete'
he it bridge is making for At that time the It Sapling now again he turned
himself. back
- 13 aoⁿ'hwēñdjāthēñ'ke' ioñsa'rawe'. Ne' kā'ti' ne' kaniatarāktā'tie'
it earth is dry at there again The so then the it lake it side of along
(to dry land) he arrived.
- 14 iokwirarāt'ie', tei'tēñ'ā' wā'ha'kēⁿ e' kēñtskwa'here' okwira'ke'.
it brush grew bird he it saw there it it sat on it branch on.
along.

^aThis refers to human beings, which, it was understood, were about to inhabit the earth.

are accustomed to call the bluebirds. Sapling then said to the Bluebird: "Thou shalt kill a cricket. Thou shalt remove one hind leg from it, and thou shalt hold it in thy mouth, and thou shalt go thither to the very place where Tawĩ'skaroⁿ is working. Hard by the place where he is working thou shalt alight, and thou shalt cry out." The bird replied, saying: "Yo['] [very well]."

Thereupon it verily did seek for a cricket. After a while it found one, and killed it, too. Then it pulled out one of its hind legs and put it into its mouth to hold, and then it flew, winging its way to the place where Tawĩ'skaroⁿ was at work making himself a bridge. There it alighted hard by him at his task. Of course it then shouted, saying: "Kwē['], kwe['], kwe['], kwe['], kwe[']." ^a Thereupon Tawĩ'skaroⁿ upraised

Ne'	dji'	nā'ho'tē ⁿ	koñwā'iat	ne'	tei'tēn'ā'	Swiwi'ko'wā. ^b	1
The	where	such kind of thing	one it calls	the	bird	Great Bluebird.	
Nēn'	ne'	Oteroñtoñni'ā'		wā're ⁿ 'hā'se'	ne'	Swiwi'	2
Now	the	It Sapling		he it her said to	the	Great	
ko'wā:		"Tarak'tarak	ē ⁿ 'seri'io'	tā'hno ⁿ '	ē ⁿ 'snitshotā'ko'		3
Bluebird:		"Cricket	thou it wilt kill	and	thou its thigh shalt take off		
ē ⁿ 'skā'	ne'	ē ⁿ 'sate'nhoñ'tā'	no'k'	he'	ie ⁿ 'se'	dji'	4
one	the	thou it shalt hold in thy mouth	and	there	there thou shalt go	where	
noñ'we'	ne'	Tawĩ'skaro ⁿ	wā'hoio'tā'tie'	āktā'ā'	dji'	roio'te'	5
place	the	Flint (Ice, Crystal)	he goes on working	near by	where	he is working	
e'	ie ⁿ 'sēñnitskwa're ⁿ ,	no'k'	tē'sa'hēñ're'te'."	Toñtā'ti'	ne'		6
there	there thou shalt sit,	and	thou shalt shout."	It spoke in reply	the		
tei'tēn'ā'	wā'kēñ'ro ⁿ :	"Io'."					7
bird	it it said:	"So be it."					
E'tho'ne'	nēñ'	tō'kē ⁿ 'ske'	wā'oīā'ti'sake'	ne'	tarak'tarak.		8
At that time	now	truly	it its body sought	the	cricket.		
Ā'kare'	nēñ'	wā'oīā'tatsēñ'rī'	tā'hno ⁿ '	wā'oie'nā'	ne'	o'nī'	9
After a while	now	it its body found	and	it it seized	the	also the	
wā'o'rio'.	E'tho'ne'	nēñ'	wā'o'nitshotā'ko'	ē ⁿ 'skā',	tā'hno ⁿ '		10
it it killed.	At that time	now	it its thigh took off	one,	and		
e'tho'ne'	nēñ'	ē ⁿ 'te'nhoñ'tā'.	Nēñ'	tā'hno ⁿ '	wā'tka'tē ⁿ ,	e'	11
at that time	now	it it put into its mouth.	Now	and	it flew,	there	
niñ'kā'tie'	dji'	noñ'we'	ne'	Tawĩ'skaro ⁿ	wā'hotāskoñnio ⁿ 'ni'hā'tie'.		12
there it went flying	where	the place	the	Flint (Ice, Crystal)	he it bridge kept on building for himself.		
E'	īā'hēñnitskwa're ⁿ	ak'tā'	dji'	roio'te',	nēñ'	wā'hī'	13
There	there it alighted	near by	where	he was working,	now	verily	
wā'tio'hēñ're'te'	wā'kēñ'ro ⁿ :	"Kwē ['] , ^a	kwē ['] ,	kwē ['] ,	kwē ['] ,		14
it uttered a cry	it (z.) it said:	"Kwē ['] ,"	kwē ['] ,	kwē ['] ,	kwē ['] ,		

^a This is approximately the death cry or halloo of the Iroquois.

^b The bluebird is here mentioned as it is among the first of the migratory birds to return in the spring, which is a token that the spring of the year has come, and that the power of the Winter power is broken.

his head and looked and saw a bird sitting there. He believed from what he saw that it held in its mouth the thigh of a man-being, and also that its mouth was wholly covered with blood. It was then that Tawí'skaroⁿ sprang up at once and fled. As fast as he ran the bridge which he was making was dissipated.^a

Now then, verily, the father of Sapling had given him sweet corn, and now he roasted this corn. A great odor, a sweet odor, was diffused. So when the grandmother of Tawí'skaroⁿ smelt it, she said: "What other thing again is Sapling roasting for himself?" She addressed Tawí'skaroⁿ saying: "Well, let us two go to see it, where he has his fire built." Now, of course, they two had at once uprisen, and they

- 1 kwē''," E'tho'ne' nēn' wā'hēnoⁿ'kets'ko' ne' Tawí'skaroⁿ
 kwē''," At that time now he his head raised the Flint
 (Ice, Crystal)
- 2 tā'hnoⁿ' wā'hatkā'ho' wā'ha'kē' tei'tēn'ā' e' kē'tskwā'here'.
 and he looked he it saw bird there it sat.
- 3 Wā're're' dji' ní'io't dji' wā'hatkā't'ho' oñ'kwe'-kēⁿ'hā'
 He thought where so it is where he it looked at man-being it had been
- 4 io'hmitsa'nhoñ'te' nēn' tā'hnoⁿ' ne' dji' ka'saka'roñte'
 it thigh in its mouth now and the where its mouth held.
- 5 onekwēⁿ'sōs'koⁿ'. E'tho'ne' ne' Tawí'skaroⁿ toñtā'hatē'stā'tei'
 it is wholly blood. At that time the Flint (Ice, Crystal) thence he quickly arose
- 6 no'k' hāñ'takoñtā'tie' shote'kwēⁿ'. Dji' nioo'sno're' ne' dji'
 and his body did not stop again he fled. Where so it is rapid the where
- 7 ratāk'he' e' nitcio'sno're' teioteri'sioñ'hā'tie' ne' hotāskoñni-
 he ran thus so again it is rapid again it disappeared (came to pieces) the he it bridge had been making
- 8 oñni'hātiē'ne'.
 for himself.
- 9 Ne' kā'ti' wā'hī' ne' Oteroñtoñni'ā' ro'ni'hā' thō'wi' ne'
 The so then verily the It Sapling his father he him gave the
- 10 tekoñteron'weks o'nēⁿ'ste' ne' kā'ti' wā'hatenēⁿ'stoñtēⁿ'.
 white (shriveled) corn the so then he corn roasted.
- 11 Kā'serowa'nēⁿ' kā'sera'koⁿ' o'te'se'rāreⁿ'. Ne' kā'ti' ne'
 It odor (is) great it odor (is) pleasant it odor took on. The so then the
- 12 Tawí'skaroⁿ ro'sot'hā' wā'akos'ho' tā'hnoⁿ' wā'i'roⁿ: "O' hā're'
 (Ice, Crystal) his grandmother she it smelled and she it said: "What (is it) again
- 13 nā'ho'tēⁿ' ne' Oteroñtoñni'ā' rotēs'koñte'?" Wā'hoñwēⁿ'hā'se'
 such kind of thing the It Sapling he it roasts for himself?" She said it to him
- 14 ne' Tawí'skaroⁿ wā'i'roⁿ: "To', tiatkēⁿ'se'ra' ne' dji'
 the Flint she it said: "Well, let us two go to see it the where
- 15 thotekā'toⁿ' Nēn' se' o'k' wā'hī' toñtatitēⁿ'stā'tei' no'k'
 there he has fire. Now so it is just verily they two quickly arose and

^aThat is, so fast as winter recedes, so rapidly the ice on rivers and lakes disappears.

two ran. They two arrived where he had kindled his fire, and they two saw that it was true that he was roasting for himself an ear of sweet corn. Verily, the fatness was issuing from it in streams on the grains, along the rows of grains until only the cob was left, so fat was the corn. The grandmother of 'Tawiskaroⁿ' said: "Whence didst thou bring this?" He replied: "My father gave it to me." She answered, saying: "Thou dost even intend that the kinds of men who are to dwell here shall live as pleasantly as this, here on this earth." And just then she took up a handful of ashes, and she cast them on the ear of corn that was roasting. At once the fat of the corn ceased from issuing from the roasting ear. But Sapling very severely rebuked his grandmother for doing this. Whereupon he again took up the ear of corn and wiped off the ashes that had fallen upon it. Then he again set it to

te'hoñnara'tā'to ⁿ .	lā'ha'newe'	djī'	thotekā'to ⁿ	wā'hiatkāt'ho'	1
they two ran.	There they two arrived	where	there he has fire	they two looked	
to'kē'ske'	kā'tī'	rote'skoñte'	skā'hrā'tā'	tekoñteroñ'weks	2
truly	so then	he is roasting it for himself	one it ear (of corn)	white (, shriveled)	
o'nē'ste'	Nakwā'	kēñ'ie'	io'hñawē'oñ'nio'	tīotiakē'oñ'	3
it corn.	The very	it oil	it streams flows down	they come forth the	
onē'stā'ke'	nakwā'	nēñ'	ne' kēñ'	nīio'ñoñwā'tā'	4
it grain on	the very	now the	here	so (many) it rows has just it ear of corn lies (s left)	
e'	nīionē'stare'sēñ.	Wā'iro ⁿ	ne' ro'sot'hā'.	"Kā' nī'sā'ha'."	5
there	so it corn fat (is).	She it said	the his grand-mother:	"Where is it thence thou it didst bring?"	
Tā'hēñ'ro ⁿ :	"Rake'nī'hā'	rakwā'wī'.	Toñtāioñta'tī'	wā'iro ⁿ :	6
He replied:	"He my father (is)	he it gave to me."	Again thence she spoke	she it said:	
"Akwa'	i'se're'	e'	nēñ'jakoto'nhā'reke'	ne' oñ'kwe'	7
"Just	thout it in-tendest	thus	so well they will live	the man-being(s) (= humans)	
ēñ'ienakerenioñ'hāke'	ne'	djī'	io'ñhwēñ'djiate'.	Nēñ'	8
they will dwell in places (as tribes)	the	where	it earth present (is).	Now at once	
wā'tewā'teñ'nakwē'	o'se'harā'	e'	wā'tio'ñā'ke'	ne' o'se'harā'	9
she handful took up	it ashes	there	she it cast against	the it ashes	
onē'kwē'āke'	ne' e'	rotes'koñte'.	lā'hoñteri'siā'te'	ne' djī'	10
it ear (of corn) on	the there	he it is roasting for himself.	It ceased at once	the where	
kēñ'ie'	iotiākē'oñ'hā'tie'	ne' e'	rotes'koñte'.	No'k'	11
it oil	they (z.) oils keep coming forth	the there	he it is roasting for himself.	and the	
Oteroñtoññi'ā'	akwā'	ione'hrā'kwā't	wā'shakori'hwās'tē ⁿ	ne'	12
It Sapling	very	it is remarkable	he her chided	the	
ro'sot'hā'	djī'	nā'e'iere'.	E'tho'ne'	nēñ'	13
his grand-mother	where so she it did.	At that time	now	toñsā'ra'kwe'	
o'nē'ste'	sā'harā'kewe'	ne' djī'	io'se'hā'rare'.	E'tho'ne'	14
it corn	again he it wiped	the where	it it had ashes on.	At that time	

roast; but it was just possible for it to exude only a small amount of fatness again, as it is now when one roasts ears for himself. It is barely visible, so little does the fatness exude.

Now the grandmother of Sapling fetched ripened corn that Sapling had planted, and she shelled it. Then she poured it into a mortar. And now she took the pestle and with it pounded the corn, and she made haste in her pounding, and she said: "Verily, thou wouldst have mankind exceedingly well provided. Verily, they shall customarily be much wearied in getting bread to eat. In this manner then shall they customarily do with the mortar and also the pestle." She herself had finished them. Whereupon Sapling rebuked her for what she had done. He, in regard to this matter, said: "That which thou hast done is not good."

Then, verily, while Sapling was traveling, he was surprised to find

- 1 sa'hate'skoñ'tēⁿ a're^s akwā'^s e'^s ho'k^s thoñsakakwe'nī^s osthon'^shā'^s
again he it roasted again very thus just as much as it was it is small
for himself possible
- 2 o'k^s thoñsawēñieno'tēⁿ (ne' noñ'wā^s dji' nī'io't^s ne'
only again it oil put forth (the) this time where so it is the
- 3 āioñte'skoñ'tēⁿ akwā'^s ne' o'k^s ne' wā'he'ne'ne' tawēñiāno'tēⁿ).
one would roast it very the just the it is visible, thence it oil would
for one's self exude).
- 4 E'tho'ne' ne' ro'sot'hā' iā'e'ko' ne' iotenēⁿstis'oⁿ ne'
At that time the his grand- thence she it the it corn has ma- the
mother got tured
- 5 Oteroñtoñnī'^sā' roieñt'hēⁿ wā'enēⁿstaroñ'ko'. E'tho'ne' kā'ni-
It Sapling he it has planted, she it shelled. At that time it mortar
- 6 kā'takoⁿ iā'oñ'weroⁿ. Nēñ' wā'hi' iā'e'sisā'tota'ko' wā'et'he'te'
in thither she it poured. Now verily there she got the she it pounded
pestle
- 7 wā'tiako'steri'^shēⁿ ne' dji' wā'ē'the'te' tā'hnoⁿ wā'ī'roⁿ:
she made haste the where she it pounded and she it said:
- 8 "Akwā' i'se're' tō'-kēⁿ nēⁿtiakokwatstoⁿhāke' ne' oñ'kwe'.
"Very thou de- how is it so they will be living at ease the man-beings.
sirest much (humans)
- 9 Akwā' ēⁿs āieroⁿhā'kēⁿte' ne' dji' ēⁿienā'tarake'. E'
Very custom- one should struggle the where one bread will eat. Thus
arily utterly
- 10 hēⁿs nēⁿieier'^shāke' ne' kā'nikā'^stā' no'k^s ho'nī' ne' a'sī'sā'.
custom- so one it will habit- the it mortar and also the it pestle."
arily ually do
- 11 Akaoⁿhā' ne' iakos'oⁿ. 'Ta', e'tho'ne' ne' Oteroñtoñnī'^sā'
She herself the she them fin- So, at that the It Sapling
ished, time
- 12 wā'shakori'hwās'tēⁿ ne' dji' nā'e'iere' wā'hēñ'roⁿ: "Iā'
he her matter it rebuked in the where so she it did he it said: "Not
- 13 wā'hi' teioia'nere' ne' dji' nā'siere'.
verily it is good the where so thou it did-
do."
- 14 Ne' kā'tī' wā'hi' ne' Oteroñtoñnī'^sā' dji' te'hotawēñ'rie'
The so then verily the It Sapling where he travels

that it became dark. So then he mused, saying: "Why, this seems to be a marvelous matter, this thing that thus takes place." Thereupon he returned homeward. Arrived there, he found the sun in no place whatsoever, nor did he find Tawí'skaroⁿ and his grandmother. It was then that he looked about him. So then he looked and saw a light which was like the dawn. Therefrom he understood that the sun was in that place. He therefore sought servants who would accompany him to fetch the sun. Spider volunteered; so also did Beaver; so also did Hare; so also did Otter. So at this time they made themselves a canoe. When they had completed the canoe, they all then placed themselves in the canoe, and they then of course began to paddle, directing their course toward the place where the dawn shone forth, toward the

- wā'hatie'reⁿ o'k' nēn' tājokara'hwe'. Ta', e'tho'ne' wā're're':
he was surprised only now thence it became dark. So, at that time he thought: 1
- **A'nio' iori'hwane'hrā'kwā't dji' nā'ā'wēⁿ. E'tho'ne' nēn'
"Well, it matter is wonderful where so it happened." At that time now 2
- sa'hā'tēn'ti'. Ia'sā'rawe' iā' kā'ti' kān'ekā' ne' karā'kwā'.
he went back (home). There he arrived not so then anywhere the it sun. 3
- Tawí'skaroⁿ no'k' ho'ní' ne' ro'sot'hā' iā' ho' ne' kān'ekā'.
Flint and also the his grand- mother not too the anywhere. 4
(Ice = Crystal)
- E'tho'ne' ne' nēn' wā'thatkā'toñ'niōⁿ. Wā'hatkāt'ho' kā'ti'
At that time the now he looked about in different ways. He looked, so then 5
- tetio'shwāt'he' dji' ní'io't ne' tetiawēn'tote'. Nēn' e'tho'ne'
there it is light where so it is the there it day dawns. Now at that time 6
- wā'ho'nikoⁿrāiēn'tā'ne' e' noñ'we' iekā'iēⁿ ne' karā'kwā'.
he it understood there the place there it lies the it sun. 7
- Ta', e'tho'ne' nēn' ne' wā'ha'nhā'tseri'sāke' ne' a'hōñ'ne'
So, at that time now the he assistants sought for the they him should accompany 8
- a'hoñsa'hatiko'ā' ne' karā'kwā'. Takwā'ā'sī'r wā'hathoñka'-
they should go after it the it sun. Spider he volunteered, again 9
- rīā'ke' no'k' ha're' Tsoni'to', no'k' ha're' Tā'hoⁿtano'kēⁿ.
and and again Beaver, and again Hare, 10
- no'k' ha're' Tawí'ne'. Ta', e'tho'ne' nēn' wā'hoñthoñiōñ'ni'.
and again Otter. So, at that time now they themselves it bout made for. 11
- Ne' kā'ti' dji' nēn' wā'hoñthoñwis'ā' e'tho'ne' nēn' akwe'koⁿ.
The so then where now they their boat finished at that time now it all 12
- kā'hoñ'wākoⁿ wā'hoñtī'tā', nēn' tā'hnoⁿ wā'hī' wā'hatī'kawe'
it boat in they embarked, now and verily they paddled 13
- e' na'hatie'rā'te' dji' noñ'we' tiawēn'tote'. Ne' kā'ti' ne'
there thither they them- selves directed where the place there it day dawns. The so then the 14

place where lay the sun. The trees stood together, and on their tops lay the sun. So then Sapling said: "Thou, Beaver, do thou cut down the tree; and thou, Spider, shalt climb the tree, and at the top of the tree thou shalt fasten thy cord. Then thou shalt descend, hanging by thy cord, until thou reachest the ground." And he said to Hare: "As soon as the tree falls, thou must seize the sun. Thou art assuredly an adept at skulking through the underbrush. No matter how difficult the ground be, thou art able of course to flee by stealth, if at this time it so be that one pursue thee from place to place." He said: "But thou, Otter, shalt care for the canoe. If it be so that we all get aboard the canoe, thou shalt turn back the canoe at once."

- 1 nēñ' ciiā'hati'ra' r'ho' ne' dji' tkawe'note' dji' noñ'we' iekā'ieñ'
time there they arrived the where there it island where the place there it
stands lies
- 2 ne' karā'kwā. Ē'skā'ne' ne' dji' ke'r'hi'toⁿ karēñ'hakēñ'iate'
the it sun. One (place) in the where it tree stand it tree top of
plurally
- 3 e' iekā'here' ne' kara'kwā. E'tho'ne' ne' Oteroñtoñni'ā'
there it lies upon the it sun. At that time the It Sapling
- 4 wā'hēñ'ro': "I'se' ne' Tsoni'to' ēⁿseroñ'tiā'ke', no'k' nī'se'
he it said: "Thou the Beaver thou it tree shalt cut but the
down, thou
- 5 Takwā'ā'sa'r ēⁿserāt'hēⁿ ne' karoñta'ke' karēñ'hakēñ'iate' e'
Spider thou shalt climb it the it tree on it tree top of there
- 6 ēⁿtesne'reñke' ne' sa'se'riie'. E'tho'ne' tēⁿtesāts'nēⁿte' ēⁿtesatiā'-
thou shalt it tie the thy cord. At that time thence thou shalt descend thou thy body
shalt fasten
- 7 taniēñ'toⁿ ne' sa'se'riie'ke' dji' nio're' oⁿhwēñdjia'ke'
to it the thy cord on where so it is far it ground on
- 8 ēⁿse'sera'tā'ne'. No'k' wā'hawēⁿhā'se' ne' Ta'boⁿtane'kēⁿ
again thou it wilt reach" And he him said to the Hare
- 9 wā'hēñ'ro': "Kawēñni'io' nēñ' ēⁿkaroñtie'noⁿne' i'se' tēⁿse'kwē'
he it said: "So soon as now it tree shall fall thou thou it shalt
it is pick up
- 10 ne' kara'kwā. Seweieñ'te't wā'hi' ne' ēⁿsatkwatoñ'hwe' ne'
the it sun. Thou art skillful verily the thou shalt flee in zigzag lines the
- 11 o'skawakoñ'shoⁿ. Iaweroⁿhā'tiēⁿ to' nā'teiaoⁿhwēñdjianoñ-
it bushes among. It matters not how so it land forbidding (is)
- 12 nia'ni't sakwe'niōñ ki' wā'hi' ne' ēⁿsatkwatoñ'hwe' ne'
thou art able to I be- verily the thou shalt flee in zigzag lines the
do it, lieve,
- 13 to'kā' noñ'wā'-kēⁿ āiesā'sere'soⁿ. No'k' ne' Tawī'ne' ka'hoñ-
if this time is it one thee would And the Otter it boat
pursue about,
- 14 we'ia' nī'se' ēⁿsate'nikoⁿra'roⁿ. To'kā' wā'hi' nēñ' akwe'koⁿ
the the thou it wilt attend to. If verily now it all
- 15 ēⁿtiakwati'tā' iokoñtā'tie' ēⁿsattā'kwā'te' ne' ka'hoñwe'ia'.
again we shall at once (it thou it wilt turn the it boat,"
embark follows)

All this, then, came to pass. Beaver, of course, worked there, biting out pieces from the tree; and Spider, for his part, climbed to the tree top, and having reached the top, he then, verily, fastened his cord about it. Thereupon he let himself down, and again alighted on the earth. So then, when there was, of course, little to cut, and the prospect was encouraging that it would be possible to fell the tree, then Spider pulled on the cord. Then, in fact, the tree toppled over. Thereupon Hare rushed forward and seized the sun, for, indeed, Tawĩ'skaroⁿ and his grandmother both came running up. It was then that Hare fled, taking the sun away with him. Now, of course, they pursued him in many places; he fleetly scurried through the shrubbery. After a time he directed his course straight for the canoe; for then,

E'tho ⁶	kā'ti'	to'kē'ske'	na'ā'wē ⁿ .	Tsoni'to ⁶	wā'hi'	nēn'	e' ⁶	1		
Thus	so then	truly	so it hap- pened.	Beaver	verily	now	there			
wā'hoio'tā'	wā'hatekhwanioñ'ko'	ne'	karoñta'ke ⁶ ,	no'k ⁶	ne'			2		
he worked	he it bit repeatedly	the	it tree on,	and	the					
Takwā'ā'sa'r	iā'harat'hē ⁿ	nā',	ne''	ne'	kareñ'hakēñ'iate'			3		
Spider	there he climbed	that one	the that	the	it tree top of					
iā'ha'rawe',	nēn'	wā'hi'	e' ⁶	tā'ha'hwan'ake'	ne'	rao'seri'ie ⁶ .		4		
there he arrived.	Now	verily	there	he it wrapped	the	his cord.				
E'tho'ne'	nēn'	toñta'hatia'toñ'te',	sa'hara'tā'ne'	oñ'hwēñdjia'ke ⁶ .				5		
At that time	now	thence he his body suspended,	again he reached it	it earth on.						
Ne'	kā'ti'	wā'hi'	ne'	nēn'	e' ⁶	ho'k ⁶	nā'tetcioiā'sa'	ne'	nēn'	6
That	so then	verily	the	now	there	only	so it is narrow	the	now	
io'r'hā'ratste'	nēn'	ē ⁿ wa'to ⁿ	ē ⁿ karoñtieno ⁿ 'ne'	e'tho'ne'	ne'					7
it is very hopeful	now	it will be possible	it tree will fall	at that time	the					
Takwā'ā'sa'r	nēn'	tā'ha'serie'ietati'roñto ⁿ .	To'kē'ske'	kā'ti'						8
Spider	now	he it cord pulled on.	Truly	so then						
wā'karoñtieno ⁿ 'ne'.	E'tho'ne'	ne'	Ta'ho ⁿ 'tāne'kē ⁿ	tā'hāiā'takoñtā-						9
it tree fell.	At that time	the	Hare	thence his body fol- lowed instantly						
tie'te'	wā'trā'kwe'	ne'	kara'kwā'.	Nēn'	se'	wā'hi'	o'k ⁶	e' ⁶		10
he it took up	the	it sun.	Now	indeed	verily	just	there			
te'hnitak'he'	ne'	Tawĩ'skaro ⁿ	no'k ⁶	ho'nī'	ne'	ro'sot'hā'.	Nēn'			11
they two ran	the	Flint (Ice, Crystal)	but	also	the	his grand- mother.	Now			
wā'hi'	Tā'ho ⁿ 'tāne'kē ⁿ	wā'hate'ko',	ioñsa'ha'hāwe'	ne'	kara'-					12
verily	Hare	he fled,	hence he it bore	the	sun.					
kwā'.	Nēn'	wā'hi'	wā'hoñwa'sere ⁶ so ⁿ .	Rotkwatoñ'hwe'tie'se'						13
Now	verily	they him pursued from place to place.	He fled in devious courses							
ne'	o'skawako ⁿ 'sho ⁿ .	Ā'kare'	nēn'	iā'hakoñtātie' ⁶ te'	dji'	noñ-				14
the	it bush(es) among.	After a time	now	thither he went directly	where	the side				
ka'ti'	tkā'hoñwā'ie ⁿ .	nēn'	se'	wā'hi'	ne'	roñnatia'ke'	ne'			15
of it	there it boat lies,	now	indeed	verily	the	they others	the			

indeed, the others, his friends, were aboard the canoe. He came thither on the bound, and got aboard the canoe. At the same time with this, Otter pushed off the canoe, and they again began to paddle.

So then, as they rowed back, Otter, it is said, did verily continue to talk. They forbade him, but he did not obey. Then a person struck him a blow with a paddle on his mouth. (It is for this reason that now the mouth of the Otter is such that one would think that it had been broken off long ago. His lower jaw is shorter than the upper. It is plain where one struck him with a paddle.)

So when they had arrived at home, Sapling said: "It shall not continue to be thus, that a single person rules over the sun." Then it was that he cast the sun up to the center of the sky, saying: "There where the sky is present, thereto must thou keep thyself

- 1 roñtēñ'ro' ieshatiā'ti' ka'hoñ'wakoⁿ. O'k' cihatak'he' ioñsa'-
they his friends there again they it boat in. Just there he ran along again he
are are embarked
- 2 hati'tā'. E'tho'ne' iokoñtā'tie' ne' Tawi'ne' sa'hata'kwā'te' ne'
embarked. At that time at once (it the Otter he it turned back the
follows) again
- 3 ka'hoñwe'ia', nēñ' wā'hi' sa'hati'kawe'.
it boat, now verily again they paddled.
- 4 Ne' kā'ti' ne' dji' nēñ' shoti'hoñwakerā'ne' Tawi'ne'.
The So then the where now again their boat floats along Otter,
- 5 ia'kēⁿ, to'kē'ske' dji' ro'tharā'tie'. Roñwana'hris'thā', no'k' iā'
it is said, truly where he kept on They him forbade, and not
talking.
- 6 te'hothoñta'toⁿ, Nēñ' e'tho'ne' shāia'tā' ā'kawe' wā'ho'ieⁿte'
he obeyed. Now at that time he one it paddle he him struck
person
- 7 dji' rā'saka'roñte' wā'hanoⁿhwar'ia'ke'. (Ne' tiiori'hwā' ne'
where his mouth (is) he him it blow struck. (The it is reason the
- 8 noñ'wā' ne' Tawi'ne' e' ni'io't dji' rā'saka'roñte' āieñ're'
present the so then Otter thus so it is where his mouth one would
time think
- 9 o'k' tetkāñ'ktei'hoⁿ. Ni'ha'qhiots'hes'ā' ne' e'tā'ke' noñkā'ti'.
just one it had broken. So his jaw (is) short the lower side of it,
- 10 we'ne' dji' e' kāieⁿtoⁿ ā'kawe' wats'toⁿ.
it is plain where there one it struck it paddle one used it.)
- 11 Ta', ne' kā'ti' wā'hi' ne' nēñ' cionoñsa'hoñ'newe' ne' Oteroñtoñ-
So, the so then verily the now there again they arrived the It Sapling
- 12 ni'ā' wā'hēñ'roⁿ: "Iā' e' thēñio'toⁿhāke' ne' tciēñ'tā' ho'k'
he it said: "Not thus, thus it will con- the one person only
tinue to be
- 13 āiewēñnioⁿhāke' ne' kara'kwā'." Ta', E'tho'ne' nēñ'
one it should control the it sun." it so, at that now
time
- 14 sātewā'sēñ'noⁿ ne' dji' karoñ'hiate' e' iā'ho'ti' ne'
just its middle the where it sky is pres- there he it threw the
ent
- 15 kara'kwā' tā'hnoⁿ wā'hēñ'ron': "E'tho' dji' karoñ'hiate' e'
it sun and he it said: "There where it sky is pres- there
ent

attached, and, besides this, thou shalt continuously journey onward." He pointed thither, and said: "'The place where it plunges itself into the deep [that is, the west]' people will habitually call the place whither thou shalt habitually descend, the place wherein thou shalt habitually be immersed. At these times, verily, darkness will come upon the earth present here; and 'The place where the sun rises [that is, the east]' people will habitually call the place whence thou wilt habitually peer out, and people will say, 'Now the Sun has come out.' Then shalt thou raise thyself upward therefrom. Thus thou shalt continue to have this function to perform. Thou shalt continue to give light to this earth." Besides this he said: "Whosoever mankind mention thee, they will ever say customarily: 'He is the Great Warrior who supplies us with light.'" So then, in its turn, now came of course the luminary, the Moon, which was his mother's head,

ě ⁿ ˈsatiāˈtanēnˈtakto ⁿ ˈhākeˈ	nēnˈ	tāˈhno ⁿ ˈ	oˈk	ě ⁿ ˈtiotkoñtāˈkwē ⁿ ˈ	1				
wilt thou thy body attach (as a fixture)	now	and	just	it shall be contin- uous					
ě ⁿ ˈsaˈtēntiōnhāˈtiēˈ	lāˈhaˈteaˈtē ⁿ	wāˈhēnˈroˈnˈ:	ˈˈDjiˈ	iāˈtewatˈ	2				
thou shalt move along.	Thither he pointed	he it said:	ˈˈWhere	there it sets					
tehotˈhoˈs	ě ⁿ ˈkoñwāiatsˈhekeˈ	djiˈ	ě ⁿ ˈs	noñˈweˈ	iē ⁿ ˈsatsˈnoˈˈteˈ	3			
(immerses itself)	will they call it habitually	where	cus- tomarily	the place	there thou shalt go down				
iē ⁿ ˈsanoñwiˈreˈteˈ.	Eˈthoˈneˈ	wāˈhīˈ	nēnˈ	ě ⁿ ˈtiokāˈraˈhweˈ	neˈ djiˈ	4			
there thou shalt be immersed.	At that time	verily	now	it shall become dark	the ˈwhere				
io ⁿ ˈhwēndjiāˈteˈ.	Djiˈ	tkaraˈkwīˈnekē ⁿ ˈs	ě ⁿ ˈkoñwāiāˈtshekeˈ,			5			
it earth is present.	Where	there it sun comes out	shall it they call habitually,						
(iāˈhāˈˈtcatē ⁿ djiˈ	noñkaˈtīˈ)	ˈˈeˈ	hēˈnˈs	noñkaˈtīˈ	tēˈsakeˈtoˈˈteˈ	neˈ	6		
(thither he pointed	where	the side of it)	ˈˈthere	cus- tomarily	side of it	there thou shalt peer over			
ěˈiāiˈro ⁿ	neˈ	oñˈkweˈ	nēnˈ	takaraˈkwīˈnekē ⁿ ˈneˈ.	Taˈ.	eˈthoˈneˈ	7		
one it will say	the	man-being (human)	now	it sun has come up.	So,	at that time			
toñtesatharāˈtateˈ.	Eˈ	niˈseˈ	niˈioˈt djiˈ	ě ⁿ ˈsateriˈhoñˈtakeˈ,	tēˈssh-		8		
thence thou shalt raise thyself.	There	the thou	so it is	where	thou duty wilt have it,	thou			
watheˈˈtakeˈ	neˈ	djiˈ	io ⁿ ˈhwēndjiāˈteˈ.	Nēnˈ	tāˈhno ⁿ ˈ	wāˈhēnˈroˈnˈ:	9		
it wilt make light	the	where	it earth is present.	Now	and	he it said:			
ˈˈKatˈkeˈ	neˈ	oñˈkweˈ	iˈseˈ	ěˈiesanāˈtoˈn	ěˈioñtoˈˈhekeˈ	ě ⁿ ˈs:	10		
ˈˈWhenever	the	man-being (human)	thou	one thee shall designate	one shall continue to say	custom- arily;			
ˈˈRoˈskēˈˈrakeˈteˈˈkowāˈ	neˈ	teshoñkwaˈshwatheˈˈtēñnīˈs.					11		
ˈˈHe Great Warrior (is)	the	he us causes it to be light for.							
Taˈ.	eˈthoˈneˈ	nēnˈ	noñˈwāˈ	neˈneˈ	ěˈhniˈtāˈ	neˈ	wāˈˈhīˈ	neˈ	12
So,	at that time	now	the present time	the that	it moon	the	verily	the	
rāo ⁿ ˈˈhāˈ	roˈnistēnˈˈhāˈ-kēˈhāˈ	akonoñˈdjiˈ	neˈ	roˈsotˈhāˈ	djiˈ				13
he himself	his mother	it was	her head	the	his grand- mother	where			

and which his grandmother had also placed on the top of a standing tree. This, too, he threw up to the sky, saying: "The power of thy light at night shall be less." He added: "At times they will see thee in full. Every night thy size shall diminish until it is gone. Then again, thou shalt every night increase in size from a small beginning. Every night, then, thou shalt grow until the time comes when thou hast completed thy growth. So now, thus it shall be as to thy mode of existence." Moreover he said: "Whenever mankind who shall dwell here on earth mention thee, they will keep saying customarily: 'Our Grandmother, the luminary pertaining to the night.'"

Then Sapling now formed the body of a man^a and also that of a woman [of the race of mankind]. His younger brother, Tawĩ'skaroⁿ,

- 1 ke'rhi'te' o'ni' nã' ne' e' iako'hã're. e'tho' ho'ni' nã'
it tree also the that there she it fas- tened at the top, there also the
stands
- 2 ne' iã'ho'ti' ne' dji' karoñ'hiate', wã'hẽn'roⁿ: "Ë'ttioto'ktãke'
that there he it the where it sky is pres- ent, he it said: "It will be lacking
one threw
- 3 ne' ni'se' ne' dji' tẽⁿse'shwathe'tẽⁿ ne' a'soñthẽn'ne'."
the thou the where thou shalt cause it to be light the it night (time) in.
thou
- 4 Wã'hẽn'roⁿ: "Sewatie'rẽⁿ ã'kanã'noⁿ'hãke' ne' dji' tẽ'iesã-
He it said: "Sometimes it shall be full the where one
- 5 kan'ereke'. Niiã'tewã'soñta'ke' ã'ttiostho'oⁿ'hã'tie' ne' dji' ni'si'
thee look at shall. Every night (every night in number) it shall continue to grow the where thou art large
smaller
- 6 dji' nio're' iẽⁿwa'tsã'te'. E'tho'ne' nẽn' a're' niwã'ã' dji'
where so it is far it shall all dis- appear. At that time now again so it is small in size where
- 7 tẽⁿtesate'hia'roⁿ sewa'soñtats'hoⁿ o'ni' nã' ne' ne' dji'
thence thou shalt grow larger one it night apiece also the that one the where
- 8 tẽⁿtesate'hia'roⁿ dji' nio're' tẽⁿtkãie'ri'ne' ã'sesate'hia'roⁿ. Ta',
thence thou shalt grow larger where so it is dis- tant it shall be cor- rect again thou shalt grow to maturity. So,
larger
- 9 e' ni'se' nẽⁿio'toⁿ'hãke' ne' dji' ã'siã'ta'teke'." Nẽn' tã'hnoⁿ'
thus the thou so it shall continue the where thou shalt exist." Now and
to be
- 10 wã'hẽn'roⁿ: "Ne' ka'tke' i'se' ã'iesana'toⁿ ne' oñkwe-
he it said: "The whenever thou one thee shall the man- (human)
designate
- 11 'ho'koⁿ ne' ã'ienak'ereke' ne' dji' ioⁿ'hwẽñdjia'te' ã'ioñtoⁿ'-
being the they will be dwelling the where it earth is pres- ent one shall ha- bitually
- 12 heke' ã's Iethi'sot'hã' ne' a'soñthẽn'khã' kara'kwã."
say custom- arily she our grand- mother the nocturnal (it night middle of the) it luminary."
- 13 Ne' kã'ti' ne' Oteroñtoñi'ã' nẽn' wã'hoiã'toñ'niã' ne'
The so then the It Sapling now he his body made the
- 14 roñ'kwe' no'k' ho'ni' ne' ioñ'kwe'. E' te'hakan'ere' ne'
he man-being but also the sheman-being. There he it looked at the
(a man) (a woman)

^a This incident is evidently taken from Genesis in the Christian Bible.

watched him there. So then, when he had, of course, caused them to live, he placed them together.

Then it was that Sapling started upon a journey to inspect the condition of the things he had finished on the earth then standing forth. Then, at that time, he came again to review those things and to see what things man [of the human race] was doing.

Then he returned to the place in which he had given them liberty. So then he found the two doing nothing except sleeping habitually. He merely looked at them, and went away. But when he came again their condition was unchanged; they slept habitually. Thus then, in this manner matters stood the very few times he visited them; the condition was unchanged; they slept customarily. Thereupon he took a rib from each, and substituted the one for the other, and replaced each one in the other body. Then, of course, he watched them,

- ia'tate'kēn'ä* *Tawī'skaroⁿ*. *Ne'* *kā'tī'* *wā'hi'* *ne'* *dji'* *nēn'* 1
 his younger brother Flint. The so then verily the where now
wā'shakoⁿ'n'hete' *skā'ne^s* *wā'shako'teroⁿ*. 2
 he them caused to live in one (place) he them placed.
Nēn' *wā'hi'* *ne'* *Oteroñtoñni'ä* *wā'hā'tēn'tī'* *sā'hatkēⁿ'se-* 3
 Now verily the It Sapling he started away again he went
niōⁿ'hā' *dji'* *nī'io't* *ne'* *dji'* *ros'ā'hoⁿ* *ne'* *dji'* *watoⁿ'hwēñ-* 4
 to view them where so it is the where he things has finished the where it earth is
ejlā'te'. *Ne'* *kā'tī'* *ne'* *dji'* *nēn'* *toñta'shakoñtkēⁿ'se'roⁿ* 5
 present. The so then the where now again he them viewed in order
othe'noⁿ'-kēⁿ *nī'hatie'r'hā'* *ne'* *oñ'kwe^s*. 6
 something is it so he is doing the man-being, (human)
Ne' *kā'tī'* *dji'* *nēn'* *sa'rawe'* *dji'* *noñ'we^s* *nī'shakotka'wēⁿ* 7
 The so then where now again he arrived where place just he them left
ia' *kā'tī'* *othe'noⁿ* *teiatie'r'hā'* *ne'* *o'k^s* *ne'* *roti'tā's.* *Ne'* 8
 not so then anything they two were doing the only the they slept. The
o'k^s *ne'* *wā'shakotkāt'ho'* *ak'te'* *noñ'we^s* *noñka'tī'* *nīioñsa're'*. 9
 only the he them looked at else-where the place side of it just again he went.
Ne' *kā'tī'* *ne'* *nēn'* *a're'* *sa'rawe'* *katō'kēⁿ* *nī'io't* *roti'tā's.* 10
 The so then the now again again he arrived unchanged so it is they slept habitually.
E' *kā'tī'* *nī'io't* *akwā'* *to'kā'ñ'* *noñterats'te'* *ne'* *wā'sha-* 11
 Thus so then so it is very few it is repeated the he
ko'k'tā'se' *katō'kēⁿ* *nī'io't* *roti'tā's.* *Ta'* *e'tho'ne'* *nēn'* 12
 them visited, unchanged so it is they slept habitually. So, at that time now
skat'shoⁿ *wā'shakote'karota'ko'* *nēn'* *tā'hnoⁿ* *wā'thate'nī'* *dji'* 13
 one each he them rib took out of, now and he them ex- changed where
sa'shakote'karo'tēⁿ. *Nēn'* *wā'hi'* *wā'shakote'nikoⁿ'rā'rēⁿ* *wā're're'*: 14
 again he it rib fixed into them. Now verily he them watched he it thought:

thinking of what perhaps might now happen. It was therefore not long before the woman awoke. Then she sat up. At once she touched the breast of the man lying at her side, just where he had placed her rib, and, of course, that tickled him. Thereupon he awoke. Then, of course, that matter was started—that matter which concerns mankind in their living; and they also started that matter for which in their kind their bodies are provided—that matter for which reason he is a male human being and she a female human being.

Then Tawī'skaroⁿ also formed a human being, but he was not able to imitate Sapling, as the form of the human being he poorly made showed. Tawī'skaroⁿ addressed Sapling, saying: "Do thou look, I also am able, myself, to form a human being." So when Sapling looked at that which

- 1 "O' cī' kēⁿ ne' nēⁿia'wēⁿ?" Iā' kā'tī' tekari'hwes ne'
 "What this is it the so it will happen?" Not so then it is a long matter the
 is it
- 2 iakoñ'kwe' nēn' wā'e'ie'. E'tho'ne' wā'ontkets'ko'. Nakwā' o'k'
 she man-being now she awoke. At that time she sat up. The very just
 (woman)
- 3 eieia'takoñta'tie' ne' rāia'tioñ'ni' ne' roñ'kwe' e' kēⁿ
 her body followed the his body lay extended the he man-being there where
 along (man)
- 4 niā'eiere' dji' noñ'we' ni'hote'karota'kwēⁿ ranā'ā'tā'ke'
 just she it where place there he rib has removed his flank on
 touched
- 5 wā'thoñwanis'tekā'te' wā'hī'. E'tho'ne' nēn' wā'hā'ie'. Nēn'
 she him tickled verily. At that time now he awoke. Now
 (man)
- 6 wā'hī' ē'teri'hwā'tēñ'ti' dji' niakoteri'hwāte' ne' oñ'kwe'
 verily it matter started where just one it duty has the man-beings
 (man)
- 7 ne' iako'n'he' no'k' ho'ni' nēn' wā'hiateri'hwā'tēñ'tiā'te' dji'
 the they live and also now they matter started where
 (man)
- 8 nā'ho'tēⁿ niā'tāieñta'kwēⁿ dji' nā'ho'tēⁿ kari'hoñ'ni' ne'
 such kind of just their bodies it are where such kind of it it causes the
 thing designed for thing
- 9 roñ'kwe' i'kēⁿ no'k' ho'ni' ne' dji' ioñ'kwe' i'kēⁿ.
 he man-being it is and also the where she man-being it is.
 (man) (woman)
- 10 Tawī'skaroⁿ kā'tī' o'ni' wā'roñ'ni' ne' oñkwe'; no'k' iā'
 Flint so then also he it made the man-being; but not
 (Ice, Crystal)
- 11 te'hokwe'niōⁿ ne' a'honā'ke'ranī' ne' Oteroñtoñni'ā' dji' nā'
 he is able to do it the he him should the It Sapling where the
 imitate that
- 12 ne' niioñkweto'tēⁿ ne' wā'hā's'ā', a'se'kēⁿ ne' Tawī'skaroⁿ
 that just kind of man-being the he it finished, because the Flint
 one being (Ice, Crystal)
- 13 wā'hawēⁿ'hā'se' ne' Oteroñtoñni'ā': "Satkāt'ho' wakkwe'niōⁿ
 he him spoke to the It Sapling: "Do thou look at it I it am able to do
- 14 se' o'ni' ni' ne' oñ'kwe' ē'koñ'ni'. Ne' kā'tī' ne'
 indeed also the the man-being I it will make. The so then the
 (human)

made him say "I am able to form a human being," he saw that what he had formed were not human beings at all. The things he formed were possessed of human faces and the bodies of *otkon* [monsters], subtly made *otkon*. Sapling spoke to him, saying: "That assuredly is the reason that I forbade thee, for of course thou art not able to do as I myself am doing continually." *Tawĩ'skaro*ⁿ answered, saying: "Thou wilt nevertheless see that I can after all do as thyself art doing continually, because, indeed, I possess as much power as thou hast." Now, verily, at this time they two separated. And now, Sapling again traveled from place to place on the surface of the earth. He went to view things that he had completed. After a while, then, Sapling promenaded along the shore of the sea. There he saw *Tawĩ's-*

Oteroñtoñni'á'	dji'	něñ'	wá'hatkát'ho'	ne'	ra'to ⁿ	ne'	1	
It Sapling	where	now	he it looked at	the	he it says	the		
wakkwe'nio ⁿ	ne'	oñ'kwe'	ě ⁿ koñ'ni'	ia'	hoñ'kwe'	te'kě ⁿ	2	
I it am able to do	the	man-being (human)	I it will make	not	he man-being (man)	it is		
ro'sá' o ⁿ	Ne'ne'	o'k'	ne'	oñ'kwe'	kako ⁿ soñtá'ko ⁿ	něñ'	3	
he them has finished.	The that	just	the	man-being	he is faced therewith	now		
tá'hno ⁿ	ot'ko ⁿ	kāiā'toñtā'ko ⁿ	ka'rio'	onĩtat'ko ⁿ	ka'rio'	ne'	4	
and	otkon (malefic)	it is bodied therewith,	animal, (it is)	subtly otkon	animal, the (it is)	the		
wá'hi'	wa'hāiā'ti'sā'	Tā'hata'ti'	ne'	Oteroñtoñni'á'	wá'hěñ'ro ⁿ :		5	
verily	he its body finished,	He spoke	the	It Sapling	he it said:			
“Ne'	wá'hi'	kari'hoñ'ni'	ko ⁿ n'he'se'	ne'	dji' ia' se'	wá'hi'	6	
“The	verily	it it causes	I thee caution	the	where not indeed	verily		
tesakwe'nio ⁿ	ne'ne'	nae'siere'	ne'	i'	dji' niwakierě ⁿ bā'tie.”		7	
thou art able to do it	the that	so thou it shouldst do	the	I	where so I it keep on doing.”			
Něñ'	wá'hi'	toñtā'hata'ti'	ne'	Tawĩ'skaro ⁿ	wá'hěñ'ro ⁿ :	“Ė ⁿ sa-	8	
Now	verily	thence he answered	the	Flint (Ice, Crystal)	he it said:	“Thou		
tkāt'ho'	ki'	dji'	ě ⁿ kkwe'ni'	se'	e'	ně ⁿ kie're'	dji'	9
it wilt see,	I think,	where	I it shall be able to do	indeed	thus	so it I shall do	where	
ni'saiere ⁿ bā'tie'	ne'	i'se'	a'se'kě ⁿ	e'	se'	niwake'shatstě ⁿ seri'	10	
so thou art carrying on work	the	thou,	because	thus	indeed	so my power is large		
dji' ni'io't	ne'	i'se'.”	Něñ'	wá'hi'	e'tho'ne'	toñsa'hiatekhā'si'.	11	
where	so it is	the	thou	Now	verily	at that time	they two again separated,	
Něñ'	a're'	wá'hi'	ne'	Oteroñtoñni'á'	toñsa'hatawěrie ⁿ sā'	ne'	12	
Now	again	verily	the	It Sapling	he went traveling about	the		
dji' io'hwěñdja'te'.	Sā'hatkě ⁿ senio ⁿ ha'	ne'	dji'	ni'ho'sa'			13	
where	it earth is present.	Again he went to see the things plurally	the	where	he things has			
ā'n'ho ⁿ .	Ā'kare'	kā'ti'	ne'	Oteroñtoñni'á'	kaniataraktā'tie'	e'	14	
made severally.	After a time	so then	the	It Sapling	it lake along	there		
i're'	E'tho'	kā'ti'	wá'ho'kě ⁿ	ne'	Tawĩ'skaro ⁿ	e'	rata'tie'se'.	15
he is walking.	There	so then	he him saw	the	Flint (Ice, Crystal)	there	he stood about here and there,	

karoⁿ standing about in different places. At the water's edge lay the body of a man-being who was as white as foam^a. When Sapling arrived there, he said: "What is this that thou art doing?" Tawĩs-karoⁿ replied, saying: "Assuredly, I have made the body of a male man-being. This person whose body lies here is better-looking than is the one whom thou hast made." Assuredly, I have told thee that I have as much power as thou hast; yea, that my power is greater than is thy power. Look thou, assuredly his body is as white as is the body of the one whom thou hast formed." Sapling answered, saying: "What thou sayest is assuredly true. So then, if it be so, let me be looking while he makes movements of his body and arises. Well, let him stand, and also let him walk." Whereupon Flint said: "Come! Do thou

- Ne' dji' teio'hnekak'te' roñ'kwe' e' raiä'tioñ'm', e' ni'hara'kēⁿ
 1 The where it water's edge at he man-being there his body lay there so he is white
 dji' ni'io't ne' o'hwats'tä. Wä'hēñ'roⁿ ne' Oteroñtoñni'a'
 2 where so it is the it foam. He it said the It Sapling
 ne' dji' nēñ' e' ia'rawe': "O' ne' ni'satie'r'hä'!" Tä'hata'ti'
 3 the where now there he arrived: "What the so thou art doing?" He answered
 4 the Tawĩs-karoⁿ wä'hēñ'roⁿ: "Wä'hiiä'toñ'ni' wä'hi' ne'
 (Ice, Crystal) he it said: "I his body made verily the
 roñ'kwe'. Kēⁿi'kēⁿ raiä'tioñ'ni' sēⁿ'ha' niiora'se' dji' ni'ha-
 5 he man-being. This it is he an extended more so it is fine- where so he his
 body lies, looking
 6 iä'to'tēⁿ dji' ni'se' ni'io't ne' sheä'tis'oⁿ. Ko'hro'ri' wä'hi'
 kind of where the so it is the thou his body I thee told verily
 body thou hast made.
 dji' e' niwake'shatstēⁿserä' dji' ni'se' ni'io't. Nēñ' tä'hnoⁿ
 7 where thus so my power is large where the thou so it is. Now and
 sēⁿ'ha' o'ni' i'si' noñ'we' niwake'shatsteⁿserä' dji' ni'se'
 8 more also beyond place so my power is large where the thou
 ni'io't. Satkät'ho' wä'hi' kara'koⁿ ne' ni'haia'to'tēⁿ dji'
 9 so it is. Do thou look verily it (is) white the such his body kind where
 of (is)
 ni'se' ni'io't sheä'tis'oⁿ. Tä'hata'ti' ne' Oteroñtoñni'a'
 10 the thou so it is thou his body, He replied the It Sapling
 hast finished.
 wä'hēñ'roⁿ: "To'kēⁿske', wä'hi' ne' dji' nā'ho'tēⁿ sū'toⁿ.
 11 he it said: "Truly, verily the where such kind of thou it
 sayest.
 To' kät'i' tekkan'erak ratoria'neroñ'ko' nēñ' tä'hnoⁿ a'hat-
 12 Well, so then let me look on let him make move- now and let
 ments
 13 kets'ko'. To', a'hä'tä'ne no'k' ho'ni' ä'hä'tēñ'ti'. Ta',
 him arise. Well, let him stand up and also let him walk. So,
 e'tho'ne' ne' Tawĩs-karoⁿ wä'hēñ'roⁿ: "Hau'. satkets'ko'."
 14 at that the Flint he it said: "Come, do thou arise."
 time (Ice, Crystal)

^a This man-being was Snow, Winter's handiwork. The life with which this man-being was endowed by Sapling is that which enables the snow to return every winter. Otherwise it could never have returned.

arise." But he that lay there did not make a single movement. Then, of course, Tawĩ'skaroⁿ put forth all his skill to cause this being to live and then to arise. He did everything possible to do it but he could not effect his purpose and failed to cause him to come to life, for he did not come to life. Then Sapling said: "Is this not what I have been saying, that thou art not able to do as I can do?" He added: "What purpose, in its turn, will be served by having his body lying here, having no life? Is it only this, that he shall always lie here? That is the reason that I habitually forbid thee to make also the things that thou seest me making; for, assuredly, thou art not able to do the things that I am doing." So then, of course, Tawĩ'skaroⁿ said: "Well, then, do thou cause that one there to live." So, in truth, Sapling consented to this. He drew near to the place where the man

lā'	othe'no ⁿ	te'hotoria'nero ⁿ	ne'	rāiā'tion'ni ⁿ .	Nēn'	wā'hi ⁿ	1
Not	anything	he himself moved	the	his body lies extended.	Now	verily	
ne'	Tawĩ'skaro ⁿ	dji'	o'k ^s	nā'tethore'rē ⁿ	ne'	a'hato'n'hete ⁿ .	2
the	Flint (Ice, Crystal)	where	just	so he did everything	the	he should come to life,	
e'tho'ne'	a'hatkets'ko ⁿ .	Nakwā'	dji'	o'k ^s	nā'tethori'hwāiera'to ⁿ		3
at that time	he should arise.	The very	where	just	he did all manner of things		
no'k ^s	wā'hono'ro ⁿ se'	ki''	ne'	a'hoton'he'to ⁿ .	E'tho'ne'	ne'	4
and	he it failed to do,	I think,	the	it would come to life for him.	At that time	the	
Oteroñtoñni'ā'	wā'hēn'ro ⁿ :	Ne'	wā'hi ⁿ	cika'to ⁿ .	lā'	se'	5
It Sapling	he it said:	"That one	verily	where I keep saying.	Not,	indeed,	
wā'hi ⁿ	e'	tesakwe'nio ⁿ	dji'	ni''	ni'io't.	Wā'hēn'ro ⁿ :	6
verily	thus	thou art able to do it	as	the I	so it is."	He it said:	
"Nā'ho'tē ⁿ	noñ'wā'	ē ⁿ wate's'te'	ne'	kē ⁿ	rāiā'tion'ni ⁿ	lā'	7
"What kind of thing	this time	it will be of use	the	here it is	he his body lies extended	not	
tero'n'he ⁿ .	Ne'	o'k ^s -kē ⁿ	ne'	tiiot'ko ⁿ	e ⁿ	ē ⁿ hāiā'tion'nike'?	8
he lives.	The	only is it	the	always	there	his body will lie extended ever?	
Ne'	wā'hi ⁿ	kari'hoñ'ni ⁿ	koñiā'ris'thā'	ē ⁿ s	ne'	dji'	9
The	verily	it it causes	I thee chide	customarily	the	where	
wā'satkāt'ho'	wā'koñ'ni ⁿ	no'k ^s	ha're'	i'se'	wā'son'ni ⁿ .	lā'	10
thou didst see	I it made	and	again	thou	thou it madest.	Not	
se',	wā'hi ⁿ	tesakwe'nio ⁿ	ne'	naā'sie're'	dji'	nikatie'r'hā ⁿ ."	11
indeed,	verily	thou art able to do it	the	so thou it shouldst do	where	so I do things."	
Ta',	e'tho'ne'	wā'hi ⁿ	ne'	Tawĩ'skaro ⁿ	wā'hēn'ro ⁿ :	"To', kā'ti ⁿ	12
so,	at that time	verily	the	Flint (Ice, Crystal)	he it said:	"Well, so then	
i'se'	e'	teo'n'hēt."	To'kē ⁿ ske'	kā'ti ⁿ	ne'	Oteroñtoñni'ā'	13
thou	there	do thou cause it to live."	Truly	so then	the	It Sapling	
wā'bat'hoñ'tate ⁿ .	E ⁿ	kā'ti ⁿ	niā'ha're'	dji'	rāiā'tion'ni ⁿ	tā'hno ⁿ	14
he it consented to.	There	so then	so thither he went	where	his body lay extended	and	

lay, and bent over and breathed into his nostrils, and he at once began to breathe, and lived. He said to him: "Do thou arise and also do thou stand, also do thou keep traveling about on this earth." The body of a woman had he also formed at that place. Sapling caused both of them to live.

Tawī'skaroⁿ spoiled and undid some of the things that Sapling had prepared. The rivers to-day in their different courses have been changed, for, in forming the rivers, Sapling provided them with two currents, each running in a contrary course, currents made for floating objects in opposite directions; or it may be that it is a better explanation to say that in the middle of the river there was a division, each side going in a direction contrary to that of the opposite side, because Sapling had intended that mankind should not have, as a usual thing, any difficult labor while they should be traveling. If, for any reason, a

- 1 iā'thatsa'kete' rā'nioⁿ'sa'koⁿ e' iā'hatoñ'rī' ne' o'nī' ne'
there he bent his nose in there thither he breathed the also the forward.
- 2 iokoñtā'tie' tā'hatoñ'rī' wā'hato'n'hete'. Wā'hēñ'roⁿ: "Satkets'-
at once (it thence he he came to life. He it said: "Do thou follows) breathed
- 3 ko', ne' o'nī' tes'tā'ne' ne' o'nī' ne' tesatawēñrie'ⁿ'hāke'
arise, the also do thou stand the also the do thou keep traveling about
- 4 dji' ioⁿ'hwēñdjia'te'. Ioñ'kwe' o'nī' o'k' skā'ne' dji' shako-
where it earth is present." She man- also just in one place where he made being.
- 5 iā'toñ'ni'. Ne' Oteroñtoñni'ⁿ'ā' teteia'roⁿ shakaonⁿ'he'toⁿ.
her body. the It Sapling both he them caused to live.
- 6 Ne' Tawī'skaroⁿ o'tiā'ke' shohetkēⁿ'toⁿ, shorī'sioⁿ ne' dji'
The Flint some he spoiled them he dis- the where (Ice, Crystal) (things) again, arranged
- 7 nā'ho'tēⁿ rokwa'tā'kwēⁿ ne' Oteroñtoñni'ⁿ'ā'. Ne' non'wā'-kēⁿ
such kind he has put in the It Sapling. The this time is it of things order
- 8 ne' dji' kaqbioⁿ'hate'nioⁿ, a'se'kēⁿ' ne' Oteroñtoñni'ⁿ'ā' dji'
the where it river present in because the It Sapling where several places,
- 9 roqbioⁿ'hoñnia'nioⁿ teio'hnekēⁿ'toⁿ'kwēⁿ, ne' tēⁿ's ne' aete-
he rivers made several it has two currents either flow- the or the we ing in an opposite direction
- 10 wēñ'roⁿ teio'hnekēⁿ'hawi'toⁿ, no'k kēⁿ' kī' kā'ieⁿ sēⁿ'hā'
should either it has two currents bear- and here I be- it lies more say ing in an opposite direction, it is, lieve,
- 11 io'nikoⁿ'hraiēñ'tā't ne' aetewēñ'roⁿ sā'tekaqbioⁿ'hi'hēⁿ tekia-
it is comprehensible the we should say it river middle of it they
- 12 tek'hēⁿ, teteia'roⁿ e'rēⁿ teio'hnekēⁿ'hawi'toⁿ, a'se'kēⁿ' ne'
two join, they two else- two it current flow, either because the both where in an opposite course,
- 13 Oteroñtoñni'ⁿ'ā' rawē'roⁿ iā' thēⁿ'iakoroⁿ'hiakēñ'ⁿ'hāke' ne'
It Sapling he it intended not they will be greatly distressed the
- 14 oñ'kwe' dji' tēⁿ'iakotawēñrie'ⁿ'hāke'. To'kā' othe'noⁿ ēⁿ'kari'-
man-beings where they will keep on traveling about. If anything it it will (human)

person would wish to descend the current, it would indeed not be a difficult matter simply to place himself in a canoe, and then, of course, to descend the current of the river; and then, if it should be necessary for him to return, he would, of course, paddle his canoe over to the other side of the river, and just as soon as he passed the division of the stream then, of course, his canoe would turn back, and he would then again be descending the current. So that is what Sapling had intended; that mankind should be thus fortunate while they were traveling about on rivers, but Tawĩ'skaro²⁷ undid this.

Now, moreover, Taw'iskaroⁿ himself formed these uplifted mountains; these mountains that are great, and also these divers rocky cliffs—he himself made them, so that mankind who would dwell here would have cause to fear in their continual travelings.

hoñ'ni'	ẽ'ien ⁿ h'awẽ ⁿ 'te'	ka'hoñweia'ke'	ia''	ki''	wã'hi'	1
cause	one stream will descend	it boat on	not,	I be-lieve,	verily	
othe'no''	tewẽñ'to're'	ne'	o'k'	ãioñti'tã'	ne'	ka'hoñ'wako'
it anything	it is difficult	the	only	one himself should embark	the	it boat in
nẽñ'	wã'hi'	ẽ'ien ⁿ h'awẽ ⁿ 'te'.	No'k'	to'kã'	tẽ'ia'koto''hweñ'djio'se'	3
now	verily	one it current will descend.	And	if	it one will be necessary for	
ne'	aoñsãio''kete'	ne'	ki''	o'k' wã'hi'	ne'	e're'' nã'kaqho''ha'ti'
the	one should return again	the	I think	I only	the other (side)	such it river side of
niũ'ie'hoñ'ioñtie'	dji'	o'k'	niio'sno're'	ne'	nẽñ'	tãioñto''hetste'
thither one his boat will steer	where	only	so it is rapid	the	now	one it will pass
dji'	tekia'hnekãk'hẽ''	nẽñ'.	ki'',	o'k' wã'hi'	ẽ'sewã'kete'	ne'
where	they two waters join	now,	I believe,	only	it will go back again	the
ako'hoñwe'ia'.	io'h'awẽ''to'hã'tie'	a're'.	Ta'.	ne'	rawe'ro''	7
one's boat,	it is going down stream	again.	So,	the	he it in-tended	
ne'	Oteroñtoñni''ã'	e''	nẽ''watiesẽ''hãke'	ne'	oñ'kwe'	ne'
the	It Sapling	thus	some one will be con-tented	the	man-being(s) (= humans)	8
kaqho''hãko''	dji'	tẽ'ia'kotawẽñrie''hãke'.	No'k'	ne'	Tawĩ'skaro''	9
it river in	where	one will be habitually traveling.	And	the	Flint (Ice, Crystal)	
sho'hetkẽ''to''	shori''sio''.					10
again he it spoiled,	again he it dis-arranged.					
Nẽñ'	tã'hno''	ne'	Tawĩ'skaro''	kẽ''i'kẽ''	iononte'nio''	iononto-
Now	and	the	Flint (Ice, Crystal)	this it is	it mountain stands plurally	it moun-tain
wa'nẽ''se'	teiotstẽ''re'nio''	o'ni'.	rao''hã'	e''	ni'hoie'rẽ''.	12
large (are)	it rock stands high plurally	also,	he him-self	thus	so he has done it.	
Ne'	oñ'kwe'	ẽ'ienakerenion''hãke'	ẽ'ia'kotswatani''heke'	dji'		13
The	man-being(s) (human)	they will be dwelling in diverse places	it them will keep troubling		where	
tẽ'ia'kotawẽñrie''hãke'.						14
they will be traveling about.						

Now, moreover, Sapling and also Tawĩ'skaroⁿ dwelt together in one lodge, each occupying one side of the fire opposite to that of the other. It was then, verily, usual when they two had returned to abide in the lodge, that Tawĩ'skaroⁿ kept questioning Sapling, asking him what object he feared, and what would most quickly kill him. Sapling replied: "A weed that grows in the swampy places, a sedge called 'it-cuts-a-person,' is one thing. I think, when I do think of it, that that weed struck against my body by someone would cut it. I do believe that it would cut through my body." Then Tawĩ'skaroⁿ replied, saying: "Is there no other object which gives thee fear?" Sapling, answering, said: "I usually think that the spike of a cattail flag would kill me if one should strike me on the body with it." (These two things that Sapling spoke of, his father had told him to say, when he had been at his father's lodge.)

- 1 Nēn' tāhno^{n'} ne' Oteroñtoñni'ā' no'k ho'nī ne' Tawĩ'skaroⁿ
Now and the It Sapling and also the Flint
(Ice, Crystal)
- 2 skanoⁿ'sā'ne' nī'teroⁿ, te'hotiteiē^{n'}'hoñte' (te'hotiteiēⁿ'harets'toⁿ).
one it house in there they they are on opposite (they fire have between them.)
two abide, sides of the fire
- 3 Ne' kā'tī wā'hī' ē^{n'}s ne' nēn' ieshoti'ieⁿ kano^{n'}'sakoⁿ
The so then verily custom- the now there again they it house in
arily have entered
- 4 snī'teroⁿ nēn' ē^{n'}s wā'hī' ne' Tawĩ'skaroⁿ rori'hwanoñtoñ'ni'
again they now custom- verily the Flint
two abide arily (Ice, Crystal)
- 5 ne' Oteroñtoñni'ā', ra'toⁿ: "O' hēⁿs nā'ho'tēⁿ ne' rao^{n'}'hā'
the It Sapling, he it says: "What custom- kind of the he him-
(is it) arily thing self
- 6 ratsa'ni'se' ne'ne' io'sno're' a'ho'rio'. Wā'hēñ'roⁿ ne'
he it fears the that it is quick it him would He it said the
kill
- 7 Oteroñtoñni'ā': "O'sā'kēñtā'ke' iotoñ'ni' o'hoñte' iako'hre'nā's
It Sapling: "It marsh land on it grows it weed it one cuts,
(a sedge)
- 8 i'ke're' koñwā'iat's ē^{n'}s. Tho'ikēⁿ o'hoñte' kiā'ta'ke' āie'ieⁿ'te'
I believe, they it call custom- That it is it weed my body on one it should
usually arily, strike
- 9 aoñk'hrene', tā'hno^{n'} i'ke're' iā'taoñtiak'te' ne' kiā'tā'ke'.
it me would and I think it would break the my body on."
cut, in two
- 10 Toñtā'hēñ'roⁿ ne' Tawĩ'skaroⁿ: "Iā'kēⁿ othe'noⁿ ne' o'ā'
He spoke in reply the Flint: "Not is it anything the other
(Ice, Crystal) it is
- 11 te'shetsba'ni'se'?" Toñtā'hata'tī ne' Oteroñtoñni'ā' wā'hēñ'roⁿ:
thou it dost fear?" He spoke in the It Sapling he it said:
reply
- 12 "Ono'tā' otawē^{n'}'sā' ne' ē^{n'}s i'ke're' aoñkeri'io' ne'ne'
"It flag (cattail) its spike the custom- I think it me would the
arily kill that
- 13 āioñkiē^{n'}'te' kiā'tā'ke' (Kēⁿ'i'kēⁿ teiori'hwakeⁿ ne' dji'
one me would my body on." (This it is two matter(s) in the where
number
- 14 nā'ho'tēⁿ wā'hēñ'roⁿ ne' Oteroñtoñni'ā' ro'ni'ā' ro'hro'ri'
such kind of he it said the It Sapling his father he it him
thing has told

At that time Sapling said: "What thing then dost thou fear?" Tawiskaroⁿ said: "Yellow flint, and also the horns of a deer. I suppose, when I do think of it, that I should perhaps die at once should one strike me with either."

So after that when Sapling traveled, if he saw a stone of the yellow chert kind, he would customarily pick it up and place it high on some object, and also, if he saw a deer's horn, he would pick it up and would place it high on some object.

Then, verily, it came to pass that they two had again returned home. The height of one side of their lodge was not great, but the height of the other side was greater. Sapling occupied the side which had the greater and Tawiskaroⁿ the side which had the lesser height. Then it

ne'ne ^c	a'hēn'ro ⁿ	e'	ciā'hakwāt'ho ^c	dji'	thono ⁿ 'sote'	ne'	1
the that	he should say	there	he visited there	where	there his house stands	the	
ro'ni ^c 'hā')	E'tho'ne'	ne'	Oteroñtoñni'ä'	wā'hēn'ro ⁿ :	"O'	kā'ti'	2
his father.)	At that time	the	It Sapling	he it said:	"What is it	so then	
ni'se'	nā'ho'tē ⁿ	setsha'ni'se'?	Wā'hēn'ro ⁿ	ne'	Tawiskaro ⁿ :		3
the thou	kind of thing	thou it fearest?"	He it said	the	Flint: (Ice, Crystal)		
"Okarakēn'rā'	onēn'ä'	no'k'	ha're'	o'skēñnoñto ⁿ "	ona'karā'		4
"It white-grained (yellow chert)	it rock	and	again	it deer	its horn		
i'ke're'	ē' ^s	ne'	āion'kiē ⁿ 'to'	iaki'he'ki'to'	o' ⁿ 'to'."		5
I think	custom- arily	the	one me would strike	I would die at once	perhaps."		
Ta',	e'tho'ne'	ne'	dji'	te'hotawēn'rie'	ne'	Oteroñni'ä'	6
So,	at that time	the	where	he traveled	the	It Sapling	
wā'hatkāt'ho'	kanēn'iaiē ⁿ	ne'	okarakēn'rā'	wā'trā'kwe'	ē' ⁿ s		7
he it saw	it stone lies	the	it white-grained (flint)	he it picked up	cus- tomarily		
ē'nekē ⁿ	wā'hā'rē ⁿ	no'k'	ho'ni'	ne'	o'skēñnoñto ⁿ "	ona'karā'	8
up high	he it placed up	and	also	the	it deer	its horn	
ne'	wā'hatkāt'ho'	wā'trā'kwe'	ē'nekē ⁿ	ia'hā'rē ⁿ .			9
the	he it saw	he it picked up	up high	he it placed up.			
Ta',	ne'	kā'ti'	wā'hī'	ne'ne'	a're'	iesho'ti'. Ska'ti'	10
So,	the	so then	verily	the that	again	there again they are together.	
dji'	rotino ⁿ 'sote'	nā'teio'nho ⁿ 'tes'ä'	no'k'	ne'	ska'ti'	teio'n-	11
where	their lodge stands	its side is low	and	the	one side of it	its side	
ho ⁿ 'tes	nā'	ne'.	Dji'	kā'ti'	ne'	noñka'ti'	12
is tall (high)	that one	the that.	Where	so then	the	the side of it	
e'	noñka'ti'	ne'	Oteroñtoñni'ä'	ē' ⁿ s	rēñ'tero ⁿ	no'k'	13
there	the side of it	the	It Sapling	custom- arily	he abides	and	
Tawiskaro ⁿ	dji'	ne'	noñka'ti'	nā'teio'nho ⁿ 'tes'ä'	nā'	ne'.	14
Flint (Ice, Crystal)	where	the	the side of it	its side is low	that one	the that.	

was that Sapling increased the intensity of the fire by putting hickory bark on it. Then, assuredly, it became a hot fire, and then, assuredly, the legs of Tawī'skaroⁿ began to chip and flake off from the intense heat of the fire. Then, of course, Tawī'skaroⁿ said: "Thou hast made too great a fire. Do thou not put another piece of bark on the fire." But Sapling nevertheless put on the fire another piece of bark, and then, of course, the fire became greater. Now the fire was indeed hot, and now, too, Tawī'skaroⁿ's whole body was now flaking off in chert chips. Now, too, he was angry, because Sapling kept putting more bark on the fire, and, besides that, his side of the lodge having only a slight height, he had only very little space in which to abide. Now he writhed in the heat; indeed, Tawī'skaroⁿ became so angry that he ran out at once, and

- 1 Nēñ' wā'hi' ne' Oteroñtoññi'ā' wā'hatciēⁿ·howa'nā'te'. Onēñno⁴-
Now verily the It Sapling he caused the fire to be great. It hickory
- 2 karā' o'hwā'teiste' ne' wā'hrēñt'ho'. Nēñ' wā'hi' to'kē'ske'
it bark the he put it on the fire. Now verily truly
- 3 wā'otciēⁿ·hatarī'hēⁿ. nēñ' tā'hnoⁿ' wā'hi' toñta'^s·sāwēⁿ ne'
it hot fire became it, now and verily there it began the
- 4 Tawī'skaroⁿ raniēñtā'ke' wā'tatoñ'kwā's ne' dji' so'tei'
Flint (Ice, Crystal) his leg on it flakes off iteratively the where too much
- 5 wā'otciēⁿ·hatarī'hēⁿ. Nēñ' wā'hi' ne' Tawī'skaroⁿ ra'toⁿ;
it hot fire it became. Now verily the Flint (Ice, Crystal) he it says:
- 6 So'tei' nā'satciēⁿ·howa'nā'toⁿ. To'sa' o'ia' sase'hwateñtoñt'ho'.
"Too much thou it fire hast caused to be great. Do not do it other it is again thou bark put on fire.
- 7 No'k' ne' Oteroñtoññi'ā' sēⁿ'hā' o'k' ēⁿ's sa'hahwā'teistoñ'tho'.
And the It Sapling more only cus- tomarily again he bark put on fire.
- 8 Nēñ' ēⁿ's wā'hi' sēⁿ'hā' wā'katciēⁿ·howa'nhā'. Nēñ' wā'hi'
Now cus- tomarily verily more it fire became great. Now verily
- 9 to'kē'ske' iotciēⁿ·hata'ri'hēⁿ nēñ' tā'hnoⁿ' ne' Tawī'skaroⁿ nēñ'
truly it hot fire is it now and the Flint (Ice, Crystal) now
- 10 o'k' dji' nī'hāiā'tā' wā'tatoñ'kwā's ne' tawī'skarā'. Nēñ' o'nī'
only where just his body large (is) it flakes off in chips the chert (crystal). Now also
- 11 ronā'khwen'oⁿ. Ne' kā'tī' ne' Oteroñtoññi'ā' ne' dji' o'ia'
he has become angry. The so then the It Sapling the where other it is
- 12 o'k' ēⁿ's sā'hate'kā'te' nēñ' tā'hnoⁿ ne' dji' nā'teio'noⁿ·tes'ā'
just cus- tomarily again he it kindled now and the where its side is low
- 13 ne' kari'hoñ'nī' nīionaktā'ā' nā' ne' ne' Tawī'skaroⁿ dji'
the it it causes it room is small that one that the Flint (Ice, Crystal) where
- 14 noñka'tī' rēñ'teroⁿ. Nēñ' ki' te'hot'hēⁿ·takēñ'rie'. Nēñ' ki',
side of it he abides. Now, I believe, he is rolling about in the heat. Now, I think,
- 15 wā'hi' e' nā'honā'khwen'ne' ne' Tawī'skaroⁿ ne' iā'hāiakeⁿ·tā'tei'
verily there so he became angry the Flint (Ice, Crystal) the he went out of doors at once

running into the marsh, he there broke stalks of the sedge called "it-cuts-a-person." Then he came thence on a run to the lodge, and then said: "Sapling, I now kill thee," and then struck him blows with the stalks he had brought back. So then they two now began to fight, the one using the stalk striking the other blows. But after a while Tawiskaroⁿ became aware that his blows against Sapling did not cut him. Whereupon he then darted out again, and then went to get this time the spike of the cattail flag. So then, as soon as he returned, he rushed at Sapling and struck him blows. Again his blows failed to cut him. Then it was that Tawiskaroⁿ fled, and then Sapling pursued him. Now, of course, they two ran. In every direction over the entire earth they two ran. So whenever Sapling saw a yellow flint stone or a deer horn on a high place he would customarily seize it suddenly, and would hit

o'sā'kēnta'ke'	nīia'hatak'he'.	e'	ka'ha'ia'ko'	ne'	lako'hre'na's	1		
it marsh on	so there he ran,	there	there he it cut off	the	it one cuts			
o'hoñte'.	E'tho'ne'	nēn'	e'	toñta'hatak'he'	dji'	rotino ⁿ /sote'.	2	
it here	At that time	now	there	again hither he ran	where	their lodge stands,		
Kawēñi'io'	e'tho'	sā'rawe'	e'tho'ne'	wā'hēñ'ro ⁿ ;	''Oteroñtoñni'ā'		3	
so soon as	there	again he arrived	at that time	he it said:	"It Sapling			
nēn'	wā'koñ'rio'."	Ne'	kā'ti'	wā'hoiē ⁿ 'ta'nio ⁿ	ne	o'hoñte'	ne'	4
now	I thee kill."	The	so then	he him struck repeatedly	the	it herb	the	
sha'ha'wī'.	Ta'.	nēn'	wā'hi'	wā'hiateri'io'.	ne'ne'	o'hoñte'	5	
again he it brought.	So,	now	verily	they two fought	the that	it herb		
ne'	shā'ha'wī'	ne'	wā'hoiē ⁿ 'ta'nio ⁿ .	No'k'	ā'kare'	ne'	6	
the	again he it brought	the	he him struck re- peatedly.	And	after a time	the		
Tawī'skaro ⁿ	wā'hat'toke'	īā'.	ne'-kē ⁿ	teka'hre'nā's	dji'	7		
Flint (Ice, Crystal)	he noticed it	not	the that is it	if it cuts	where			
roiē ⁿ 'thā'.	E'tho'ne'	nēn'	sa'hāiakē ⁿ 'tā'tei'	ne'	noñ'wā'	ne'	8	
he strikes him repeatedly.	At that time	now	again he went out suddenly	the	this time	the		
onō'tā'	otcawē ⁿ 'sā'	ne'	sā'hako'ba'.	Ne'	kā'ti'	nēn'	dji'	9
it flag (reed),	its spike	the	again he went after it.	The	so then	now	where	
sā'rawe'	o'k'	ci'hāiā'takoñta'tie'	ne'	wā'hoiē ⁿ 'ta'nio ⁿ .	īā'	ha're'	10	
again he returned	just	there his body did not stop	the	he him struck re- peatedly.	Not	again		
teitoñ'o ⁿ	ne'	a'ho'hrena'nio ⁿ 'ke'.	E'tho'ne'	ne'	Tawī'skaro ⁿ	11		
it succeeded	the	he him could cut re- peatedly.	At that time	the	Flint (Ice, Crystal)			
wā'hatē'ko'.	Nēn'	ne'	Oteroñtoñni'ā'	wā'ho'sere'.	Nēn'	12		
he fled.	Now	the	It Sapling	he him pursued.	Now			
wā'hi'	wā'tiara'tāte'.	O ⁿ 'hwēñdiakwe'ko ⁿ	nā'toñtā'hnitakhe'te'.	13				
verily	they two ran.	It earth (is) whole	again thence they two it overran.					
Ne'	kā'ti'	ne'	kat'ke'	ne'	Oteroñtoñni'ā'	wā'hatkāt'ho'	ne'	14
The	so then	the	when- ever	the	It Sapling	he it saw	the	

Tawī'skaroⁿ therewith. Customarily chert chips would fly when he hit him. Thus then he hit him as they went running. Whenever Sapling saw a horn or a yellow chert stone he would seize it suddenly and hit Tawī'skaroⁿ with it. Then after a while he killed him. Now, at this time, toward the west, where the earth extends thitherward, there lies athwart the view a range of large mountains that cross the whole earth. There, so it is said, his body lies extended. He fell there when he was killed. Now, besides, it is plain, when we consider in what condition the earth is, that when we look about we see that the surface is uneven, some places being high, even ranges of mountain, while some are for their part low. This was, of course, done by the two as they ran from place to place, fighting as they went. That is the reason that the surface of the earth is uneven.

- 1 okarakēn'rá' onēn'ia' ne' tēⁿ's ne' o'skēnnoitoⁿ' ona'karā'
it yellow chert it stone the or the it deer it deer it horn
- 2 ne' ēⁿ's tā'ha'hra'kwā'te' ne' wā'ho'ieⁿ'te'. Wā'tewato'ko' ēⁿ's
the cus- he it took up at the he him hit It chipped off cus-
tomarily once (with it). tomarily
- 3 ne' tawī'skarā' ne' nēn' wā'tho'kwā'te'. E' kā'ti' nī'io't
the chert the now he hit him. There so then so it is
- 4 roiēⁿ'tanioⁿ'ne' dji' te'hnitak'he'se'. Kat'ke' ne' a're' wā'hatkā-
he him went hitting where they two went run- When-
along ning about. ever
- 5 t'ho' ne' ona'karā' ne' tēⁿ's ne' okarakeⁿ'rá' onēn'ia' tā'ha-
the it horn the or the it yellow chert it stone he it took
'hra'kwā'te' ēⁿ's ne' wā'ho'ieⁿ'te'. Ā'kare' kā'ti' nēn' iā'ho'rio'.
up at once cus- the he him hit. After a so then now there he
tomarily time killed.
- 6 Ne' kā'ti' noⁿ'wā' ne' dji' iā'tewatchōt'ho's noⁿ'ka'ti' iaoⁿ'hwēn-
The so then present the where there it sets, the side of it earth
time at the west
- 7 djiointie'toⁿ' ē' tetiononta'ro'hwe' ionontowa'ne' teiaoⁿ'hwēn-
extends there there it mountain ex- it mountain
tends athwart large (is) it crosses
- 8 djiiak'toⁿ' ne'ne' iā'ke' rā'ā'tata'tie'. E' noⁿ'we' nī'ho'ia'-
world the that it is his body extends There the place his body
said along.
- 9 tienēn'oⁿ' ne' nēn' shā'ho'rio'. Nēn' tā'hnoⁿ' wē'ne' ne'
has fallen the now he killed him. Now and it is plain the
- 10 tēⁿ'twāia'to're'te' ne' dji' nī'io't ne' dji' ioⁿ'hwēndjiā'te'
we it shall consider the where so it is the where it earth is pres-
ent
- 11 ēⁿ'tewatkāt'ho' tekoⁿtti'ha'nioⁿ'. O'tiā'ke' ē'nekēⁿ' tīoⁿ'hwēn-
we it shall see they differ among Some high it earth stands
themselves.
- 12 djiā'te', iononta'hro'nioⁿ'. O'tiā'ke' ē'tā'ke' nā' ne'. Ne'
out. it mountain is in Some low that one that The
ranges.
- 13 wā'hi' ne' nēn' sā'te'hnitak'he'se' roⁿnateriio'hā'tie'se' ne' e'
verily the time they two ran about they two went about the there
fighting
- 14 nī'hotiē'roⁿ' ne' dji' tekiatoⁿ'hwēndjiati'ha'nioⁿ'.
they two it did the where two earth differ from each
other plurally.

Now then, as it was the custom of Sapling to travel, he met a male man-being. Sapling said: "What dost thou as thou goest?" He replied, saying: "I come inspecting the earth, to see whether it is just as I put it forth." Sapling replied, saying: "Verily, indeed, this is a marvelous matter about which thou art now on thy way, for the reason that assuredly it was I, myself, who completed this earth." The other person answered and said: "Not at all; for I myself have completed this earth." Whereupon Sapling replied, saying: "Well then, if it be so, let it be made plain verily, that thou didst complete this earth. He added: "At our two backs, at a distance, there is a range of high mountains of rock which is in appearance like a wall, so perpendicular are the rocks. Hither must thou move them close to thy body. If, perhaps, thou art able to do this, it will be certain

Ne'	kā'tī'	ne'	Oteroñtoñni'ā'	ē'n's	ne'	dji'	te'hotawēñ'rie.	1	
The	so then	the	It Sapling	custom- arily	the	where	he traveled		
e'	wā'ho'kē'n,	roñ'kwe'.	Wā'hēñ'ro'	ne'	Oteroñtoñni'ā':	ē'	O'wā'hēñ'ro'.	2	
there	he him saw	he man-being	He it said	the	It Sapling:	"What			
		(is).							
ni'satierē'n	hā'tie'?	Tā'hari'hwā'sera'ko'	ne'	shāiñ'tā'	wā'hēñ'ro':			3	
so thou goest about	doing it?"	He answered	the	he one person	he it said:				
				(the other)					
"Sewakatke'n	se'hā'tie'.	Katokē'n-kē'n	ni'io't	ne'	wako'n	hwēñdji-		4	
"I it come again viewing.		Unchanged is it	so it is	the	I it earth have caused	to be			
ā'tato'n.	Tā'hari'hwā'sera'ko'	ne'	Oteroñtoñni'ā'	wā'hēñ'ro':				5	
extant."	He answered	the	It Sapling	he it said:					
"Iori'hwane'hra'kwā't	wā'hi'	ne'	dji'	ni'satierē'n	hā'tie'.			6	
"It matter is marvelous	verily	the	where	so thou it comest doing,					
a'se'kē'n	i'	wā'hi'	wāks'o'n	ne'	kē'n	io'n	hwēñdjia'te'.	7	
because	I	verily	I have fin-	the	here	it earth (is) present."			
	(it is)		ished it		it is				
Toñta'hata'ti'	ne'	shāiñ'tā'	wā'hēñ'ro':	ē'	Iā'tē'n.	I'	se'	8	
Thence Again he	the	he one person	he it said:		"Not at all.	I	in-		
replied		(other person)				(it is)	deed		
wako'n	hwēñdjis'o'n.	E'tho'ne'	ne'	Oteroñtoñni'ā'	toñta'hēñ'ro':			9	
I it earth have finished."	At that time	the	It Sapling	again he said in	reply:				
ni'he'nio'.	kā'ā'sā'.	kato'kē'n	ne'	a'shi'kē'	to'kē'ske'	i'se'		10	
"So there now,	come,	let it be shown	if it may be	truly	thou it is				
ē'n'sas'o'n	ne'	kē'n	io'n	hwēñdjia'te'.	Wā'hēñ'ro':	ē'	Tsoñ'ne'	11	
thou it mayst	the	here	it earth is present."	He it said:	"At our two	back(s)			
have made	it is								
noñka'ti'	e'	tiionontā'tie'	otstēñ'rā'	ē'nekē'n	tiio'te'	dji'		12	
the side of it	there	there it mountain	it rock	high	there it	where			
		extends along			stands out				
ni'io't	ne'	dji'	tewa'so'n	tote'	e'	niio'ttakwari'sio'n	ne'	dji'	13
so it is	the	where	it is a standing	thus	so it is vertical	the	where		
			wall						
teio'tstēñ're'.	Ka'ro'	teia'tak'tā'	ē'teskwi'te'.	To'kā'	ē'skwe'nī'			14	
at rock is present.	Hither	thy body beside	thou it shalt move	hither.	If	thou shalt be	able to do it		

that thou didst indeed complete this earth; if thou wilt only speak, telling that mountain range to move itself hither." He added: "Now do it then." Thereupon the other person said: "Thus it will, I think, come to pass." Then he called out, saying: "Come thou, yon mountain range, move thyself hither. Do thou stand beside my body." But the mountain range remained there; the mountain was still there unchanged. It did not move thence. Sapling spoke and said: "There, that is exactly what I have been saying, that thou hast not established this earth." The other person again replied, saying: "Well then, let it become evident, if it be true, that thou hast established the earth. Come then, do thou move that rock mountain hither." Sapling replied and said: "Thus then will I do." Thereupon he called out to the range of mountains. He said: "Come, move thyself hither." Then, verily, it moved itself

- 1 to'kēⁿske', ki', wā'hi' i'se' soⁿhwēndjis'oⁿ. Ne' o'k' ne'
truly, I verily thou it thou it earth hast finished. The just the
- 2 oñte'sata'ti' ne' ka'ro' aoñtoñt'kwi'te' ne' tho'kēⁿ ionontāti'tie'."
thou shalt speak the hither it itself should move the that it is it mountain extends along."
- 3 Wā'hēñ'roⁿ: "Nēñ' kā'ti'." E'tho'ne' wā'hi' ne' shūā'tā'
He it said: "Now so then." At that time verily the he other person (one he body.)
- 4 wā'hēñ'roⁿ: "E', ki', nēⁿia'wēⁿne'." E'tho'ne' ne' nēñ'
he it said: "Thus, I think, so it will come to pass." At that time the now
- 5 iā'hata'ti' wā'hēñ'roⁿ: "Hau', tho'kēⁿ nisenon'tāte' ka'ro'
thither he spoke he it said: "Come, that it is there thou art a standing mountain hither
- 6 kāsāt'kwi'te'. Kū'tāk'tā' e' te'stā'ne'." No'k' e' tiionon'tāte'
hither do thou thyself move. My body beside there do thou stand." and there there it mountain stood
- 7 kato'kēⁿ ne' ni'io't ne' e' tiionon'tāte'. Ia' ka'ro' tetiotkwi'toⁿ.
unchanged. the so it is the there there it mountain stood. Not hither it itself has moved.
- 8 Nēñ' wā'hi' ne' Oteroñtoññ'ā' tū'hata'ti' wā'hēñ'roⁿ: "Ta',
Now verily the It Sapling thence he spoke he it said. "So,
- 9 ne' wā'hi' cika'toⁿ, 'Iā'tēⁿ se' wā'hi' i'se' tesoⁿhwēndjis'oⁿ."
the verily where I have said. Not at all indeed verily thou thou earth hast finished."
- 10 Ne' shūā'tā' toñta'hata'ti' wā'hēñ'roⁿ: "To', kā'ti' kato'kēⁿne'
The he other person (one he body) again he replied he it said: "Well, so then let it be shown
- 11 to'kēⁿske'-kēⁿ ne' i'se' soⁿhwēndjis'oⁿ. I'se' kiā'āsā' kā'ro'
truly is it the thou thou earth hast finished. Thou come hither
- 12 kās'kwi'te' tho'kēⁿ tetiñtstēñ're'." Toñta'hata'ti' ne' Oteroñtoñ-
hither do thou it that it is there it has set rock(s) up." He spoke again the It Sapling
- 13 ni'ā' wā'hēñ'roⁿ: "E' kā'ti' nēⁿkiere'." E'tho'ne' nēñ'
he it said: "Thus so then so I it shall do." At that time now
- 14 iā'hata'ti' ne' dji' tetiñonontāti'tie', wā'hēñ'roⁿ: "Hau', ka'ro'
thither he spoke the where there it mountain extends along, he it said: "Come, hither

thence. Close to his body, at his back, did it come to a standstill. The cliff even lightly grazed his shoulder blades. Then Sapling said: "Now turn thyself around to the opposite side and look where the range of mountains is." Whereupon he turned about and the rock struck his nose and, as to him, his nose became awry. Then at that time he spoke, saying: "Truly, indeed, thou hast established this earth here present. It was not at all I who did it. If, then, thou wilt consent to it that I may live, I will then ever continue to aid thee. I will protect at all times thy people who are to dwell on this earth." Sapling replying said: "Truly it shall thus come to pass. Mask shall mankind ever call thee, and also Grandfather."

Then, verily, during the time that Sapling was again traveling to

kasat'kwi'te'."	E'tho'ne'	ka'ro'	toñt'kwi'te'.	Rāiā'tak'tā'	ra'sho'n'-		1
hither do thou thyself move."	At that time	hither	it itself moved.	His body beside	his		
ne' e' wā'tka'tā'ne'	ne'	dji'	ionontātā'tie'.	Wā'ho'so'niēn'to'-			2
back there it stood	the	where	it mountain extends along.	It his shoulder blades grazed			
sere' ne' dji' teiotstēn're'.	E'tho'ne'	ne'	Oteroñtoñni'ā'				
the where it rock has set up.	At that time	the	It Sapling				
wā'hēn'ro'n:	"Nēn'	te'satkā'r'hate'nī'.	lā'satkāt'ho'	ne' dji'			4
he it said:	"Now	do thou thyself turn around.	Thither do thou look	the where			
niionontātā'tie'."	E'tho'ne'	nēn'	wā'thatkā'r'hate'nī'	tā'hno'n"			5
there it mountain stands up along."	At that time	now	he himself turned around	and			
wā'tiotstēn'ro'iēn'te'	ne'	ra'nioñ'ke'	tā'hno'"	wā'ha'nioñsakarēn're'			6
it him rock struck	the	his nose on	and	his nose became awry			
nā' ne'. Ta'.	e'tho'ne'	tethota'ti'	wā'hēn'ro'.	ia'kē':			7
that the the one that.	So,	at that time	thence he spoke	he it said,	it is said:		
"To'kēn'ske'	wā'hi'	i'se' sā'so'"	ne' dji' io'hwēñdjia'te'.	lā'			8
"Truly	verily	thou it is thou it hast finished	the where it earth is present.	Not			
i' tē'kēn'.	To'kā't	kā'ti'	ē'n'sathon'tate'	ne' akon'heke'			9
I it is.	If	so then	thou shalt consent	the I should live			
ē'koñienawa'se'heke'	kā'ti'.	Ē'tekhe'nhe'hātīe'seke'	ne' soñkwe'tā'				10
I thee will continue to aid	so then.	I them will go about protecting	the thy people				
ne' ē'ienakere'nioñke'	ne' dji' io'hwēñdjia'te'."	Tā'hata'ti' ne'					11
the they shall dwell in groups	the where it earth is present."	He spoke the					
Oteroñtoñni'ā'	wā'hēn'ro':	"To'kēn'ske' kī' e' nē'iā'wē'n'te'.					12
It Sapling	he it said:	" Truly,	1 think.	thus so it will come to pass.			
Akoñwā'ā'	ne' oñ'kwe'	ē'iesana'to'n'kwā'ke'	nēn' tā'hno'"				13
It Mask	the man-being (human)	they thee it will use to indicate	now and				
oñkwā'sot'hā' o'nī'."							14
our Grandfather	also."						
Ne' kā'ti' wā'hi' ne' Oteroñtoñni'ā'	ne' dji' nā'he' wā'thata-						15
The so then verily the	It Sapling the where it lasts	he traveled					

inspect anew the things that he had finished on this earth, then he saw another male man-being. He addressed him, saying: "What art thou doing on thy way?" The other said: "It seemed that it became necessary for me to see thee." Sapling replied: "That is undoubtedly true." The other person answered and said: "I desire that thou shouldst consent to permit me still to live. If thou wilt then consent to what I say, I will give assistance to thee; I will watch over their bodies, and I will also give them life and support and, moreover, I will continue to defend mankind, whom thou wilt cause to dwell on this earth which thou hast completed." Replying, Sapling said: "Let me see what kind of power thou hast." Thereupon the male man-being, whose name of old is Hi'noⁿ [Thunder], started upon a run and went up into the clouds. Now, verily, rumblings were

- 1 wēn'rie' ne'ne' shotkēⁿ'se'hā'tie' ne' dji' ne' ho'sa'an'ho' ne'
the that again he it went about the where the he them made the
viewing
- 2 dji' ioⁿ'hwēndjia'te' e' kā'ti' o'ia' ne' roñ'kwe' wā'ho'kēⁿ.
where it earth is present there so then other the he man-being he him
it is (is) saw.
- 3 E'tho'ne' wā'hī' ne' Oteroñtoñni'ā' wā'hēñ'roⁿ: "O'
At that time verily the It Sapling he it said: "What
is it
- 4 nisatierēⁿ'hā'tie'?' Wā'hēñ'roⁿ ne' shāiā'tā': "Wā'tewakatoⁿ.
just thou art going about He it said the other person: "It me became necessary
doing;" for,
- 5 'hwēndjio' se' ki' ne' akon'kēⁿ. Wā'hēñ'roⁿ ne' Oteroñtoñni'ā':
I think, the I thee should He it said the It Sapling:
see."
- 6 "To'kēⁿske' wā'hī' Toñtā'hata'ti' ne' shāiā'tā' wā'hēñ'roⁿ:
"Truly verily." He spoke in reply the other per-
son he it said:
- 7 "I'ke're' a'sathon'tāte'-kēⁿ ne' ako'n'heke'. To'kā't kā'ti'
"I it desire thou shouldst con- canst the I live should. If so then
sent to it thou
- 8 sathon'tātoⁿ dji' nā'ho'tēⁿ ka'toⁿ ēⁿkoñie'nāwā'se'. Ēⁿkheia'
thou it consentest where that kind of I it say I thee will aid. I their bodies
to thing
- 9 tā'nikoⁿ'rā'rēⁿ ne' o'ni' ne' ēⁿtekhe'nhe' nēñ' tā'hnoⁿ' ēⁿkheia'
will watch over the also the I them will protect now and I them will
- 10 taken'hēⁿ'hāke' ne' oñ'kwe' nē' ēⁿsheičēnnak'eratste' ne' dji'
continue to aid the man-being the thou them wilt cause to ne' where
(human) dwell
- 11 ioⁿ'hwēndjia'te' ne' dji' wā'soⁿ'hwēndjis'ā'. Toñtā'hata'ti' ne'
it earth is present the where thou earth hast completed. He spoke in reply the
- 12 Oteroñtoñni'ā' wā'hēñ'roⁿ: "To' kā'ti' katkā't'ho' ne' dji'
It Sapling he it said: "Well, so then let me see it the where
- 13 nisa'shatsteⁿ'sero'tāⁿ'?' E'tho'ne' ne' roñ'kwe'. Hi'noⁿ ni'ha'
thy kind of power?" At that time the he man-being, The such (is)
Thunder
- 14 sēñno'tēⁿ oriⁿ'hwakāion'ne'hā' wāthā'rā'tate' ēⁿnekēⁿ niia'ha're'
his name in the manner of the he ran high there he went
ancients,

heard; it thundered in the clouds, and lightnings were also emitted, and moreover many flashes shot forth, seeming as though only one from their rapidity. So then the man-being descended again where Sapling was standing, and he said: "Now assuredly thou didst see what kind of power I have." Sapling, replying, said: "It is true indeed that thou art able to do just as thou didst tell me not long ago." Then he continued: "Art thou able to cast water habitually on this earth as the summers come?" The other answered, saying: "I am able to do so." Sapling said in reply: "So then let me see how thou wilt do this." The other person replied: "Yo"; so be it." Now he again ascended on high where the clouds are present. Now then again it thundered, and besides, the lightning flashed, and the clouds

otsa'täko".	Nēn'	wā'hi'	wā'tio'to"hä'rere'	ne'	otsa'tako".	1
it cloud in.	Now	verily	it rumbled	the	it cloud in.	
wā'ka'we're'	ne'	o'nī'	ne'	tewēnnere'kara'hwā's.	nēn' tā'hno"	2
it spoke	the	also	the	it lightened (it winked).	now and	
wā'ote'seroñti'e'sero".		nakwā'	o'k'	sha'kā'	iā'hoñ'nī'.	3
it shot strokes repeatedly,		the very	only	one it is	there it made it.	
e'tho'ne'	nēn'	toñta'hats'nē"te'	ne'	roñ'kwe'.	e' sa'rawe' dji'	4
at that time	now	he again came down	the	he man-being, there	again he arrived where	
noñ'we'	ne'	Oteroñtoñni'ä'	ni'rate'.	nēn' tā'hno"	wā'hēñ'ro":	5
place	the	It Sapling	just he stands,	now and	he it said:	
"Nēn'	wā'hi'	wā'satkat'ho'	dji'	nwako'shat-te' sēro'te'."		6
"Now	verily	thou it didst see	where	such my kind of power (is)."		
Toñta'hata'ti'	ne'	Oteroñtoñni'ä'	wā'hēñ'ro":	"To'kē'ske' wā'hi'		7
He spoke in reply	the	It Sapling	he it said:	"Truly verily		
sakwe'nio"	ne'	e'	nē"s'siere'	ne'	dji' nā'ho'tē"	8
thou art able to do it	the	thus	so thou wilt do it	the	where that kind of thing thou me didst tell	
ne'	o"nā'te'i'."	No'k'	ioñsā'hēñ'ro":	"Sakwe'nio"-kē"	ne'	9
the	not long ago, just now	And	further he it said:	"Thou art able to do it	is it the	
ē"sā'hnekoñti'e'seke'		ne'	dji'	io"hwēñdjia'te'	ne'	10
thou shalt cast water habitually		the	where	it earth is present	the	
wakē"nhate'nio"!"	Toñta'hata'ti'	ne'	shāia'tā'	wā'hēñ'ro":		11
it summer is present plurally!"	He spoke in reply	the	other person	he it said:		
"Wākwe'nio".	Toñta'hēñ'ro"	ne'	Oteroñtoñni'ä':	"To'		12
"I it am able to do."	He said in reply	the	It sapling:	"Well,		
kā'ti'	katkat'ho'	dji'	nē"s'siere'."	Toñta'hata'ti'	ne'	13
so then	let me see it	where	so thou it wilt do."	He spoke in reply	the	
wā'hēñ'ro":	"Io'."	E'tho'ne'	nēñ	ē'nekē"	niioñsā're'	14
he it said:	"So he it."	At that time	now	high	there again he went	
noñ'we'	tiioñsā'tāre'.	Nēn'	a're'	wā'hi'	saka'we're'	15
the place	there it cloud is present,	Now	again	verily	again it spoke	
					now	

became thick, and besides this they became black. Then it came forward, from the sea did it come over the dry land, raining as it came. It was marvelous as it came along. Then of course the rain passed. Then he again returned to the place where Sapling was moving about. So then Sapling spoke to him, saying: "What thou art able to do is satisfactory. So it will indeed come to pass. It shall follow closely the course pointed out in thy request. So now, indeed, it will be thy duty to travel continually, for it was thou thyself that requested this. Do thou not then ever fail to do thy duty. Thou must, of course, ever be vigilant; if at whatever time it be there come dangers to the lives of men because great serpents move from place to place in the depths of this earth and also in the sea; if it come to

- 1 tā'hno^{ny} and it lightened (it winks) . now and tā'hno^{ny} it cloud became thick wā'kē^{ny}tsatātē^{ny}s' hā'ne'
- 2 nēn' tā'hno^{ny} and wā'ka'ho^{ny}n'tei'ne'. E'tho'ne' nēn' to^{ny}n'tēn'ti' now and it black became, At that time now thence it started
- 3 kaniatara'ke' takāiē^{ny}ta'kwe' o^{ny}hwēndjiathēn^{ny}ke' no^{ny}nta'we' iokē^{ny}no- it lake on it entered thereby it dry land on thence it came it moved
- 4 ro^{ny}'hā'tie'. Ione^{ny}hrakwā^{ny}to^{ny}'hā'tie'. Ne' kā'ti' wā'hi' ē^{ny}tkē^{ny}no- raining along. It goes along marvelously. The so then verily it
- 5 ra^{ny}'sero^{ny}'hetste'. E'tho'ne' nēn' e' sa^{ny}'rawe' dji' no^{ny}'we' rain passed. At that time now there again he arrived where the place
- 6 ni^{ny}'re'se' ne' Otero^{ny}ōto^{ny}ni^{ny}'ā'. Ta', e'tho'ne' ne' Otero^{ny}ōto^{ny}ni^{ny}'ā' he is going about the he sapling. So, at that time the It sapling
- 7 tet^{ny}hota'ti' hawē^{ny}': "Tkāie^{ny}'rī' ne' dji' ni^{ny}'io't ne' dji' thence again he spoke he it said: "It is proper the where so it is the where
- 8 sakwe^{ny}'nio^{ny}'. E' ki' nē^{ny}'ia'wē^{ny}'ne' ē^{ny}tioianē^{ny}'hāwe' ne' dji' thou art able to do it. There, I think, so it will happen it manner will follow of it the where
- 9 ni^{ny}'io't ne' dji' wā^{ny}'seri^{ny}'hwanō^{ny}'to^{ny}'. Nēn' kā'ti' wā'hi' e' so it is the where thou matter hast requested. Now so then verily thus
- 10 nī^{ny}'se' nē^{ny}'io^{ny}'to^{ny} dji' tē^{ny}'satawē^{ny}rie^{ny}'hāke', a^{ny}'se^{ny}'kē^{ny}' i'se' wā'hi' the thou so it will become where thou shalt keep traveling because thou verily
- 11 e' ni^{ny}'io't dji' wā^{ny}'seri^{ny}'hwanō^{ny}'to^{ny}'. To^{ny}'sā' kā'ti' no^{ny}wē^{ny}'to^{ny}'. thus so it is where thou matter hast requested. Do not do it so then ever
- 12 ka^{ny}'sērē^{ny}'no^{ny}'te'. E^{ny}'se^{ny}'niko^{ny}'rarāke' wā'hi' to^{ny}'kā' kat^{ny}'ke' thou be remiss. Thou it shalt watch ever verily if some-time
- 13 tei^{ny}oteriē^{ny}'thā^{ny}'ra^{ny}'ti^{ny}'ne' ne' o^{ny}kwē' dji' i^{ny}ako^{ny}'n'he', a^{ny}'se^{ny}'kē^{ny}' it is mind-entangling the man-beings (humau) where they are living, because
- 14 tei^{ny}onatawē^{ny}'rie' o^{ny}niare^{ny}'ko^{ny}'wā' onā^{ny}'ko^{ny}' ne' dji' io^{ny}'hwē^{ny}ndji^{ny}'a'te' they do travel it great serpent inside the where it earth is present
- 15 no^{ny}'k' ho^{ny}'ni' ne' kaniatara^{ny}'ko^{ny}'. Ne' wā'hi' ne' to^{ny}'kā't kat^{ny}'ke'. and also the it sea in. The verily the if some-time

pass that at some time these great serpents desire to seize people as they severally travel from place to place, thou must at once kill such serpents, and when thou killest them, they will be that on which thou shalt feed. Other animals also, equal in *otkon orenda* [malefic magic power]^a to these, all such shall fare like them. Thou wilt ever have these to watch—have these as thy adversaries. Now then, of course, I have finished this matter. Now then such is the office thou hast assumed. Mankind will name thee "Our Grandfather-whose-voice-is-customarily-uttered-in-divers-places." Then, indeed, they two parted company. There the legend ends.

ne'	o'niare'ko'wā'	ẽ"we'"re'	ẽ"iakoie'nā'	ne'	oñ'kwe'ho'ko" ⁿ	ne'	1
the	it serpent great	it it will desire it	it one will seize	the	people	the	
dji'	tẽ"iakotawẽ"rie'"hāke'	i'se'	iokoñtā'tie'	ẽ"seri'io'	no'k'	ne'	2
where	they will keep traveling about	thou	it follows at once	thou it shalt kill,	and	the	
nẽñ'	ẽ"seri'io'	ne'"	i'se'	ẽ"son'he'kwẽ'"hake'.	Tekoñtiā'tate'nio"		3
now	thou it shalt kill	that our	thou it is	thou shalt continue to live thereby.	They (z.) bodies have severally different		
o'nĩ'	ne'ne'	shā'teioñnat'ko" ⁿ se' "	akwe'ko" ⁿ	ki'"	shā'tẽ"io'to'"hāke'.		4
also	the that	equally they are <i>otkon</i>	it all,	I think,	alike so it shall continue to be.		
I'se'	nā'"	ne'"	ẽ"sa'teri'hwāiẽñni'"hāke'	ne'	tẽ"sewa'hnio'take'.		5
Thou	the that one	thou thy task shalt have it habitually	the	ye shall be adversaries habitually.			
Nẽñ'	kā'tĩ'	wā'hi'	wā'keri'hō'ktẽ"'. I matter have ended.	Nẽñ'	kā'tĩ'	nĩ'se' e'"	6
Now	so then	verily		Now	so then	the thus	
nĩ'io't	dji'	wā'sateri'hoñ'tẽ" ⁿ .	Ne'	oñ'kwe'	ẽ"iesanā'to'"khwāke'		7
so it is	where	thou it duty art charged with.	The	man-being (human)	they shall continue to name thee		
ne'	ˆˆRaksot'hā'	ne'	ˆˆRawẽñnota'tie'se'."				8
the	"He my grand-father is	the	His-voice-goes-about-sounding."				
	E'tho'ne'	wā'hi'	nẽñ'	toñsakiatekhā'~ĩ'.			9
	At that time	verily	now	they two separated.			
	E'tho'ˆ	nika'kares.					10
	There	so it legend is long.					

^a See p. 224 and *Orenda and a Definition of Religion*, by J. N. B. Hewitt, *Am. Anthropologist* (N. S.), vol. 4, p. 33, 1902.



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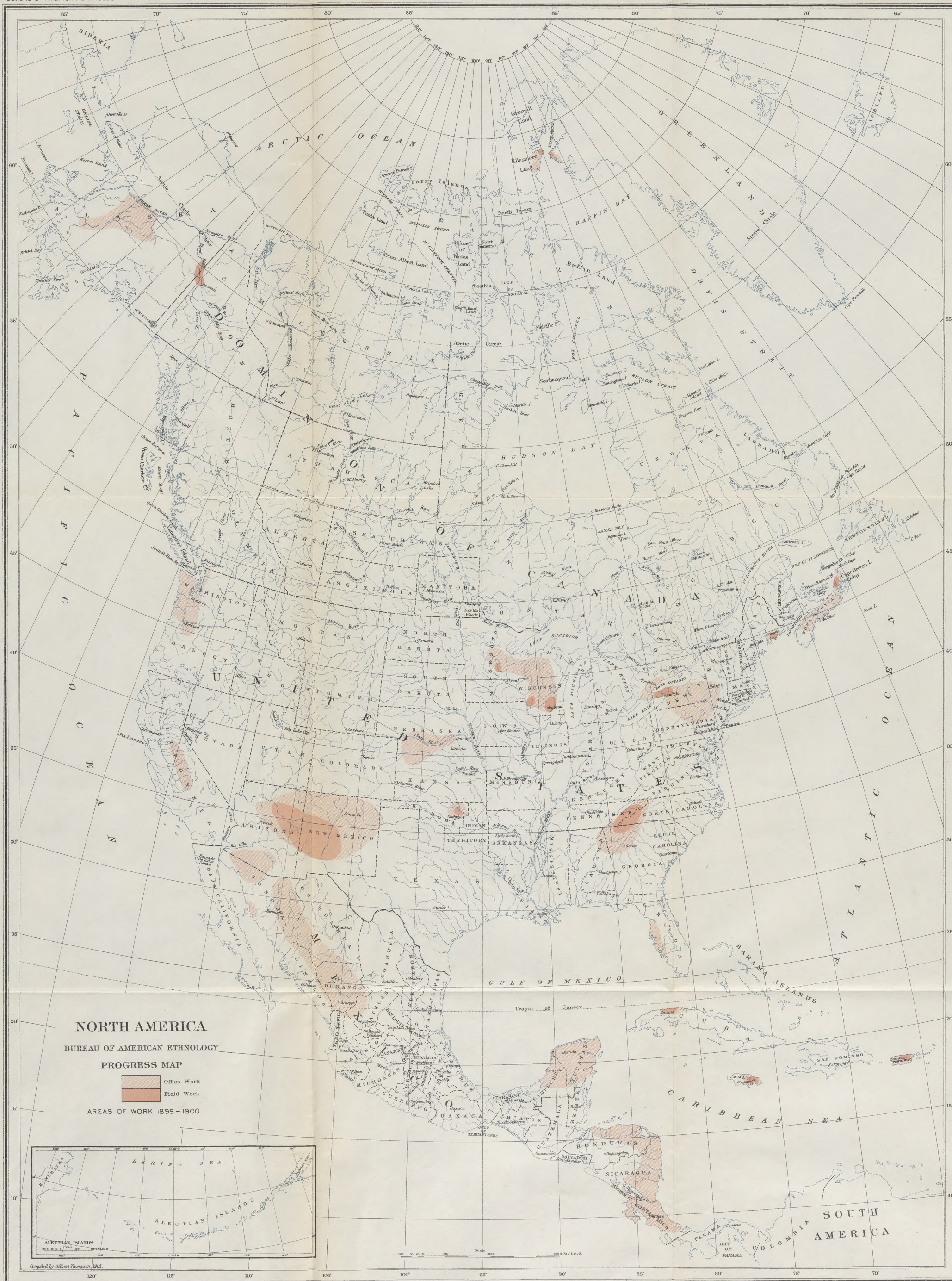
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